

Ellen G. White Estate

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ELLEN G. WHITE

Manuscript Releases
**Volume Fourteen [Nos.
1081-1135]**

Ellen G. White

1990

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Information about this Book

Overview

This eBook is provided by the [Ellen G. White Estate](#). It is included in the larger free [Online Books](#) collection on the Ellen G. White Estate Web site.

About the Author

Ellen G. White (1827-1915) is considered the most widely translated American author, her works having been published in more than 160 languages. She wrote more than 100,000 pages on a wide variety of spiritual and practical topics. Guided by the Holy Spirit, she exalted Jesus and pointed to the Scriptures as the basis of one's faith.

Further Links

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A Word Of Explanation

When Ellen White died in 1915, she left her manuscripts and letters in the custody of a small group of ministers and administrators in the Seventh-day Adventist Church whom she had appointed to serve as Trustees of her estate. As the years passed, these Trustees and their successors became increasingly aware of the potential usefulness to the church of this gold mine of unpublished materials. Procedures were developed whereby church entities, or even individuals, could request the “release” of specified excerpts from Ellen White’s writings for use in books, articles, class lectures, or sermons. For details of the release process the reader is referred to the preface to *Manuscript Releases*, vol. 1..

As in the earlier volumes, materials currently available elsewhere in published form have not been included in the present volume. In a few cases materials under consideration and assigned a release number were not processed. And the number was not reassigned. Until 1983, only the excerpts requested for public use were “released.” Starting with *Manuscript Release* No. 970, the White Estate began “releasing” entire letters or manuscripts, so far as possible, even if only particular paragraphs were requested.

Copy for this volume has been sent to the publisher camera-ready, which means that any typographical mistakes or other inaccuracies which may appear are the responsibility of the White Estate, not the publisher.

We take pleasure in making these materials available in this form, and trust that the counsels, warnings, and principles put forth by the author will bring a blessing to every reader.

The Trustees of the.

Ellen G. White Estate.

Washington, D.C.

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MR No. 1081—God’s Protecting Power Removed From Those Who Refuse His Warnings

(Written August 8, 1883, to Elder and Mrs. Uriah Smith, from
Healdsburg, California.)

I received Brother Smith’s letter which related some particulars in regard to the death of Brother Stone, and the circumstances connected with his death were read by us in the papers.

I felt sad indeed, for I had no evidence that Elder Stone was prepared for this change. I have been reading the testimony given for him and William Gage and have felt very, very sad. But I leave him in the hands of God. I have no evidence he acted upon the light given.

I was shown in the vision given me of the Judgment, that God would send warnings, counsels, and reproof. Some would take heed to their ways and seek the Lord, while some would follow their own judgment because it was more convenient and pleasing to their own natural hearts to do so, [and] while some others would kick against the pricks, rise up against the testimonies of reproof, despise the warnings, choose their own wisdom, be ensnared and overcome by the enemy, and so blinded by his infatuations [that] they would be utterly unable to discern the things of God and would work directly against the light, enshrouding themselves in darkness and error. Then these very ones would sustain and strengthen the hands of our bitterest enemies.

Some who had, like Elder Stone, had but little moral power, but little strength to resist temptation, would for a time feel the force of warnings and see his condition; but his traits of character were such that unless transformed, he would be no help to God’s people, no benefit to the young. His influence would be to break down the barriers, to unite with pleasure lovers, and become tainted and polluted by lax morals. [2]

He might become a man of excellent ability if he had a vital connection with God. He had superior talents which had not been employed to the advancement of the work and cause of God, because he loved ease and self-indulgence better than he loved self-denial and the cross of Christ.

I was shown that the time was in the near future that these whom God had warned and reproved and given great light but they would not correct their ways and follow the light, He would remove from them that heavenly protection which had preserved them from Satan's cruel power; the Lord would surely leave them to themselves to follow the judgment and counsels of their own wisdom; they would be simply left to themselves, and the protection of God be withdrawn from them, and they would not be shielded from the workings of Satan; that none of finite judgment and foresight can have any power to conceive of the care God has exercised through His angels over the children of men in their travels, in their own houses, in their eating and drinking. Wherever they are, His eye is upon them. They are preserved from a thousand dangers, all to them unseen. Satan has laid snares, but the Lord is constantly at work to save His people from them.

[3] But [from] those who have no sense of the goodness and mercy of God, [those] who refuse His merciful warnings, who reject His counsels to reach the highest standard of Bible requirements, who do despite to the Spirit of grace, the Lord would remove His protecting power. I was shown that Satan would entangle and then destroy, if he could, the souls he had tempted. God will bear long, but there is a bound to His mercy, a line which marks His mercy and His justice.

I was shown that the judgments of God would not come directly out from the Lord upon them, but in this way: They place themselves beyond His protection. He warns, corrects, reproveth, and points out the only path of safety; then if those who have been the objects of His special care will follow their own course independent of the Spirit of God, after repeated warnings, if they choose their own way, then He does not commission His angels to prevent Satan's decided attacks upon them. [See also [The Great Controversy, 614](#), where Ellen White states, "A single angel destroyed all the first-born of the Egyptians and filled the land with mourning. When David offended against God by numbering the people, one angel caused

~~that terrible destruction by which his sin was punished. The same~~ destructive power exercised by holy angels when God commands, will be exercised by evil angels when he permits.”] It is Satan’s power that is at work at sea and on land, bringing calamity and distress, and sweeping off multitudes to make sure of his prey. And storm and tempest both by sea and land will be, for Satan has come down in great wrath. He is at work. He knows his time is short and, if he is not restrained, we shall see more terrible manifestations of his power than we have ever dreamed of.

I hear the muttering of the dragon from Marion [Iowa], but I expected worse than this because it is not the men who do this but Satan behind them. They are merely men, but agents of Satan. It is his power we meet in them. Jesus I have made my fortress, my strong tower, and I am not at all afraid. I am not engaged in doing my work. If I were, I should expect it would come to nought. But it is the work of God, and I have not a fear, nor a doubt, as to the final triumph of this work although assailed by Satan and his legions of angels.

[4]

I do feel sorry for you, my brother, because God has bestowed upon you great light, great talents and ability, but the possession of these will not save you. They lay you under heavier responsibilities, and if these are not fully and entirely consecrated to Him who gave them to you, it would be far better for you if you did not possess them. I know you have been in the snare of the enemy, but I have kept your case on my soul. I have prayed in the night season. I have prayed in the daytime, and I have still the deepest interest for you that Satan shall not prevail over you but that you may break his bands and come boldly to the front in the very time when your earnest efforts are most needed.

I do not want you should lose your crown or the eternal reward, but as one who loves your soul I tell you [you] will surely do so if you continue to follow the path you have started in upon. You have been deceived, and will never come to the light until you have the moral courage and strength to separate from your adviser and your counselor. [To obtain an accurate picture of Uriah Smith, this letter, written in August, 1883, should be placed in the setting and background traced in considerable detail in the Ellen G. White Biography, volume 3. Note especially Elder Smith’s turn-around

[5]

during the General Conference session held in November, 1883. This letter from Ellen White showed seeds of light at a particularly dark hour in Smith's experience, and possibly was a factor in the dramatic change in his experience just three months later. Read in the Biography, volume 3: chapter 16, "The Year Battle Creek College Closed," pp. 187-205; chapter 18, "The Spirit of Prophecy Challenged," pp. 220-229; chapter 19, "A Changing Battle Creek—The College Opens," pp. 230-239. See especially pages 236, 238, and 239.

In 1887 Uriah Smith wrote: "Considerable handle, I understand, has been made in some directions of the fact that the editor of the Review has been troubled over the question of the visions, has been unsound on that question, and at one time came very near giving them up. It strikes me that this is quite a small amount of capital to work up much of a trade on—"came very near giving them up"—but didn't! I also, at one time came very near getting run over by the cars, and rolled into jelly; but I didn't, and so continue to this day. Some have met just such a catastrophe. The difference between them and myself is that they did, and I didn't. Some have given up the visions. The difference between them and myself is the same—they did, and I didn't."—*The Review and Herald, November 22, 1887.*] His suggestions, his insinuations, his active, ready wit exercised even upon sacred subjects, have had their influence upon you nearly to destroy. If you fail, the blood of your soul will be upon William Gage.

This is a fascination that is wholly of the devil that binds you to influences that will ruin. Unless you show a determination to break these fetters, you will soon be unable to do so, and I know that adversity will come to you; and I love you and I love yours. I want you to see. I want you [to] break the fetters of darkness. I want you to stand free and whole in God. I want Satan to be disappointed. I write you this letter [that] you may be saved now from further deception if you will make one determined effort of resistance. I write you this letter although I know my enemies would turn and twist and misconstrue and play upon words and misinterpret anything I may say or write. Yet I do not think you will do this, and I shall venture to send this letter.

—~~William Gage will do the very work I have described. He has~~ never known the experience you have had. He has never had the sweet connection with God you have had. He has moved by impulse, not by principle, not from deep, earnest conviction. He has had no power to resist temptation. He knows nothing by experience of what it is to walk with God. The Lord reads this poor, deceived soul as an open book, and he wants you to withdraw from him; separate your interest from him, for it is corrupting to your faith. I want you [to] come off victorious.

I would do this man William Gage good, if I could, but his course, I have been shown, was most contemptible in the sight of God. I do not think he sees it all so, but thus God regards it. I hope he will repent. I hope he will not wait until the Judgment before he sees that he has betrayed holy trusts and strengthened the hands of our worst enemies.

You are also doing this work—strengthening the hands of our enemies. But the Lord will work for His own cause and will bring to nought the smartest, the wisest-laid, schemes of wicked men, and that you should even by your silence sanction the work of Satan through his own agents is too dreadful to contemplate. I will write no more now in regard to the book. You are welcome to it and more, if you want it.

Yours with sincere love in Christ Jesus,

Ellen G. White

[P. S.] You may think there is no necessity for such letters, but I do not see as you see in this matter. I think there is necessity. No one knows what I have written. [7]

I have not time to read this over. I leave Healdsburg today for Oakland. Leave Oakland Sunday for the east. I have written this by lamplight this morning while others are sleeping.

Please preserve this, for I have no time to copy. I shall want it again. EGW.—[Letter 14, 1883](#).

Ellen G. White Estate

Washington, D. C.,

July 19, 1984.

Entire Letter Released.

MR No. 1082—A Testimony Accepted

[8]

In the evening I met Brother Faulkhead and told him I had something for him from the Lord. He said, “Why not let me have it now?” I was quite weak, but he lived in Preston, ten miles from the school building which was to be my home, so I arose and read to him 50 pages of letter pages in reference to the office, and also [regarding] particular ones working in the office.

I spoke in the letter plainly and in clear lines in reference to his past work and what a loss it had been to the office. His connection with Free Masonry had absorbed his time and blunted his spiritual perception. His mind, his thoughts, had been upon this body, this association; and there were infidels, winebibbers, and every class. And he was bound up with these secret organizations. There was only one thing he could do—sever his connection with them and be wholly on the Lord’s side; for he could not possibly serve God and mammon.

He said, “I receive the testimony; I shall heed its instruction.”—[Manuscript 39, 1892](#), p. 10 (Diary entry, December 13, 1892).

Ellen G. White Estate

Washington, D. C.,

August 16, 1984.

[9] **MR No. 1083—An Appeal to Yield to the Entreaties
of the Holy Spirit, Obey God Fully, and Share in
Christ’s Spirit of Self-Denial and Sacrifice**

(Written January 11, 1893, to N. D. Faulkhead.)

I am troubled in regard to you, for you are not walking in the light as the Lord permits it to shine upon your pathway. The Word of God is given as our guide, but you have not made that Word the book of your study. You have allowed other things to occupy your mind, and you have not disciplined yourself to search the Scriptures. Now, after being for years in the truth, you are ignorant of the very things you ought to know. You have not an experimental knowledge of God or of Jesus Christ, whom He hath sent.

The work of your salvation and mine depends wholly upon ourselves, for it rests with us to accept the provision that has been made for us. God has done everything for us that a God can do. Christ has purchased you with His own blood; He has paid the ransom money, that you might be united with God and separated from sin and sinners. When the heart is opened to Christ, the Holy Spirit will work in it with mighty, renewing power. But in order that we may be laborers together with God, there must be on our part an entire surrender to God. We must, to the extent of our ability, devote ourselves to Him, straining every spiritual sinew, and as faithful soldiers doing service for Christ.

[10] Had you, in heart and life, obeyed the truth, you would now have been a man of experience in religious things. If you had improved the privileges and opportunities that God has given, you might have been a help and strength to your brethren, and a pillar in the office. But you have lost an experience which God has made every provision that you might gain. You have had light, you have had convictions from the Spirit of God, but you have not yielded to them. You have not cooperated with God and labored in the lines of work given you in Christ’s service.

~~Your connection with secret societies has been a snare to you.~~ In these societies you have been associated with men who are atheists, infidels tobacco-devotees, winebibbers. You have bound up your interest with theirs, and have to enjoy their society. The more you associate with them, the more you will become one with them in spirit, and the less will you be inclined to unite closely with the self-denying, self-sacrificing Redeemer.

You have been moved by the Spirit of God to sever your connection with these secret societies, but Satan has worked to strengthen the ties that bind you to these associations that are forbidden of God. As you have deferred action in the matter, Satan has prepared other bands to hold you. Your obligations to God are less and less realized as you connect yourself more decidedly with associations where God does not have a controlling power. Your obligation to serve God does not diminish, but your sense of the claims of God upon you is insensibly weakened. You become more and more absorbed in these worldly associations; you are more and more firmly bound, and have less and less power to extricate yourself. I know from the light given, if you remain connected with the Free Masons, you will surely be bound up with them at last, to receive your portion with them. [11]

You cannot, in your present state, distinguish the advantages of the people of God above those who do not believe the truth. You look at the few who have received the truth as being inferior; their defects are very apparent to you. Doubt and darkness are enveloping your mind, so that you do not clearly discern the things that are spiritual and eternal. If you had been walking in the light which God has given, you would long ago have broken the cords that have bound you away from Christ. You have now a work to do to sever your connection with secret societies. You can do them no good, and they can do you much harm. When you break loose from these societies, and unite fully with Christ, you will be a free man in Christ Jesus.

Every gratification or indulgence secured by neglecting the divine call to earnest, self-denying duty, is sowing seed for a harvest of like kind. Every step in the path that God has forbidden is a step toward destruction. Whatever excuse Satan may frame, the neglect of your present opportunities and privileges of knowing God and

Jesus Christ, whom He hath sent, will result in eternal loss. Every advantage gained by disobeying the will of God is purchased at an infinite sacrifice. The way of obedience to God, however hard and trying it may seem to you, is always the path of life.

[12] The law of duty [to God] is supreme. It claims authority over reason and conscience, over talents and possessions. It will admit no rival, and will not for one moment abate its high demands. It enters into no compromise with any oppressive power of earth. In every act of duty we are hiding self in Jesus. We reach out beyond ourselves, beyond the narrow scope of selfish and present gratification. Obedience to God brings the soul into agreement with the highest laws in the universe. It imparts dignity and true greatness to the humblest occupation where Christ can preside. It crowns the lowliest position in life with the highest honors, bringing men into alliance with God and binding up His interests with plans and purposes that have existence in the infinite mind from eternity.

The Lord Jesus Christ has paid the price for you, not to secure a mere assent to the truth, but for heart service. He desires the homage of your soul. You cannot cease to believe that you ought to do the will of God. You can no more release yourself from the claims of duty than you can flee from the presence of God. It is only in obedience to God that you will realize true happiness.

You may not think so now, because your senses are not spiritually awake. It may seem to you that much is to be gained and little is to be lost by remaining in a large degree insensible to the claims of God upon your heart, and deaf to His voice. But in the whispering of the Spirit of God to you is the power of God to quicken and elevate your mind and make you happy, if you will but surrender yourself, soul, body, and spirit, to His control. "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him" [1 Kings 18:21].

[13] Brother F., you have neglected duties until they are almost forgotten, but they are still binding upon you. If you continue to close the door of your heart against Christ, if you will not open to Him, every opportunity, every privilege, that you have refused will be a swift witness against you in the day of judgment. The requirements of God are no less than they ever have been; and disobedience to them will be requited in proportion to the light which has been given. The

Fully, and Share in Christ's Spirit of Self-Denial and Sacrifice 19
Lord has a right to the service of every soul, and all who withhold their service from Him are committing robbery of God, and they must answer to this charge in the Judgment.

I entreat you to open the door of your heart and let your Saviour in. Give Him the whole heart—that which He has purchased. Ever bear in mind that it is you who must choose. God forces no man. He has chosen you and engraven your name in the palms of His hands. Will you not give yourself fully to Him? Time is short. You have not a moment to lose in hesitation. The divine Word is in your hands, to be a lamp to your feet and a light to your path. Its beams shine upon you, pouring light into your mind and heart. Will you follow the divine radiance?

To you it seems that the cause of truth can maintain its ground only by exertion and continual sacrifice. It is so.

My brother, the Lord sends thee this message in love. Oh, how can it be that God despises us not even in our sinfulness and our deformity of character. How strange it is that man will rebel against His Maker, and boastfully assert his independence of God. How easily could the Lord God of heaven say, "Poor, weak, foolish man, I will no longer bear with thine impenitence. I will cut off thy favors, and take away thy reasoning power, of which thou hast made so poor use, and will appoint thy portion, like Nebuchadnezzar's, with the beasts of the field." But the Lord does not do this. He is patient, longsuffering, full of goodness, mercy, and truth; and for this very reason men presume upon His goodness and forbearance. How few treat their fellow men as God has treated us. They are ready to exact the uttermost farthing, [and are] severe in judgment and condemnation.

[14]

Our redemption was laid by a sacrifice, the most costly that Heaven could give. The Son of God was rich, yet for our sakes He became poor, that we through His poverty might be made rich. He has made it our privilege to share in His self-denial and self-sacrifice for the salvation of men. When men spend their precious, probationary time in gratifying self, living for self-pleasing, refusing to cooperate in the Lord's beneficent designs for the world, what fellowship of communion can they have with Christ? Every one who partakes of the Spirit of Christ will unite with Him in His labor and sacrifice for the good of others.

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter” [Hebrews 11:24]. “Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds” [Acts 7:22]. Yet he gave up his prospective honor as the king’s grandson, “choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward.”

[15] Egypt, in that age the greatest kingdom of the world, offered its highest position of honor to Moses. But he did not accept the alluring temptation; “for he endured, as seeing Him who is invisible.” “For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in Thee” [Psalm 84:11, 12]. “A day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness” [Verse 10].

The strength of Moses was his connection with the Source of all power, the Lord God of hosts. He rises grandly above every earthly inducement, and trusts himself wholly to God. He considered that he was the Lord’s. While he was connected with the official interests of the king of Egypt, he was constantly studying the laws of God’s government, and thus his faith grew. That faith was of value to him. It was deeply rooted in the soil of his earliest teachings, and the culture of his life was to prepare him for the great work of delivering Israel from bondage. He meditated on these things; he was constantly listening to his commission from God.

After slaying the Egyptian, he saw that he had not understood God’s plan, and he fled from Egypt and became a shepherd. He was no longer planning to do a great work, but he became very humble; the mists that were beclouding his mind were expelled, and he disciplined his mind to seek after God as his refuge. He recognized the presence of God in his surroundings. All nature seemed to be filled with the presence of the Unseen One.

[16] He knew God as a personal God, and as he meditated upon His character, he grasped more and more the sense of His presence. He found refuge in the everlasting arms. God talked with Moses face to face, as a man speaketh with his friend. The bright beams of the Sun

MR No. 1083—An Appeal to Yield to the Entreaties of the Holy Spirit, Obey God

Fully, and Share in Christ's Spirit of Self-Denial and Sacrifice 21
of Righteousness shone into his heart and into the chambers of his
mind. God was his refuge; God was his dwelling place, his home.

My brother, by faith you, like Moses, may endure as seeing Him who is invisible. The Lord desires to give you a precious experience. God has a work for you to do. You may seek after a higher sense of eternal things. God is nigh unto all them that call upon Him with the whole heart. What are the advantages and honors which the world proffers you, when compared with the privileges of the sons of God?

If you walk with Jesus here in humble obedience, you will share His triumph and His joy. The shades of darkness will soon pass away; the morning cometh; the conflict is well-nigh ended. There is a crown of life laid up for every one who has been a partaker with Christ in His suffering. The imagination in its most exalted flight cannot picture the glorious destiny that awaits the overcomer. He thought himself humbled in the dust, and his pride and ambition were put to shame, but the far more exceeding and eternal weight of glory is his through the ceaseless ages of eternity.—[Letter 21a, 1893](#).

Ellen G. White Estate

Washington, D. C.,

August 16, 1984.

Entire Letter Released.

[17] **MR No. 1084—Individual Responsibility to Accept Truth; Christ, the Great “I AM”; The Holy Spirit and His Work**

(Written February 18 and 19, 1895, at “Norfolk Villa,” Prospect Street, Granville, N.S.W. Part of the manuscript appears to be a letter, but we do not know to whom the letter was addressed. Part seems to be entries in Ellen White’s diary.)

We have just sent off a large mail, and I am very, very tired. Elder McCullagh and Brother McCann came in this forenoon and took dinner with us. I was too weary to go [to] the dining room, and a tray was brought to my room, but I ate very lightly. After dinner Brother McCullagh presented several important matters before me for consideration. Among others was the urgent request for me to speak next Sabbath at Ashfield, and next Sunday evening in the tent at Petersham. It is considered necessary for me to speak there quite frequently now. My prayer is that the Lord will strengthen me and imbue me with His Holy Spirit that His name may be glorified by my work. The Lord is very good to me, and I praise His holy name.

Although the work seems to have only just begun in Ashfield, they have pitched the tent at Petersham, two miles nearer Sydney, and hold meetings in it every evening except Saturday. The tent is full every evening. Last Sunday, the collection in Ashfield was six dollars, and the collection in Petersham was something over six dollars. This will go far toward defraying the expense of these meetings.

[18] Brother McCullagh and his co-laborer, Brother Hare, are much encouraged. Several of the most influential men are much interested in the meetings. Brethren Collins and Pallent are visiting and giving Bible readings, which create some interest, and bring the people to hear the truth. There are many more calls for this kind of labor than can be filled. Brethren McCullagh and Hare think they will be able

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to organize a church of about 40 members in Ashfield. This is good news indeed.

Brother McCullagh also made my heart glad by telling me of a married lady named Robinson who has just decided to keep the Sabbath. The minister of her church, the Wesleyan, I think, visited her, and she told him that she had decided to become a Sabbathkeeper, to obey the fourth commandment. He said, I believe the seventh day to be the Sabbath, but what could I do if I should keep the seventh day? I should lose my position and they would not permit me to preach.

This woman is a well-appearing lady, and has been a teacher in the Sunday schools for ten years. Her ministers said that they could not think of such a thing as losing her. “Oh,” said she, “I can teach in the Sunday school just as I have done.” Said he, “That is just what I wish to speak to you about. The church is not willing for you to continue to teach if you keep the Sabbath.” Her husband has not the moral courage to take his position, although he is fully convinced of the Sabbath question. He is just trembling under the cross. May the Lord give him strength and grace to be obedient to all of His commandments.

February 19. I could not sleep after twelve o’clock, and am now seated on my bed writing this to you. I thought I would catch up the little items as they occur. They will interest you, and I can send you a diary letter next mail. I pray most earnestly that your faith fail not under fire. All who are seeking to save perishing souls will have the power of darkness to contend with, but the Lord will not leave them nor forsake them. Help is laid upon One who is mighty to save.

[19]

Many are strongly convinced of the truth, but either husband or wife prevent their stepping out. How can one who is in fellowship with Christ’s sufferings refuse to obey His will and do His work? They know the terms of salvation which are plainly revealed in the Word of God. They listen to the messages which the Lord sends through His delegated servants, but although they assent to the truth, they will not obey. They have not genuine faith to appropriate God’s promises to themselves. They do not regard Him as their personal Saviour, in whom they may trust as a child trusts his loving parents. They do not regard God as a loving heavenly Father who has provided for them a perfect Saviour, a never-failing Friend, an infallible Guide and Teacher.

It is surprising that they can read the promises in the Word of God, the gracious calls to the heavenly feast, and yet refuse to accept them. Holding themselves aloof from the Source of their strength and efficiency, they are as sapless branches. Having not become united with the living Vine, can we suppose that they will have spiritual eyesight to discern the exalted privilege of those who serve God, and the unfavorable position those are placed in who fail to follow Him?

[20] Oh so many have not the real faith that works by love and purifies the soul; therefore they choose to labor for the approbation of man rather than God. No real heavenly brightness is brought into their religious life, and the future is devoid of the assurance which leaves them to trust in hope.

Many of our neighbors are living in transgression and rebellion against God. They choose to indulge their carnal impulses rather than to yoke up with Christ, lift the cross, and follow Jesus. There is a cross to lift, and self-denial to practice in all the ways of practical godliness. It is through loving care and helpfulness for others that we learn the precious lessons God designs for us. The great sacrifice of love made by the only begotten Son of God, won the victory on our behalf. When will the people of God become pure and true and Christlike? When will they come out from the world and be separate? When will they open the doors of the heart, and welcome the heavenly Guest?

We cannot overestimate the value of simple faith and unquestioning obedience. It is by following in the path of obedience in simple faith that the character obtains perfection. Adam was required to render strict obedience to God's commandments, and no lower standard is presented to those who desire salvation in 1895. Christ has promised us sufficient power to reach this high standard. He says, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing 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" [[John 14:13-17](#)]. Consider this statement a moment. But why "cannot" the world receive the truth? "Because it seeth Him not, neither knoweth Him" [[Verse 17](#)]. The world is leagued

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against the truth, because it does not desire to obey the truth. Shall I who perceive the truth close my eyes and heart to its saving power because the world chooses darkness rather than light? Shall I bind myself up with the bundles of tares because my neighbors refuse to be bound up with the wheat?

[21]

Shall I refuse light, the evidences of truth which lead to obedience, because my relations and friends choose to follow in the paths of disobedience which lead away from God? Shall I close my mind against the knowledge of the truth because my neighbors consent to remain dwarfs?

6:30 a.m. The sun is beginning to penetrate the clouds, and reveal its beams of light. I am thankful for this, and I will praise the Lord for all His goodness. We have a very pleasant household. May Lacy is like a sunbeam all the time. We appreciate her very much, and Willie will be greatly blessed in his union with her. Today I must commence in earnest the work of writing on the life of Christ. I cannot tell what matter has been sent to you, as I was at Dora Creek, but hope that it was all of that character which will prove a blessing to you and your company. We are a long distance apart but we will be thankful that there is a line of communication between us. I am very glad to know that the Lord is your Helper. To Him you may look, and in Him you may trust; and He will be to you a present help in every time of need.

I AM means an eternal presence; the past, present, and future are alike to God. He sees the most remote events of past history and the far distant future with as clear a vision as we do those things that are transpiring daily. We know not what is before us, and if we did, it would not contribute to our eternal welfare. God gives us an opportunity to exercise faith and trust in the great I am.

The Lord must keep the city except the watchman labor in vain. This wonderful truth was revealed by Christ during His mission on earth. Our Saviour says, “Your father Abraham rejoiced to see My day; and he saw it, and was glad” [[John 8:56](#)]. Fifteen hundred years [On page 204 of *Patriarchs and Prophets* Ellen White refers to this period as being eighteen centuries.] before Christ laid off His royal robes, His kingly crown, and left His position of honor in the heavenly courts, assumed humanity, and walked a man among the children of men, Abraham saw His day and was glad.

[22]

“Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM. Then took they up stones to cast at Him” because of that saying [[Verses 57-59](#)]. Christ was using the great name of God that was given to Moses to express the idea of the eternal presence.

Isaiah also saw Christ, and his prophetic words were full of significance. He says, “For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, the mighty God, The everlasting Father, The Prince of Peace” [[Isaiah 9:6](#)].

Speaking through him, the Lord says: [[Isaiah 43:3-13, 15](#), quoted].

[23] The Pharisees were horrified at this declaration of Christ’s, “Before Abraham was, I AM.” They were beside themselves with rage that [He] should express such awful blasphemy, claiming to be the I AM. They would have stoned Him then and there, but the “I am” blinded their eyes that they should not see Him, although He went out of the temple, passing through their very midst. As Jesus passed through the multitude, He saw a man who had been blind from his youth, and healed him.

When Jesus came to our world, He proclaimed Himself, “I am the way, the truth, and the life: no man cometh unto the Father, but by Me” [[John 14:6](#)]. “Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man” [[John 1:51](#)].

Although our Lord ascended from earth to heaven, the Holy Spirit was appointed as His representative among men. “If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless” [[John 14:15-18](#)].

Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself divested of

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the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent. “But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall (although unseen by you), [This phrase was added by Ellen White.] teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” [John 14:26]. “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will come not unto you; but if I depart, I will send Him unto you” [John 16:7].

[24]

It is not in the order of God that any man, or any class of men, should assume that God has made them conscience for their brethren, or put forth the finite hand in a patronizing manner to control the Lord’s delegated workers, thus endangering the safety of the Lord’s heritage as well as their own, and retarding the work of God. God does not confine Himself to one man, or to a set of men, through whom to accomplish His work, but says of all, Ye “are laborers together with God.” This means that every believing soul should have a part to act in His sacred work, and every individual believer in Jesus Christ is to manifest to the world a symbol of Christ’s sufficiency, to represent to His church the higher laws of the future immortal world, and an obedience to the mandate of Heaven that is without a parallel. They should reveal a depth of knowledge independent of human inventions.

The Lord must be believed and served as the great “I AM,” and we must trust implicitly in Him. Let not men prescribe laws to take the place of God’s law. Never educate men to look to men, to trust in men; for man’s wisdom is not sufficient to decide as to their right to engage in the Lord’s work. When God lays a work upon individuals, men are not to reject His sanction. God must not be impeded in the working out of His plans by man’s interference, but this has been done again and again.

If the church on earth is to resemble a temple, let it be built according to the pattern shown in heaven, and not according to man’s genius. The invention of man often counteracts the working out of God’s plans. The golden measuring rod has not been placed in the hands of any finite man or any class of men, whatever their position or calling, but is in the hand of the heavenly Architect. If men will not meddle with God’s plan, and will let Him work upon

[25]

minds and characters, building them up according to His plan, a work will be accomplished that will stand through the severest of trials.—[Letter 119, 1895](#).

Ellen G. White Estate

Washington, D. C.,

August 16, 1984.

**MR No. 1085—Christians, Like Soldiers, May Face [26]
Hardships, and Must Work Together in Unity**

(Written to Dr. J. H. Kellogg, in July, 1886, from Basle,
Switzerland.)

Oh, how my soul desires to see those who are connected with our publishing houses, our colleges, and health institutions making improvement through the wise use of every power the Lord has given them. Every faculty belongs to God, and is to be used to His glory. The worthier the Master, the more efficient service should we render as servants.

Those who are connected with the work of God to benefit humanity should honor God by rendering to Him the best that they are capable of doing. Half-hearted, selfish work He does not accept at all. He claims of us that every power He has lent us shall be put to active exercise, that it may receive strength and culture.

In ancient times men were not allowed to lay on God's altar and maimed, the halt, the blind, and God is no better pleased with the poorest offerings today. He requires the best. If we offer to God weak and feeble intellect and ill-trained movements, faculties clogged and weakened by disuse, and then be unable to do good service, God cannot be pleased with such offerings. The workers for the Lord in special service were well trained, picked men; so should [27] those be who are connected with any department of the Lord's work. They exercise judiciously every faculty, rejoicing in the vigorous use of all their powers.

We should study how to render to God the most perfect service by constantly seeking to reach perfection. In the day of God it will be seen that while many have carried heavy loads of care and weighty responsibility that have cut short their usefulness and their life, this sacrifice was because there were so many who were not doing the work which God had left for them to do. There are so many slothful servants. If they had educated and trained their powers, they could

have proved themselves to be trustworthy servants, true standard bearers, and there would be no question about placing responsibility upon them. Heroic effort and patient endurance is necessary to be cultivated by every son and daughter of God, that when called into active service they will not faint or fail.

No one would think of entering an army in time of war hoping to have ease and self-indulgence and a real pleasant and profitable time. They know that hardships and privations are the liabilities, and as long as the war lasts they will have coarse food and often short rations, long, weary marches by day, enduring the heat of the burning sun, camping out at night in the open air, exposed to drenching rains and chilling frosts; venturing health and life itself as they stand as targets for the enemy.

[28] The Christian life is compared to the life of a soldier, and there can be no bribes presented of ease and self-indulgence. The idea that Christian soldiers are to be excused from the conflicts, experiencing no trials, having all temporal comforts to enjoy, and even the luxuries of life, is a farce. The Christian conflict is a battle and a march, calling for endurance. Difficult work has to be done, and all who enlist as soldiers in Christ's army with these false ideas of pleasantness and ease, and then experience the trials, it often proves fatal to their Christianity. God does not present the reward to those whose whole life in this world has been one of self-indulgence and pleasure.

It is time that men and women have some true idea of what is expected of a true soldier of the cross of Jesus. Those who serve under the bloodstained banner of the Prince Emmanuel are expected to do difficult work which will tax every power God has given them. They will have painful trials to endure for Christ's sake. They will have conflicts which rend the soul. But if they are faithful soldiers they will say with Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal" [[2 Corinthians 4:17, 18](#)].

An army would be demoralized if they did not learn to obey the order of the captain. Each soldier must act in concert. Union is

strength, without union, efforts are meaningless. Whatever excellent qualities a soldier may possess, he cannot be a safe, trustworthy soldier if he claims a right to act independently of his fellow comrades. This independent action cannot be maintained in the service of Christ.

The soldiers of Jesus Christ must move in concert, else it were better that they do nothing. For if one speaks one thing, and another presents ideas and doctrines contrary to his fellow laborers, there is confusion, discord, and strife. Therefore the apostle charges that all who believe on Christ be of one mind, one faith, one judgment, each moving in concert, influencing one another beneficially, because they are both obedient to the precious truth of the Word of God, attached to one Saviour, the great Source of light and truth.

[29]

Spasmodic, disunited efforts of professed Christians are like a span of horses, both strong and active, but yet they do not pull together. One tries to start the load; the other settles back in the harness and both do not pull at the same time. God would have His workers pull together, not one pulling in one direction and another in [an] opposite direction, for all such efforts are worse than wasted.

Those who prefer to act alone are not good soldiers. They have some crookedness in their character which needs to be straightened. They may think themselves conscientious, but they do not the works of Christ. They cannot render efficient service. Their work will be of a character to draw apart when Christ's prayer was that His disciples might be one as He was one with the Father.

There are those who think it a virtue to be firm, set, and determined in some peculiar ideas of their own plans and notions that lead them away from unity and concert of action. They take a firm-set will to be of Christian [character] forming, when [actually] it is in them a too high appreciation of their own wisdom. They do not consider that there is a possibility of their being deceived in the interpretation of Scripture and their duty.

[30]

Self-restraint is essential to be exercised by every Christian if they answer the prayer of Christ. He is not a good soldier who will not submit his own judgment and his own ideas to preserve unity of action. We have a noble Captain and every soldier must obey orders. The meekness and lowliness of Christ always leads to unity and hence to strength in united action.—[Letter 62, 1886](#), pp. 3-6.

Ellen G. White Estate

Washington, D. C.,

August 16, 1984.

**MR No. 1086—Christ Will Shape the Life and
Work of Surrendered Christians as a Potter Molds
the Clay: Harmonious Action Necessary**

[31]

(Written to Dr. J. H. Kellogg, about December 14, 1899.)

The Lord is not partial. But He has been misrepresented. The work that should have been done in the different parts of His vineyard has been hindered because men have failed to see how the work could be advanced in these parts of the vineyard. In some parts the work has been overdone. In this way money has been absorbed that should have been used to enable workers in other parts of the vineyard to move forward without hindrance in the work of elevating the standard of truth. Some portions of the vineyard are not to be robbed in order that means may be absorbed in one location.

Man judges in accordance with his finite judgment. God looks at the character of the fruit borne, and then judges the tree. In the name of the Lord, I call upon all to think of the work we are required to do, and how this work is to be sustained. The world is the Lord's vineyard, and it is to be worked. Suppose in every place where there is a large center, the work which has been done in America should be made the pattern. Where would be our memorials of truth, which are to make a proper impression on the world?

There are those who are in danger of bringing into the work the objectionable sentiments received in former education. They need to practice the principles laid down in the Word, else the work will be marred and spoiled by their preconceived ideas. When we work with all the sanctified ability God has given us, when we put aside our will for the will of God, when self is crucified day by day, then actual results are seen. We move forward in faith, knowing that our Lord has promised to undertake the work entrusted to Him, and that He will accomplish it; for He never makes a failure.

[32]

The Lord's servants are merely stewards at work. The Lord's part of the work is to do that which is entrusted to Him when His

followers surrender themselves to Him to be worked by the Holy Spirit. When by faith men place themselves in the Lord's hands, saying, "Here am I; send me," He undertakes this work. He does that which is entrusted to Him. But men must get out of the Lord's way. They must not hinder His purposes by their devising.

For years the Lord has had a controversy with His people because they have followed their own judgment, and have not relied on divine wisdom. If the workers get in God's way, hindering the advancement of the work, thinking that their own brain power is sufficient for the planning and carrying forward of the great work, the Lord will correct their error. By His divine Spirit He disciplines and trains every worker. He shapes His own providences to carry forward His work according to His mind and judgment.

[33] If men would only humble themselves before God, if they would not exalt their judgment as the all-controlling influence, if they would make room for the Lord to plan and work, the Lord would use the qualifications He has given them in a way which would glorify His name. He will purify His workers from all selfishness, trimming down their superfluous plans, cutting off the branches that would run and entwine around this and that undesirable object, pruning the vine so that it will produce fruit.

God is the great Husbandman. He will make everything in the lives of those who are laborers together with Jesus Christ, subservient to His great purpose of growth and fruitbearing. It is His plan, by conforming His servants day by day to the image of Christ, by making them partakers of the divine nature, to cause them to bear fruit abundantly. He desires His people, through actual experience in the truth of the gospel, to become true, solid, trustworthy, experimental missionaries. He would have them show results far higher, holier, and more definite than have been revealed in the last 15 years.

The potter takes the clay in his hands, and molds and fashions it according to his own will. He kneads it and works it. He tears it apart and then presses it together. He wets it and then dries it. He lets it lie for a while without touching it. When it is perfectly pliable, he continues the work of making from it a vessel. He forms it into shape, and on the wheel trims and polishes it. He dries it in the sun and bakes it in the oven. Thus it becomes a vessel unto honor, fit for his use. So the great Master desires to mold and fashion us. And as

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~~the clay is in the hands of the potter, so we are to be in His hands.~~
We are not to try to do the work of the potter. Our part is to yield
ourselves to the molding of the Masterworker.

It is not a great number of institutions, large buildings, and [34]
wonderful display that God requires, but the harmonious action of a
peculiar people, a people chosen by God and precious, one in unity
with each other, their life hid with Christ in God. The Lord will
never place one man as a controlling power over another man. Every
man is to stand in his lot and in his place, exerting a right influence
in thought, word, and judgment. When all God's workers do this,
and not till then, will the work be a complete, symmetrical whole.
Individually we need a solid faith which is in perfect harmony with
the first declaration of the first, second, and third angels' messages.

The work that the gospel embraces as missionary work is a
straightforward, substantial work, which will shine brighter and
brighter unto the perfect day. God does not want the faith of His
peculiar people to take on the features or appearance of the work
now called medical missionary work. The means and talents of His
people are not to be buried in the slums of New York or Chicago.
God's work is to be carried on in right lines. Self-denial, self-
sacrifice, and the true missionary spirit are to be shown. We are to
work as Christ worked, in simplicity and meekness, in lowliness and
sanctified moral elevation. Thus we can do a work distinct from all
other missionary work in our world.—[Letter 215b, 1899](#), pp. 4-8.

Ellen G. White Estate

Washington, D. C.,

August 16, 1984.

[35] **MR No. 1087—A Visit to Graysville, Tennessee and
Huntsville, Alabama**

(Written June 30, 1904, from Nashville, Tennessee, to Marian
Davis.)

Friday morning, June 17, accompanied by Willie, Sara, and Maggie, I left Nashville for Graysville, where I spent Sabbath and Sunday.

I found that the work at Graysville has made much progress. Graysville is a homelike place, a pretty little village in a valley surrounded by hills. A large part of the village is made up of the homes of Seventh-day Adventists. Timber is cheap in that part of the country, and building does not cost as much as it does in many other places.

On Sabbath morning I spoke to a large congregation in our church. The Lord was with me, and I had much freedom in speaking. Three ministers from outside churches were present. Elder Butler spoke in the afternoon.

On Sunday we were taken to see the different lines of work that are being carried on by our people in Graysville. We went over the school buildings, and then we visited the 25-acre farm on the hill, which has recently been acquired by the conference, and has been leased to the school. On this farm we saw large fields of corn being cultivated by the students, broad pasture land, and on the hill 30 acres of strawberries.

[36] The school is doing well. An addition is needed to the main building, for the chapel is not large enough. But we advised those in charge to wait until the sanitarium could be put in running order. Finishing and equipping this institution will require all the means that they can command at present.

From the school farm we drove to the sanitarium. I am much interested in this institution. It is built on the mountainside, in the midst of a grove of trees. There are pine, oak, chestnut, hickory,

and many other varieties of beautiful trees. With proper care this grove can be made very beautiful. It is as healthful a location for a sanitarium as I have ever seen. It is a place that you would delight in. The view from the top story is very fine. I was taken to the spring, which is a little farther up the mountain. This spring gives an abundance of soft, pure water, and is a treasure of inestimable worth.

On our return, the brother who was driving stopped at the homes of many of our brethren in the village. I did not get out of the carriage, but we drove up to the gate, and the friends came out and shook hands with me. Whole families—father, mother, and children—came out to speak to me, and I shook hands with each one, not forgetting the children.

We found Brother and Sister Steward living in a home of their own. They have a comfortable little cottage and two acres of land, planted with berries, grapes, plums, and other kinds of fruit. Twice while I was in Graysville they sent me a box of raspberries, which they had picked from their own garden.

Brother Robert Kilgore has a home in Graysville. He is now holding tent meetings in a village in northern Georgia, about 25 miles south. Sister Kilgore is with him. Their son Charles is business manager of the Graysville school. He went with us to show us the different places of interest.

[37]

Elder Smith Sharp lives near the school, and his daughter, Mrs. Lenker, who for several years has been matron of the school home, is now living in her own new house nearby. Brother and Sister Lenker entertained us during our visit.

Elder Sharp's mother lives with him. She is nearly 90 years old. She is a cheerful woman, in possession of all her mental faculties, but is blind and almost deaf. We had a very pleasant conversation with her, and before we left we had a season of prayer together.

Our visit to Graysville was a very pleasant one. We were sorry that we could not stay longer, so that we might have more time to talk with the brethren and sisters there.

Early on Monday morning we took the train for Huntsville. We reached the school at one o'clock the same day. That afternoon we were taken over a portion of the school farm. We find that there are nearly 400 acres of land, a large part of which is under cultivation.

Several years ago Brother S. M. Jacobs was in charge of the farm, and under his care it made great improvement. He set out a peach and plum orchard, and other fruit trees. Brother and Sister Jacobs left Huntsville about three years ago, and since then the farm has not been so well cared for. We see in the land promise of a much larger return than it now gives, were its managers given the help they need.

[38] Brother Jacobs put forth most earnest, disinterested efforts, but he was not given the help that his strength demanded. Sister Jacobs also worked very hard, and when her health began to give way, they decided to leave Huntsville and go to some place where the strain would not be so heavy. Had they then been furnished with efficient helpers and with the means necessary to make the needed improvements, the advancement made would have given Brother Jacobs encouragement. But the means that ought to have gone to Huntsville did not go, and we see the result in the present showing.

Recently the suggestion has been made that the school at Huntsville is too large, and perhaps it would be better to sell the property there, and establish the school elsewhere. But in the night season instruction was given me that this farm must not be sold. The Lord's money was invested in the Huntsville school farm to provide a place for the education of colored students. The General Conference gave this land to the Southern work, and the Lord has shown me what this school may become, and what those may become who go there for instruction, if His plans are followed.

There is need at the Huntsville school of a change in the faculty. There is need of money, and of sound, intelligent generalship, that things may be well kept up, and that the school may give evidence that Seventh-day Adventists mean to make a success of whatever they undertake.

[39] Wise plans are to be laid for the cultivation of the land. The students are to be given a practical education in agriculture. This education will be of inestimable value to them in their future work. Thorough work is to be done in cultivating the land, and from this the students are to learn how necessary it is to do thorough work in cultivating the garden of the heart.

The facilities necessary for the success of the school must be provided. At present the facilities are very meager. There is not a bathroom on the premises. A small building should be put up, in

which the students can be taught how to care for one another in times of sickness. There has been a nurse at the school to look after the students when they were sick, but no facilities have been provided. This has made the work very discouraging.

The students are to be given a training in those lines of work that will help them to be successful laborers for Christ. They are to be taught to be separate from the customs and practices of the world. They are to be taught how to present the truth for this time, and how to work with their hands and with their head to win their daily bread, that they may go forth to teach their own people. The bread-winning part of the work is of the utmost importance. They are to be taught also to appreciate the school as a place in which they are given opportunity to obtain a training for service.

The teachers should constantly seek wisdom from on high, that they may be kept from making mistakes. They should give careful consideration to their work, that each student may be prepared for the line of service to which he is best adapted. All are to be prepared to serve faithfully in some capacity.

No laxness is to be allowed. The man who takes charge of the Huntsville school should know how to govern himself and how to govern others. The Bible teacher should be a man who can teach the students how to present the truths of the Word of God in public, and how to do house-to-house work. The business affairs of the farm are to be wisely and carefully managed.

[40]

Each student is to take himself in hand, and with God's help overcome the faults that mar his character. And he is to show an earnest, unselfish spirit in the welfare of the school. If he sees a loose board in a walk or a loose paling on the fence, let him at once get a hammer and nails, and make the needed repairs. The wagons and harnesses should be properly cared for and frequently examined and repaired. When harnesses and wagons are sent out in a dilapidated condition, human life is endangered.

These little things are of much more importance than many suppose in the education of students. Businessmen will notice the appearance of the wagons and harnesses, and will form their opinions accordingly. And more than this, if students are allowed to go through school with slack, shiftless habits, their education will not be worth half as much as it would be if they were taught to be

thorough in all they do. "He that is faithful in that which is least is faithful also in much." Little things needing attention, yet left for days and weeks till they become an unsightly neglect, teach the students lessons that will cling to them for a lifetime, greatly hindering them in their work. Such an example is demoralizing, and students whose education is after this order are not needed in the world.

[41] Should not our God be served most faithfully? We are called upon as teachers to rise up with firm purpose of heart, and discipline ourselves with sternness and vigor to habits of order and thoroughness. All that our hands find to do is to be well done. We have been bought with a price, even the blood of the Son of God, and all that we do is to honor and glorify our Redeemer. We are to work in partnership with Christ, as verily as Christ works in partnership with the Father.

Christ is pleading for us in the presence of God, and we are to lay aside every weight, "and the sin which doth so easily beset," in order that we may follow our Lord. All that we do, whether it be done with the hands or with the head, is to be done with exactitude. Then Christ is not ashamed to call us brethren.

The soul suffers a great loss when duties are not faithfully performed, when habits of negligence and carelessness are allowed to rule the life. Faithfulness and unselfishness are to control all that we do. When the soul is left uncleansed, when selfish aims are allowed to control, the enemy comes in, leading the mind to carry out unholy devices and to work for selfish advantage, regardless of results.

But he who makes Christ first and last and best in everything, will not work for selfish purposes. Unselfishness will be revealed in every act. The peace of Christ cannot abide in the heart of a man in whose life self is the mainspring of action. Such a one may hold the theories of the truth, but unless he brings himself into harmony with the requirements of God's Word, giving up all his ambitions and desires for the will and way of Christ, he strives without purpose; for God cannot bless him. He halts between two opinions, constantly vacillating between Christ and the world. It is like one striving for the mastery, yet cumbering himself by clinging to heavy weights.

[42] To Brother Rogers, who is to take charge of the Huntsville school, I would say, Look to Jesus, the Author and Finisher of your

faith. You will have provocations, but do not lose your patience and your self-control. Do not allow yourself to be easily provoked. I am sure that you are in the right place, and I ask you to work with an eye single to the glory of God.

We left Huntsville on Wednesday afternoon, and reached Nashville at seven on the evening of the same day. Since our return we have been looking for places suitable for sanitarium work. Yesterday evening Edson and Emma and I rode out to see a place about five miles from Nashville. It is an old-time plantation. There are 385 acres in the property. The house is a large, brick one, and stands in one of the most beautiful groves of trees I have ever seen. It would be an excellent place for a camp meeting. But we are quite decided that it is not suitable for sanitarium purposes. A great many changes would have to be made in the house to adapt it to our work. Besides this, part of the land is bottom land, very low, and at certain seasons of the year is covered with water. The river runs on two sides of the property. We do not think that it would be wisdom to pay thirty thousand dollars for this place.

We are much more favorably impressed with another place at which we have been looking. This is known as the Boscobel College, and in the past has been used as a girls' school. There are two large, brick buildings, and ten acres of land. We are told that the place can be leased for a moderate rental. There are about fifty rooms, partially furnished, and the place is supplied with city water, and is provided with a good heating apparatus and with other facilities necessary for sanitarium work.

About nine miles from Nashville, toward Edgefield Junction, Brethren Sutherland and Magan found a farm of 400 acres for sale, which they thought might be used for school purposes. [43]

As we looked this place over, we became deeply interested in it. The size of the farm, its location, the distance that it is from Nashville, and the moderate sum for which it could be purchased, seemed to point it out as the very place needed for our school work here. The house is old, but it can be used until more suitable buildings can be erected.

Other properties were examined, but we found nothing so well suited to the work. The farm is so large that it not only affords a place for the school for the training of white teachers, but a place also for

a colored sanitarium and a training school for colored students. The school for white people and the sanitarium and school for colored people can stand entirely separate, and yet the teachers can counsel together; and the forces of both will thus be strengthened.

The price of the place, including standing crops, farm implements, and over 70 head of cattle, was \$12,723. I felt so thoroughly convinced that it was a favorable location for the work that I advised our brethren to make the purchase.

The place has been purchased, and as soon as possible Brethren Sutherland and Magan, with a few experienced helpers, will begin school work. We feel confident that the Lord has been guiding in this matter.

[44] The plan upon which our brethren propose to work is to select some of the best and most substantial young men and women from Berrien Springs and other places in the North, who believe that God has called them to the work in the South, and give them a brief training as teachers. Thorough instruction will be given in Bible study, physiology, the history of our message; and special instruction will be given regarding the cultivation of the land. It is hoped that many of these students will eventually connect with schools in various places in the South. In connection with these schools there will be land that will be cultivated by teachers and students, and the proceeds from this work will be used for the support of the schools.—[Letter 215, 1904](#).

White Estate

Washington, D. C.,

September 27, 1984.

**MR No. 1088—Establish Work Solidly in Places
Already Entered Before Starting Work in New
Places**

[45]

(Written June 11, 1902, to R. M. Kilgore, from Petaluma,
California.)

I have just read your letter to Willie regarding your work in Graysville, and stating that our brethren have some hesitation about purchasing the 20 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." I know what I am talking about. Have faith in God.

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.

[46]

I was glad to hear from Dr. Hayward that you are planning to build a plain, two-story frame building, 30 by 50 feet, with basement and wide verandas. When your work outgrows this building, it can be used, as suggested, for a dormitory.

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.

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.

[47] 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 specially 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.

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.

We must not plan for large beginnings while we have so little power 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. [48]

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.

There are those who criticize everything in which they have not voice or influence. Such ones weave selfishness into their work. Let those who have been reprov'd 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 onlookers, criticizing what they think is not right.

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. [By] this [means] the cause of God has been thrown into confusion and financial embarrassment. [49]

Be sure that the Holy Spirit is guiding; and then move forward solidly and wisely.—[Letter 87, 1902.](#)

Ellen G. White Estate

Washington, D. C.,

September 27, 1984.

Entire Letter.

**MR No. 1089—Choose Counselors Who Are
Guided by the Holy Spirit**

[50]

(Written July 2, 1901, to R. M. Kilgore, from St. Helena,
California.)

You are represented to me as walking in mist and fog, your arm linked in the arm of Brother Y. I can write only a few words today, but I wish to say that unless you are freed from the influence of Brother Y, you will voice his sentiments, to the injury of the cause of God. You are not to accept his ideas, for he is not being educated by the Holy Spirit. Why do you allow your mind to be confused by those who are not walking in the light? Why do you not do as the Lord has signified you should do—stand by the work in the South?

I might say much more, but have not the strength today. You are already confused by men whose counsel is erratic. If you will come out from these men and be separate, you will be in a much better position to advance the work. There is no safety in following the counsel of men who are not vivified by the Holy Spirit, but must be reformed, else they will be weighed in the balances of the sanctuary, and found wanting.

You were represented to me as entering a path, arm in arm with Brother Y. A hand was laid on your shoulder, and the words were spoken, “I am at your right hand to help you to walk with God, that you may not be led into uncertain paths by the speech of men.”

My brother, hinder not the work of God. The Lord specially honored you by indicating that you should be president of the Southern Conference. But Brother Y was not selected to guide you. His influence upon you is not sanctifying.

[51]

I have little to say now except that I endorse the movements that have been made by the brethren, and your harmony with the work.

I am sorry for Brother Y, for he is not daily converted. His spirit of criticism and his desire to have control, to run the work, has been a snare to him. God pity him, for he has not the elements of peace

of upbuilding in his soul. He needs to be subdued under the hand of God. He is developing the attributes of unsanctified self. He is not a safe adviser or counselor, for he nearly always sees some course to be pursued opposite to the course his brethren desire to follow; and if he can get anyone to favor his views, he makes it hard for those who are opposed to him. When will those who have had great light, great opportunities, learn to work in harmony with their brethren, not to be always pulling on the wrong side? Why cannot they learn that they manufacture a great many burdens for others to carry?

I am so glad that Brother Stone has been learning of the Master. I have had great fears for him these many years. I am glad he has placed himself where the Lord can use Him to the glory of His name. My brother, I hope that you will place yourself among the wise, who understand.

This is all I have strength to write now. If I can, I will write more later. God bless you.—[Letter 68, 1901](#).

Ellen G. White Estate

Washington, D. C.,

September 27, 1984.

Entire Letter.

MR No. 1090—Comfort in Time of Bereavement

[52]

(Written March 18, 1850, to Leonard W. Hastings, of New Ipswich, NH.)

I hardly know what to say to you. The news of your wife's death was to me overwhelming. I could hardly believe it and can hardly believe it now. God gave me a view last Sabbath night which I will write.

I saw [that] God gave Brother A a dream which, if he had followed, he would have been with you in your wife's distress; and if Brother B had not been with him he would have gone to God alone, and he would have seen by the dream and by the drawings of the Spirit that he must come directly to your house when Satan had gotten your wife in his grasp, and by faith in God would have wrenched her from the power of the enemy. But he leaned upon Brother B some for duty and followed his impressions instead of the light God gave him in the dream.

I saw it was for no wrong of yours that she was taken away, but if Brother A had come directly to your house she would have been rescued from the grasp of the enemy.

I saw [that] they did wrong in afflicting the afflicted by reproofing you for having the funeral on the Sabbath. I saw they had better been looking at themselves and seeing where they had erred from the path of duty that God had marked out for them to go in.

I saw that she was sealed and would come up at the voice of God and stand upon the earth, and would be with the 144,000. I saw we need not mourn for her; she would rest in the time of trouble, and all that we could mourn for was our loss in being deprived of her company. I saw her death would result in good.

[53]

I warn Arabella and the rest of the children to prepare to meet Jesus, and then they will meet their mother again, nevermore to be parted. Oh, children, will you heed her faithful warning that she gave you while she was with you, and let not all her prayers that she

has offered up to God for you be as water spilt upon the ground. Get ready to meet Jesus, and all will be well. Give your hearts to God and do not rest a day unless you know that you love Jesus.

Dear Brother, we have prayed to God to gird you up and strengthen you to sustain your loss. God will be with you and uphold you. Only have faith.

God has shown me about Brother B that it was not his duty to travel. I saw his company was pleasant while he was with us, but when he was gone everything was gone. He had not left any truth from the Word of God for the mind to feast upon, and had left nothing at all substantial, but everything had gone when he went. I saw he was not one of the messengers.

[54] Sorrow not as those who have no hope. The grave can hold her but a little while. Hope thou in God and cheer up, dear Brother, and you will meet her in a little while. We will not cease to pray for the blessings of God to rest upon your family and you. God will be your sun and your shield. He will stand by you in this your deep affliction and trial. Endure the trial well and you will receive a crown of glory with your companion at the appearing of Jesus. Hold fast truth, and you with her will be crowned with glory, honor, immortality, and eternal life.

Give my love to Sister Gorham and all the saints. Much love to you and your dear children.

Ellen G. White

P.S. Will you write to us? Ellen says, Write soon. Let the children write. We want they should. In hope, James White.—[Letter 10, 1850](#).

White Estate

Washington, D. C.,

September 27, 1984.

Entire Letter.

**MR No. 1091—Preach God’s Word, Not Fanciful, [55]
Imaginary Doctrines**

(Written December 15, 1899, to S. N. Haskell and G. A. Irwin.)

I have just read your letters, and I will now try to write to you. The things of which you write [see note following p. 10.] are simply foolish imaginings which are presented to the people. The teachers who cherish them need to learn anew the principles of our faith. They need to be thoroughly converted. To make the statements they make, and hold the notions they hold, is like descending from the highest elevation to which the truth of the Word takes men, to the lowest level. God is not working with such men. Having lost the grand truths of the Word of God, which center in the third angel’s message, they have supplied their place with fables. When they sink the shaft deeper into the quarries of truth, their lips will not utter the statements they have uttered in the past, statements which have no foundation in the Word of God.

The Lord has declared what is truth. He has made plain the difference between truth and error. Truth is sensible, genuine; it bears the signature of Heaven. Those who sow tares among the wheat are not true workers, and they should leave the work for sensible men.

My brethren, there is need of encouraging elevated principles. Those who cherish and advocate fanciful ideas need to be taught what is truth before they attempt to teach others. Man-made theories and suppositions are not to be allowed to enter the work. But do not [56] give the impression that there are many who are going to foolish extremes. There are a few ill-balanced minds that are ready to catch at anything of a sensational character. But I tell you that there are many in America who are as true as steel to principle, and these will be helped and blessed, for they are weeping between the porch and the altar, saying, “Spare Thy people, O Lord, and give not Thine heritage to reproach” [Joel 2:17]. We must let the great principles

of the third angel's message stand out clear and distinct. The great pillars of our faith will hold all the weight that can be placed upon them.

Those who in this age of the world carry forward God's work are to sink the shaft deep into the mines of truth, that they may find the precious, imperishable jewels. All must be careful what they present to the people as truth. Do not present your own imaginations as Bible truth. The enemy tries to warp and twist human minds. To the one who will listen to him, he presents ideas which are odd and peculiar, which will create a sensation. These he leads him to present to others, with a test which he has imagined. Thus Satan sets minds thinking in wrong channels, diverting them from the genuine tests which God has made in His Word.

[57] Those who present the idea that the blind, the deaf, the lame, the deformed, will not receive the seal of God, are not speaking words given them by the Holy Spirit. There is much suffering in our world. To some, suffering and disease have been transmitted as an inheritance. Others suffer because of accidents. Cause and effect are always in operation in our world, and always will be. The Lord has afflicted ones, dearly beloved in His sight, who bear the suffering of bodily infirmities. To them special care and grace is promised. Their trials will not be greater than they can endure.

Paul had a bodily affliction; his eyesight was bad. He thought that by earnest prayer the difficulty might be removed. But the Lord had His own purpose, and He said to Paul, Speak to me no more of this matter. My grace is sufficient. I will enable you to bear the infirmity.

The Lord Jesus has bound up His interests with the interests of the whole world. His influence is an ever-widening, shoreless influence. Although unseen, it is intensely active. Wielded by the Father Himself, it is the element which is used in restoring the moral image of God in man.

The parable of the wealthy nobleman and Lazarus, who lay outside his gate, is a lesson to all. To the nobleman had been entrusted the talent of means. He enjoyed great blessings. But he was unfaithful to the One who had given him goods upon which to trade. The beggar lay outside his gate and entreated pity and help, but the nobleman neglected to do the very thing he might have done.

The history of these two men shows how God will deal with His believing, suffering ones, and how with those who are spending for self-gratification that which they should impart to the poor. God chose not the rich nobleman. It is Lazarus whom He is represented as blessing and commending.

There are living upon our earth men who have passed the age of four score and ten. The natural results of old age are seen in their feebleness. But they believe God, and God loves them. The seal of God is upon them, and they will be among the number of whom the Lord has said, “Blessed are the dead which die in the Lord.” With Paul they can say, “I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also which love His appearing.” There are many whose grey hairs God honors because they have fought a good fight and kept the faith.

[58]

There is no need of entering into controversy with the poor souls who think they are doing God’s service when they are believing the devil’s fables. When our young ministers hurt themselves and bring reproach upon God’s cause by placing solemn, sacred truth on a level with fables, let them be advised to become converted by closely studying the Word with men of experience, who for years have understood the truth. Let them turn from romance, from the fanciful interpretations which have no foundation in God’s Word. “What is the chaff to the wheat?”

We need, in this age of error, of day-dreaming and reverie, to learn the first principles of the doctrine of Christ. Let us strive to be able to say with the apostle, “We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ” [2 Peter 1:16]. The Lord calls upon us to follow high and noble principles.

I have been shown that there are those to whom the words apply, “When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them

[59]

that are of full age, even those who by reason of use have their senses exercised to discern both good and evil” [[Hebrews 5:12-14](#)].

If ever anyone needed such instruction as this, it is those who, while claiming to labor in the ministry, are preaching the productions of perverted imagination. Today, as in Christ’s day, odd, strange ideas are springing up. The truth Christ taught was grand and high and exalted. But though the Jewish people had been given great light, they did not bring into the practical life the great principles of love to God and man.

For a long time before the first advent of Christ, the rabbis had been working to make the truth of none effect. They seemed to have lost their common sense, and they labored to construct something original to preserve their influence. They made a show of victory [i.e., superiority or supremacy] by an endless repetition of fables and childish traditions. They manufactured cheap, inconsistent, frivolous sayings and trivial forms, construing the truth into falsehood. Their minds became darkened. Unpracticed, the sacred truths lost their lustre. Fabrications were made up, unnecessary duties enjoined, false tests made and presented. Sacred truth was dishonored by being brought into companionship with error.

[60] Christ came to bring light and immortality to light. But the narrow, limited comprehension of the disciples led them to look up to the fables of the Jewish teachers as wisdom, and this imposed a restraint upon Christ’s teaching. He could not teach them as He would like to have done, because they mingled subjects of eternal interest with the traditions of men. Their imaginations were not sanctified. This determined the measure of the divine communication. Christ left unrevealed many things, saying, “Ye cannot bear them now.”

The Lord Jesus did not bring forth any of the cheap suppositions that some who claim to be teachers are manufacturing. There can be no value in the fables that are composed by guesswork to make an impression on minds. Young men must be educated to keep within the bounds of “It is written.”

Paul writes, “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but

after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables” [2 Timothy 4:1-4]. That time has come. I present the word of warning: “Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry” [Verse 5].

No one is to put truth to the torture by cheap imaginings, by putting a forced, mystical construction upon the Word. Thus they are in danger of turning the truth of God into a lie. There are those who need in their hearts the touch of the divine Spirit. Then the message for this time will be their burden. They will not search for human tests, for something new and strange. The Sabbath of the fourth commandment is the test for this time, and therefore all [the truth that is] connected with this great memorial is to be kept before the people.

I am pained beyond what any language can express. Irreverence is coming in apace. I have words to speak to the young men who have been teaching the truth: Preach the Word. You may have inventive minds. You may be expert, as were the Jewish teachers, in getting up new theories, but Christ said of them, “In vain they do worship Me, teaching for doctrines the commandments of men” [Matthew 15:9]. They presented traditions, suppositions, and fables of all kinds to the people. The forms and ceremonies they enjoined made it simply impossible for the people to know whether they were keeping the Word of God or following the imaginations of men. [61]

Satan is well pleased when he can thus confuse the mind. Let not ministers preach their own suppositions. Let them search the Scriptures earnestly, with a solemn realization that if they teach for doctrine the things that are not contained in God’s Word, they will be as those represented in the last chapter of Revelation.

Truth, present truth, is all that the Word of God represents it to be. The Lord would have His people keep themselves from all superfluities, from all that would destroy their influence and bring a reproach upon the truth. Will our brethren teach that which is not truth, which never will be truth? The gates of heavenly counsel are thrown open to all. Those who would be teachers must first be learners.

[62] Let those who are tempted to indulge in fanciful, imaginary doctrines sink the shaft deep into the quarries of heavenly truth, and secure the treasure which means life eternal to the receiver. In the Word there are the most precious ideas. These will be secured by those who study with earnestness, for heavenly angels will direct the search; but the angels never lead the mind to dwell upon cheap nonsense, as though it were the Word of God.

Let men humble their hearts before the Lord. Let teachers heed the word of the greatest Teacher the world has ever known: "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and my burden is light" [[Matthew 11:29, 30](#)].

Manufacture not yokes for your own necks or for the necks of God's people. Let no one struggle against natural claims, but against sin, which must be met and repulsed at every step. The way is plainly marked out. "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" [[Luke 9:23](#)].

"The light of the body is the eye; if therefore thine eye be single" (if special care is taken to keep every organ of the body pure and healthy; if temperance in all things is observed; if the physical and mental powers are exercised in accordance with an enlightened conscience) "thy whole body shall be full of light" [[Matthew 6:22](#)]. Paul writes, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" [[Romans 12:1](#)].

[63] It is not our service to pray that colored hair shall become black, or that grey hair, which God pronounces honorable, shall become black. Those who set their minds laboring in this direction are not following on to know the Lord. They are starting in a course which will lead to the greatest, most God-dishonoring fanaticism.

Our work is to form new habits of thought. Through faith in Christ we can do this. Natural propensities are to be controlled. Selfish inclinations are to be denied. Again and again some things hostile to grace and reform will start into life. Again and again we shall be called into the conflict to fight against hereditary tendencies to do wrong.

What shall ministers teach the people? Certainly not fables. Certainly not their own foolish imaginings, which would put a yoke

grievous to be borne upon the necks of poor souls. Such a yoke Christ has not formed. It galls; it bring unrest, disquietude, and discouragement. Bearing Christ's yoke brings rest, peace, obedience; for His yoke is easy and His burden is light. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace which is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" [[1 Peter 1:13-16](#)].

There is among young men a burning desire to get hold of something new, even though it be of the cheapest quality. The Lord would not have the mind dwell on unprofitable nothings, seeking for what it will never find. He desires us to seek for a pure, clean soul, a soul washed and made white in the blood of the Lamb. It is the white robe of Christ's righteousness that gives the sinner admittance into the presence of the heavenly angels. Not the color of his hair, but his perfect obedience to all God's commandments, opens to him the gates of the Holy City. [64]

No one in this world is exempt from calamity, from misfortune, and affliction. But if our hearts are washed in the blood of the Lamb, however poor and afflicted we may be, we are privileged to see in anticipation the joy that will be ours in heaven. Then let God's promises be received and enjoyed by faith. Let none of God's people believe the fables advanced by some regarding the color of the hair. The idea that persons who are deformed must be healed in order to be saved is a fable originated by someone who needs inward cleansing before he can receive the seal of God. In the great day of God, all who are faithful and true will receive the healing touch of the divine Restorer. The Life-giver will remove every deformity, and will give them eternal life.

In God's Word the question is not, What is the color of the hair or the form of the body? but, Has the heart been purified, made white, and tried?—[Letter 207, 1899](#).

Ellen G. White Estate

Washington, D. C.,

September 27, 1984.

Entire Letter.

[65] * Shortly after S. N. Haskell returned to America in 1899 following a four-year absence overseas he wrote Ellen White, who was still in Australia:

“Some of the strangest doctrines I have heard is the seal of God cannot be placed on any person of gray hairs, or any deformed person, for in the closing work, we would reach such a state of perfection, both physically and spiritually, and then could not die. I said to Brother Breed ... that I expected the next I would hear we could get a new set of teeth in this life. Well, Brother Breed said, that *was* preached by some.”—S. N. Haskell, to E. G. White, October 3, 1899.

Six weeks later Elder Haskell wrote further:

“I spoke twice to the teachers at [Battle Creek] College. The first time was on correctly interpreting the scriptures. It was to guard them against some extreme views they had had in the past. The second time was on the subject of killing insects. I was asked if it was not the life of God that was in the insects, etc.... Everybody nowadays when they advance some cranky idea, they will pull out some of your writings to prove it. And nearly always I remember it, and when it was written, and the circumstances, so I am able to give the connection....

“There is a doctrine, however, being preached by some that is called physical righteousness. It is this—if we live aright, it will ensure us to live and be made immortal when the Lord comes.”—S. N. Haskell to E. G. White, November 23, 1899.

Haskell indicated that the advocates of the “physical righteousness” or “holy flesh” doctrine based their teaching on a statement made by Ellen White. In 1877 she had written:

“Those who make determined efforts in the name of the conqueror to overcome every unnatural craving of appetite will not die in the conflict. In their efforts to control appetite they are placing themselves in right relation to life, so that they may enjoy health and the favor of God, and have a right hold on the immortal life.”—*Redemption, or the Temptation of Christ*, 81.

[66]

MR No. 1092—A Rewarding Visit With Uriah Smith

(Written January 9, 1891, at Battle Creek, Michigan.)

Home again. We found all well at home. The meetings in Washington were excellent, and every meeting seemed to increase in interest. Every succeeding meeting was pronounced the best. I spoke eight times in Washington with perfect freedom. I commenced to speak on the Sabbath, and ended the Sabbath following. We had a most blessed, powerful meeting on the last Sabbath. As in Danvers, nearly all in the house presented themselves for prayers. The presence of the Lord was in the meetings held, and the church was greatly strengthened and increased in faith and courage.

We visited Baltimore on Sunday, in a small hall with much freedom. We returned at night, and I was very sick with heart difficulty. All became alarmed, and thought it best for me to return at once to Battle Creek. We arrived here on Tuesday, December 30. That night I was in great agony of soul all night for Elder Smith. It seemed to me that unless he made confessions now he never would come to the light. I could not sleep but prayed with all my heart and soul for the Lord to correct him by His Holy Spirit, and break the spell that had so long held him from taking right positions.

[67]

I heard the next morning that the previous Sabbath had been a wonderful season of seeking the Lord. There were about two thousand in the tabernacle, and the *Review and Herald* Extra was read, and the manifest power of God accompanied the reading of the matter. They say Battle Creek has not been so generally stirred before as on this occasion. All seemed to respond to the invitation to seek the Lord, and they had to say, "Seek the Lord where you are; it is the best we can do." Professor Prescott read the matter, and paused a number of times, deeply affected, weeping. He then confessed that at the Minneapolis meeting, and since that time, he had not had altogether right feelings. He asked the forgiveness of

all, and especially of Brethren Waggoner and Jones. Brother Jones, I think, was not present. He then took the arm of Brother Smith, and both went forward. Brother Smith thus made a start, but, although Brother Prescott opened the way, he did not improve the opportunity. All he said was, "The matter comes home to me; it means me."

Friday night I spoke with much power before the people. The Lord's Spirit was working. I wrote out some things to Elder Smith, very plain things, but thought I would wait a little before giving it to him. Sabbath I spoke in the forenoon from [Matthew 11:16-27](#). I made a pointed application of these words, and the arrows from the Lord's quiver struck to the heart.

Sunday Elder Smith came to me, and we had a lengthy talk. I was encouraged to see that he did not brace against me, and I withheld nothing from him as to how I regarded his position and how hard he had made my work. He felt deeply over this. Tuesday he called on me again and asked me to attend a meeting which should be composed of a select few. This meeting was held on Wednesday. Brother Smith read the matter I had written to him, and he made a straightforward confession to Professor Bell, who was present, of the manner in which he had treated him. Then he commenced with Minneapolis, and made his confession. He had fallen on the Rock and was broken. I cannot describe to you my joy. [68]

Brother Rupert then confessed quite fully, and this was a very solemn meeting indeed. I know the Lord was in our midst. As we separated, Brother Smith took my hand, and said, "Sister White, will you forgive me for all the trouble and distress that I have caused you? I assure you this is the last time if the Lord will pardon me. I will not repeat the history of the past three years." Bless the Lord, O my soul! Bless His holy name! My return [from Washington, D.C., to Battle Creek] was indeed the Lord's doing, and as soon as I reached home, the affliction left my heart and has not returned since.

Tomorrow, Sabbath, I go out of the city about fourteen miles to speak to a company newly raised up. Some important accessions to the cause of God have been made which greatly disturbed the church members, and Canright's cousin living in the place stirred up the people to send for Canright. He came, but did no harm; he only strengthened the ones who had embraced the truth, and made more bitter those who were in opposition. Canright's own brother, who [69]

has been a backslider for years, embraced the truth and is now firm and decided. May the Lord bless him and make the believers more firm.—[Manuscript 3, 1891](#).

Ellen G. White Estate

Washington, D. C.,

September 27, 1984.

Entire Manuscript.

MR No. 1093—The Holy Spirit and God’s Word
Agree

[70]

(Written January 5, 1894, from Melbourne, Australia.)

I address my dear brethren and sisters in Pitcairn Island: The Lord Jesus in His providence has wrought in your midst. He has sent His messengers to present to you the treasures of His Word. He has opened the Scriptures to your understanding, and you have felt that it was your privilege to take them just as they read. We have felt to thank the Lord that from you has gone forth the word of God, because you have been holding forth the words of life to others. It is a precious privilege to be entrusted with work for God, to be laborers together with God.

The Holy Spirit always leads to the written Word, and calls the attention to the great moral standard of righteousness. To be honored of God in thus being privileged to testify of the truth is a wonderful thing. Said Christ to His disciples just before He ascended up and the clouds of angels received Him out of their sight, “Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” They were qualified by the heavenly endowment of the Holy Spirit to testify of Christ.

I wish to impress upon you the fact that those who have Jesus abiding in the heart by faith, have actually received the Holy Spirit. Every individual who receives Jesus as his personal Saviour, just as surely receives the Holy Spirit to be his Counselor, Sanctifier, Guide, and Witness. The more closely the believer walks with God, the clearer his witness, and, as a sure result, the more powerful will be the influence of his testimony upon others of a Saviour’s love; the more he will give evidence that he prizes the Word of God. It is his meat, it is his drink, to satisfy the thirsty soul. He prizes the privilege of learning the will of God from His Word.

[71]

Some souls who claim to be believers have slighted, and turned from, the Word of God. They have neglected the Bible, the wonderful Guidebook, the true Tester of all ideas, and claim that they have the Spirit to teach them, that this renders searching the Scriptures unnecessary. All such are heeding the sophistry of Satan, for the Spirit and the Word agree. Say the Scriptures, "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]. He only is a free man whom the truth makes free.

Although you are a little world in yourselves in your island home, yet the tempter is there; he lays his net to ensnare souls. But the Lord loves you, and His guardian angels are round about you. If you are doers of the Word, you will obey the instruction of Jesus Christ. He says, "My sheep hear My voice, and I know them, and they follow Me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" [John 10:27, 28].

[72]

We are not able to keep ourselves; we are kept by the power of God. Our Redeemer has all power in heaven and in earth, and if we do just as Jesus tells us to, we shall be kept safe in His love. In our own strength we are perfect weakness, but, when we put our whole trust in Jesus Christ, we are kept by His power, for He is fully able to keep every soul who puts his trust in Him.

The peril to which every soul is exposed is very great. The great adversary of God, and the enemy of man is watching to find an opportunity to take us when we are off our guard. Jesus has told us of our danger, and warned us against the wily foe. He has repeatedly enjoined upon us the duty of always watching and praying, lest we enter into temptation.

Believe in Jesus, trust in Jesus with living, constant faith, and rely without doubt upon Jesus to keep and save you. One mighty to save has hold upon you; and as long as you will submit to be led by Him, to learn of Him, to confide in Him, He will keep you from falling; and when God engages to keep you, He is a sure defense. He is a strong fortress, and as you confide in Him, you are perfectly secure. His word is pledged in your defense, if you will believe in Him. Simply trust in God, and obey His commandments, and you are saved by the merits and intercession of Jesus Christ.

Christ said to Peter, “Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren” [Luke 22:31, 32]. Very precious to Jesus are the souls for whom He has given His life. Jesus knows the value of the human soul, for if we are obedient to the commandments of God, we shall be capable of immortality. When the soul is lost through sin, the most valuable object in the world is lost. [73]

Every son and daughter of Adam who is blessed with reasoning powers, has endowments and capabilities by which he may make progress. He may be elevated, ennobled, and sanctified, and hold converse with God. Heaven has manifested an intense interest in the work of developing the moral image of God in man. We must see the value that God has placed upon man. Human beings may come into possession of immortality, the life which runs parallel with the life of Jehovah. They may live as long as God lives. When we consider these things, we are filled with awe and reverence. It means very much to be a child of God, an heir of God, and joint heir with Jesus Christ.

Will not old and young in your island home seek the Lord? Will you not strive most earnestly for the crown of immortality? Will you not hate sin, and pray most earnestly that you may have a sense of its exceeding sinfulness? Will you not hate that which caused the death of the Majesty of heaven, the Son of God? Always bear in mind the fact that there is one thing which God hates with a perfect hatred, and that is sin. It will prove the ruin of thousands, yea, millions of souls, because they choose to sin, and in sinning make themselves characters after Satan's likeness; and such, unless they repent, forsake sin, and believe in Jesus Christ, will never find a place in heaven.

I speak to all upon the island. Out of Christ you are lost, helpless, undone, and must perish. You see now why Christ has cautioned, warned, and entreated you to repent of sin, for it is that you shall not lose eternity out of your reckoning. When Christ gave His life for you, it was that He might place you on vantage ground and impart to you moral power. By faith you may become partakers of His divine nature, having overcome the corruption that is in the world through lust. [74]

If we come in contact with sinners who are hardened and bold in sin, they will seek to lead you to be as bad as themselves; but it is for you to heed the caution and the injunction of the Word of God: “If sinners entice thee, consent thou not” [[Proverbs 1:10](#)]. Send up your prayers to heaven that you may be delivered from temptation. Pray, pray, and put your will on the side of God’s will. Oh, be sure to pray for the Lord to give you His grace to resist the devil, who caused the fall of Adam and Eve in Eden, and [who] with all his deceptive power will try to make of none effect the restrictions and commandments of God.

It is a terrible thing for human agents to sin, and to crucify to themselves the Son of God afresh, and put Him to an open shame. I have a message from God to you. It is, “Behold the Lamb of God, which taketh away the sin of the world.” When you behold Him in His matchless love, bearing the sins of the world, when you behold Him exercising His compassion and love for sinners, and realize that it was for you that the innocent, holy, undefiled Lamb of God stood as one guilty to endure your punishment, that you who are sinful and deserving [of punishment], might stand innocent, clothed with the garments of Christ’s righteousness, your heart will be melted by His incomparable love, and you will accept Him as your sin-pardoning Saviour. You must not walk in darkness. God has given you wise

[75] counselors those who love and fear Him, and those who love the souls of all for whom Christ died. Do not turn from counsel, but take heed to words of instruction. The Lord is soon to come; make no delay. Come to Jesus every day, and tell Him you want strength, you want heavenly wisdom, to understand what is sin and how to forsake it. You cannot take your way and do your will and be perverse in spirit, and yet love Jesus and be acknowledged of Him as His child.

You want heaven; well, Jesus wants you to have heaven, and to enjoy its glories, or He would not have given His precious life to save you. Jesus is near you, inviting you to come unto Him that you might have life. Come just as you are every day. Come to Jesus confessing your mistakes, your errors, and your sins. Come with true contrition of soul; seek pardon, and Christ will forgive you your sins and let the bright beams of His righteousness shine into your hearts and minds. May the Lord bless you and make you complete in Jesus Christ, is my prayer.—[Manuscript 1, 1894](#).

Ellen G. White Estate

Washington, D. C.,

September 27, 1984.

Entire Manuscript.

[76] **MR No. 1094—Leaders to be Under the Discipline
of God; Christ’s Power can Transform Human
Nature**

(Written January 2, 1894, from Melbourne, Australia, to Jacob
Christiansen, captain of the mission ship *Pitcairn*.)

I send you a copy of the letter written to a brother in New Zealand. I have endeavored to press this matter through although there has been much going on in moving from the school building to the campground five miles from there. The camp meeting grounds are six times as large as the grounds upon which we held our meeting in Wellington, and there are more than six times as many campers on the ground. Thus far our meetings have been excellent. There is a good, cheerful spirit manifested. Oh, that the Lord would manifest His power in this meeting!

My brother, I did not feel altogether free to let you continue your voyage without writing to you upon some important points in regard to your attitude, and with regard to the feelings you manifested upon the vessel. If you had realized that Jesus Christ was on that vessel as a witness to every word spoken by you, if you had realized that every action was registered in the books of heaven, would you have said and done the things which you have said and done? I am sure you would not. Did you take into consideration that you had on board that vessel the messengers who were to bear a message as God’s missionaries to the people who sit in darkness?

[77] If the angels of God had not exercised a restraining power upon you, you would have gone to great lengths, because Satan was working with you and manifesting his attributes through you. Notwithstanding your capabilities as captain upon the high seas, and that you hold a responsible position in the vessel under your command, yet it will not be safe to trust the missionaries who have ventured their lives to go to the islands of the sea to be laborers together with God in seeking to save perishing souls, to one who is not fully under

those who will bear the truth to the ignorant and the unenlightened. Missionaries will have enough to bear without having to encounter the spirit of the one who stood as commander of the vessel. You had it in your power to make it very disagreeable for those laborers, but it was your duty to make it as pleasant as possible.

My brother, your soul is precious, yet from the light which God has given me I know that however great and perfect may be your knowledge of navigation, yet there are other things you need to learn. You need to listen to the words of Jesus, where He says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest: ... 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."

Did you not realize that there was a higher Captain over that vessel? Did you not realize that there was One who was witnessing your words and actions which were certainly an offense to God? Would you count yourself safe in a vessel upon the high seas in charge of a commander that did not exercise self-control, and who would at times act as if insane? Had you carried out that which Satan put into your mind, and executed your threats upon the servants of God, there would have been interference on the part of Heaven; for ministering angels were guarding the men who had taken their lives in their hands in order to cross the broad waters and speak the words of life to those who were ready to perish.

[78]

My brother, never feel that it is a light matter to change captains and forsake Jesus, your true and safe Commander, and sail under false colors. You must take Jesus on board. If you expect to be respected, you must yourself respect your Commander. You will always be exposed to circumstances that are not pleasant while in this world. Satan will present himself to you in order that you may choose him as your commander.

The selection of the crew has been unwise; for it is not fitting that godless men should compose the crew of the *Pitcairn*, or work in any position of responsibility among the missionaries that are sent on their mission to the islands. These evil men bring evil angels with them, and thus a channel of communication is opened between them and the chief revolter. Satan will use such men to do his bidding.

Then he will use them to misrepresent the messengers of truth and to misrepresent the truth of heavenly origin.

[79] How entirely inconsistent it is to place Satan's own followers, knowing them to be such, on the *Pitcairn*. Through arrangements of this kind, evil men are brought to the islands of the sea to work in Satan's lines, and they come in connection with the people who take it for granted that all upon a missionary ship are missionaries; and the evil deeds of these evil men are attributed to the missionary ship, and thus a bad influence is left on the islands because of these followers of Satan. Oh, that our people would be wise!

My brother, your influence upon the vessel has been deleterious. The impression upon your mind was not correct, and the impression made upon other minds among the crew was not the right one with regard to the servants of God. You were employed to command the ship, not the men whom the General Conference had selected to go as messengers in the ship. The power that worked upon the imagination was not from heaven.

Captain Marsh was one of God's children, dear to His heart. Pray the Lord that your thoughts which were instigated by the powers of darkness, your words which were incited by the adversary, may be forgiven you. Captain Marsh sleeps in Jesus.

When Satan puts his spirit upon you, and you act as you have done upon the vessel, you work under his orders, and instead of carrying with you the savor of heaven in your deeds and words, you carry with you a satanic influence. I ask you to consider these matters in a different light than you have done heretofore.

[80] If you think that your course of action was the result of the course taken by the ministers who sailed on the vessel, you make a mistake. Some things were not as they should have been. Some words were spoken, some things were done, which were not justifiable under the circumstances, but your mind was wrought upon by the prince of the power of darkness in order that he might accomplish his purpose through you.

Your sufferings were not created by the messengers of God, but by the spirit you indulged, by the temper that you permitted to be easily excited, by the jealousy that you cherished. This was the cause of your trouble and the great trouble of others. You allow your mind to get excited and wrought up to a high pitch. Your suppositions

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in regard to Captain Marsh were unjust and entirely false. Satan excited your imagination to such a degree that matters which have no real foundation became a reality to you.

As the matter is presented to me, it is a terrible thing to have a ship's crew under a commander who cannot command himself, who allows Satan to take possession of his thoughts, to control his words, to mold his mind, and to work through him his own evil purposes. The difficulties that have beset your path have been largely created by yourself because you have viewed matters in a wrong light. You thought a certain condition of things existed in reference to the attitude of the messengers of God toward you, which was altogether false. You worked under this false impression, and your reason was unbalanced. Your jealousy was aroused, and you imagined the men on board the vessel were not favorable to you. In order to please you, some of the crew who should have known better helped on the matter by apparently sustaining you. You sustained them in their error, but you were not right in so doing.

Your uncontrollable spirit must be overcome, and you must be transformed in character and give evidence that you see your mistakes and are correcting them, else it will be unsafe for you to be placed in this position of grave responsibility. There is too much involved in this to have matters continue as they are. A man is not fit to be a commander unless he himself is under the discipline of God. [81]

Behold the perfection of Christ, who possessed all the attributes of the Godhead and all the perfections and excellencies of humanity. He is our example. You must learn Christ's way, for it is the only way that will qualify you to carry on the work that Christ left His disciples to do. Christ has an intense affection for His purchased possession, and He has manifested it in dying for the world.

The love of Christ to God was always glowing, and His love for the world is beyond any computation. He lived not to please Himself, but He prepared Himself to endure without complaint self-denial, self-sacrifice, scorn, and hatred, in order that He might represent the Father's love for man, and remove the impression that Satan had given that God was severe and required more of men than they were capable of giving.

Jesus lived the character of God. He was willing to be, or to do, or to suffer anything in order to save men from eternal death. He

condemned sin that He might not be compelled finally to condemn the sinner. Jesus bore the penalty of death in order that the sinner might not suffer this terrible consequence, and made an atonement for us.

[82] There is no excuse for envy, fault-finding, jealousy, sin, and iniquity, for Christ has made every provision that he who believes in Him as his personal Saviour shall be saved from sin. Christ was manifested to take away our sins, and to give His grace in ample abundance to His followers in order that they may not sin. We are not to walk after the flesh, but after the Spirit. Oh, what marvelous condescension on the part of God, who “so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” God made Christ the great sin offering to save fallen man. Every man and every woman who gives himself or herself to Jesus to use his entrusted ability to be a laborer together with God is sacred to the heart of Jesus Christ. He identified His interest with them in a special manner. He says to all, “Touch not mine anointed, and do my prophets no harm.”

Those who cannot comprehend the work of the men who are to bear the message of mercy to those in heathen lands should not be placed in connection with the missionaries of God. Oh, that everyone who has a knowledge of the truth would cherish that faith which works by love and purifies the soul. Christ came to our world to identify His interest with that of suffering humanity.

[83] The sinful nature of man was weak, and he was prone to the transgression of God’s commandments. Man had not the power to do the words of God; that is why Christ came to our world, that He might give him moral power. There was no power in heaven or in earth but the power of Christ that could deliver from the [sentence illegible in original]. He came to meet the difficulty and to remove it. His own arm brought salvation. God sent forth His Son in the likeness of sinful flesh that He might condemn sin in the flesh and reveal the fact to heaven, to the worlds unfallen and also the fallen world, that through the power of divine grace, through partaking of the divine nature, man need no longer stand under the curse of the law or remain in transgression.

The nature of Christ was a combination of the divine and the human. Having all the attributes of God, He also represented the

excellencies of humanity and showed that all who believe in Christ as their personal Saviour will perfect a character after Christ's likeness, and be qualified to become laborers together with God. By precept and example He uplifts those who are depraved, for through the virtues of Jesus Christ he has become the son of God. His life is like Christ's life, his work is like Christ's work, and he will not fail nor be discouraged, because he is vitalized by the Spirit and power of Jesus Christ.

Christ is the Son of God in deed and in truth and in love, and is the representative of the Father as well as the representative of the human race. His arm brought salvation. He took humanity, was bone of our bone and flesh of our flesh, and submitted to all the temptations wherewith man would be beset. He showed in the great controversy with Satan that He was fully able to remove the stigma and discount the degradation of sin which Satan has placed upon the human family. By taking humanity and combining it with divinity, He was able to meet every demand of the law of God, to overcome every objection which Satan had made prominent as standing in the way of man's obedience to God's commandments. [84]

Satan placed before the world that the only hope of salvation was in getting rid of the law of God. But Christ came to make it plain that it was sin, the transgression of the law, that was to be abolished, in order that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit.

Jesus, the Spotless and Pure, was treated as a sinner when He was found in the likeness of sinful flesh, in order that the believing and repentant sinner might be treated as righteous. As the light of truth should come to the soul, revealing the sacred, holy, immutable character of the law, the believer was to place his feet in the path of obedience. Thus was he to be justified and sanctified.

The Holy Spirit is the Spirit of Christ, which is sent to all men to give them sufficiency, that through His grace we might be complete in Him. The Lord has provided that we should always be under the teaching and influence of the Holy Spirit. We shall then discover that the law of God is holy, just, and good, and we would learn to delight in the law of God. We love the requirements of the law, and from our hearts render obedience to its requirements.

Through the influence of the love of God shed abroad in our hearts, we love God supremely and our neighbor as ourselves, and this comprehends the whole duty of man. Love worketh no ill to his neighbor, for to love God with all our heart and our neighbor as ourself is the fulfilling of the law. When all malice, hatred, jealousy, and selfishness are cleansed from the soul temple, the vacuum is supplied with kindness, patience, longsuffering, benevolence, and love. The righteousness of the law is fulfilled in us.

Christ came to our world to elevate humanity, to renew in man the image of God, that man might become the partaker of the divine nature. Jesus gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. Christ dwelling in our hearts by faith causes us to become as a branch grafted into the true Vine. The Majesty of heaven gave His life to make us individually His own by bringing back the transgressor to his loyalty to God's law, by turning away the sinner from his iniquity. Oh, that men would love and fear God!

Jesus says: [[John 17:20-23](#), quoted]. How Jesus leads our minds out to take more and more extensive views of the privileges and advantages that have been provided for man in coming in close relationship with Christ! The believer may bear the testimony in his life and character that God loves the human agent who obeys His commands as He loves His Son. How amazing is this statement—almost beyond the comprehension of the finite mind! Jesus says further, “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” [[Verse 26](#)].

Can we read these words and not discern the value which Christ has placed upon the human agent who has entirely surrendered to Him? He has made provision 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 1:74, 75](#)]. Always “looking unto Jesus, the author and finisher of our faith,” we are delivered from the devices of evil men and evil angels, and we seek to break the bonds of sin and Satan. [[1 Peter 1:1-12](#), quoted.]

God has given to the world and to angels the evidence of the changeless character of His love. He would part with His only begotten Son, send Him into the world, clothed in the likeness of

MR No. 1094—Leaders to be Under the Discipline of God; Christ's Power can
Transform Human Nature 75
sinful flesh, to condemn sin and to die upon Calvary's cross to make it manifest to men that there is provision in the counsels of heaven for those who believe in Christ, to keep the commandments of God. Aside from Christ, man cannot in spirit and in truth keep one of the commandments of God, but in Christ Jesus the claims of the law are met, because He transforms the nature of man by His grace, creates in the heart a new spiritual life, implants a holy nature, and men become Christlike in character.

I have written this out definitely and simply in order that my words may not be misunderstood. May the Lord apply the truth to your heart, and may it work to purify your character, that with the mind you may serve the Lord God and be loved by the Father as He loves His obedient Son, is the prayer of Ellen G. White

[P.S.] Brother Christiansen, in the night season I was talking with you. The Lord has given me a message for you. I had been writing to a brother whose case had been presented to me, and after writing to him, I was informed by my guide that your case was similar to his, and that I was to bear a message to you also. Words were spoken to me which were to be impressed upon your mind. You were to be informed of the fact that the grace of God was provided in ample measure for you to obtain victories over all sin, that you might have the faith that works by love and purifies the soul. I commit to you this message in the name of Jesus who has given me this work to do in saving perishing souls.—[Letter 11a, 1894](#).

[87]

Ellen G. White Estate

Washington, D. C.,

September 27, 1984.

Entire Letter.

[88]

MR No. 1095—Trouble on the “Pitcairn”

(From a letter written October 2, 1893, from Napier, New Zealand, to Dr. and Mrs. J. H. Kellogg.)

W.C.W. must meet the *Pitcairn* when it should arrive, for trouble was in the ship’s crew. And there must be changes made in the seamen, and W.C.W. received many letters from Captain and passengers. He must also counsel with the Auckland people, and get their consent to have the [camp] meeting held in or near Wellington. Telegram received that they consented; and W.C.W. went on to Kaeo to see the brethren there, and also that the *Pitcairn* would call near Kaeo. Here we are soon to be engaged in another camp meeting.—[Letter 36, 1893](#), p.3.

Ellen G. White Estate

Washington, D. C.,

September 27, 1984.

**MR No. 1096—A Script Prepared by Rodney Vance
in Which Extracts from Ellen White's
Correspondence are Cited. On File at the White
Estate**

[89] **MR No. 1097—The True Sabbath versus the False Sabbath; an Appeal for Total Commitment”**

[See note on page 10.]

“Whatsoever a man soweth, that shall he also reap” [Galatians 6:7]. I want to sow for time and eternity. My heart hungers and thirsts after righteousness. I want my life hid in Christ Jesus, that my sowing shall bring me the right kind of harvest. I feel deeply in regard to my own self, for every day, in words or in actions, I am sowing either tares or wheat. I want to sow for time and eternity. I have lived nearly the period of my allotted time, and what shall the harvest be?

I want a quiet and unwavering trust in the Most High. I have experienced His protecting care in a remarkable manner when following in the path of duty. I want to go down in the grave as a shock of corn fully ripe. I want no complaining in my heart; only gratitude should abide there. God’s mercy and His lovingkindness are to be kept, not as a thing out of mind, but as something so precious as never to be forgotten. As eye-witnesses of His majesty we may exalt and praise His holy name. We are with Him in the holy mount.

[90] Every moment of time is precious and weighty with eternal consequences. We are in a world of appearances which mock and deceive like the apples of Sodom. Oh, how the Lord looks upon the double-dealing and the duplicity which is in our world. If we could not get a glimpse above and beyond the clouds to the bright beams of the Sun of Righteousness, we might well be downcast. But Jesus lives; the bow of promise encircles the throne as a constant assurance that Jesus lives; and because He lives, we shall live also.

Whatever may be the needed discipline of the church militant amid the dragon’s wrath against those who keep the commandments of God and have the faith of Jesus, the benediction is pronounced upon all who love and obey God. The words are positive, but mark their significance. The Alpha and Omega does not utter words

that will lead any soul to suppose that a profession of faith without willing, genuine love and obedience, will secure to him the entrance into the Holy City and a right to the tree of life. The Lord declares, “This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me” [Matthew 15:8]. This is mockery to God, speaking with a mouth of guile.

The discipline in the school of Christ will cause the church to lean upon the arm of her Beloved. The redeemed of the Lord shall at last come to Zion with songs and everlasting joy upon their heads, in victorious triumph. All the angelic hosts will rejoice over them with singing. But what are the qualifications of our citizens? “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].

John in the Revelation writes of the unity of those living on the earth to make void the law of God. [Revelation 17:13, 14; 16:13, quoted.]

All who will exalt and worship the idol sabbath, a day that God has not blessed, help the devil and his angels with all the power of their God-given ability, which they have perverted to a wrong use. Inspired by another spirit which blinds their discernment, they cannot see that the exaltation of Sunday observance is entirely the institution of the Catholic church.

[91]

A corrupt union has been formed to tear down God’s memorial of creation—the seventh day, which He hallowed and blessed and gave to man to be a sign between God and His people, to be observed throughout their generations forever. A period is coming when everyone will take sides between the Sabbath of the fourth commandment, which the Lord has sanctified and blessed, and the spurious sabbath instituted by the man of sin.

An idol sabbath has been set up, as the golden image was set up in the plains of Dura. And as Nebuchadnezzar, the king of Babylon, issued a decree that all who would not bow down and worship this image should be killed, so a proclamation will be made that all who will not reverence the Sunday institution will be punished with imprisonment and death. Thus the Sabbath of the Lord is trampled underfoot. But the Lord has declared, “Woe unto them that

decree unrighteous decrees, and write grievousness which they have prescribed” [Isaiah 10:1]. [Zephaniah 1:14-18; 2:1-3, quoted.]

[92] The Lord of heaven permits the world to choose whom they will have as ruler. Let all read carefully the thirteenth chapter of Revelation, for it concerns every human agent, great and small. Every human being must take sides, either for the true and living God, who has given to the world the memorial of creation in the Seventh-day Sabbath, or for a false sabbath, instituted by men who have exalted themselves above all that is called God or that is worshiped, who have taken upon themselves the attributes of Satan in oppressing the loyal and true who keep the commandments of God. This persecuting power will compel the worship of the beast by insisting on the observance of the sabbath he has instituted. Thus he blasphemes God, “sitting in the temple of God, shewing himself that he is God” [2 Thessalonians 2:4].

This worship of a false sabbath is a wedge that split the Protestant churches from God, and left them naked. They had not a text of Scripture to sustain their false God, but yet a deception, hoary with age but still a deception, was commended to reverence, and exalted, while the Sabbath of the fourth commandment was trampled upon and God dishonored. The Bible was before them with a plain “Thus saith the Lord” and the penalty that is the part of the transgressor; but as Adam and Eve in Eden listened to the falsehoods of Satan, so the righteous world are following their example.

[93] Satan, who was expelled from heaven, is leading the world, blindfolded by his sophistry, in the same way that he led the angels who accepted his theology before a “Thus saith the Lord.” Already the churches are naked and without a covering. Like the archdeceiver they are without excuse, for they have the Word of God, plain and clear and pointed. While they would rein up the faithful and loyal subjects of the kingdom of God, depriving them of their liberty of conscience, bringing them before magistrates and judges, and pronouncing sentence against them, delivering them into prison, putting them into the chain gang and even condemning them to death, they themselves before the universe are showing determined and obstinate contempt of the laws of the eternal Jehovah. [Revelation 14:1-4, quoted.]

—One of the marked features in the representation of the 144,000 is that in their mouth was found no guile. The Lord has said, “Blessed is the man ... in whose spirit there is no guile” [Psalm 32:2]. They profess to be children of God, and are represented following the Lamb whithersoever He goeth. They are prefigured before us as standing on Mount Zion, girt for holy service, clothed in white linen, which is the righteousness of the saints. But all who follow the Lamb in heaven will first have followed Him on earth, in trustful, loving, willing obedience; followed Him not fretfully and capriciously, but confidently, truthfully, as the flock follows the shepherd.

Are these the ones who are bruising and imprisoning their fellow men, humiliating them to the depraved association of those who compose the chain gang? Is this the sign of those who follow the Lamb? No, no. All who do this work evidence that they have chosen the side of one who was expelled from Eden, who was a falsifier of God, and who by oppression tries to compel God’s chosen ones to worship an idol sabbath which is without one text of Scripture for its authority.

Did Christ give His followers any such lesson or example? No; He came, not to break down the moral power of men, but to restore it. He came to break the power of oppression. His work was to release those who were in bondage to Satan. Those who say, I am a child of God, and yet do work which will grieve and oppress, executing cruel actions against their fellow men, are not following the Lamb whithersoever He goeth, but are followers of another leader. They develop the attributes of Satan, and make it manifest that they are participators and co-workers with him to bind, imprison, and condemn, to cause all the suffering possible to body and mind, because they cannot compel men to be untrue to God and dishonor His work and transgress His holy law.

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These are the ones who have guile in their mouths. These are the ones that profess to be followers of Christ while they are following a leader who was expelled from the courts of heaven. These men, who are working unrighteousness with such zealous zeal, show before the whole world and universe that if Christ was upon the earth, as at His first advent, they would do as did the unbelieving Jews—follow Him as spies, seeking to get Him to say something which they could use against Him to condemn Him to death. If they had opportunity

and power, they would do as did Nebuchadnezzar when he set up his golden image in the plains of Dura.

[95] It is the spirit that dwells in the children of disobedience that decides their future eternal destiny. Men who conceal their convictions of duty because they are afraid of suffering persecution are not following the true, but the false, shepherd. To maintain principle at all hazard is the highest path one can travel, because by doing this we follow Jesus. That which has a “Thus saith the Lord” is right and expedient. God has said, “He that walketh uprightly walketh surely” [[Proverbs 10:9](#)]. If you suffer for the truth’s sake, you are partakers with Christ in His suffering, and will be partakers with Him in His glory.

God is weary of professional falseness and hollow hypocrisy. “And in their mouth was found no guile: for they are without fault before the throne of God.” What grand words, how cheering and uplifting. “Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully,” “he that walketh uprightly and worketh righteousness, and keepeth the truth in his heart,” “he shall receive the blessing from the Lord, and righteousness from the God of his salvation” [[Psalm 24:3-5; 15:2](#)].

The third angel’s message, following the first and second which have proclaimed the hour of God’s judgment and the fall of mystic Babylon, is proclaimed in louder and more explicit tones, giving a warning to all co-workers in the great anti-Christian apostasy: [[Revelation 18:1-5](#), quoted].

[96] The whole chapter is full of importance and is of consequence to every human agent. Consider this matter; it will bear close searching. The men who are denying the Sabbath instituted by God Himself, who are trampling upon the commandments of God, are the devil’s spies who seek to find accusation against those who will not reverence a man-made institution and worship an idol sabbath. The observance of the seventh day according to the commandment reveals to them a neglect of duties which they owe to God. If there was not a people voicing the third angel’s message, they would have no conscientious scruples for Sunday observance, but it is the truth that they do not wish to receive. The Jews did not want their customs and

practices to be disturbed; neither do the professed Christian world of today wish to be disturbed. They reject the message of truth which God in mercy hath sent to them to arouse their moral sensibilities. The Jews treated Christ just as professed Christians of today would treat Him should He come as He did at His first advent.

The world is in co-partnership with the professed Christian churches in making void the law of Jehovah. God's law is set aside; it is trampled underfoot; and from all the loyal people of God the prayer will ascend to heaven, "It is time, O Lord, for Thee to work: for they have made void Thy law." Satan is making his last and most powerful effort for the mastery, his last conflict against the principles of God's law. A defiant infidelity abounds.

After John's description in [Revelation 16](#) of that miracle-working power which was to gather the world to the last great conflict, the symbols are dropped, and the trumpet voice once more gives a certain sound. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" [[Revelation 16:15](#)]. After the transgression of Adam and Eve, they were naked, for the garment of light and security had departed from them. The world will have forgotten the admonition and warnings of God, as did the inhabitants of the Noatic world; as did also the dwellers in Sodom. They awoke with all their plans and inventions of iniquity; but suddenly the shower of fire came from heaven and consumed the godless inhabitants. "Thus shall it be in the day when the Son of man is revealed" [[Luke 17:30](#)].

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The world full of rioting, full of godless pleasure, is asleep, asleep in carnal security, putting afar off the coming of the Lord, laughing at warnings, calling those who try to arouse their attention, almost fanatics, enthusiasts, not levelheaded. The lovers of pleasure more than lovers of God are taken unawares. This is the proud boast that is made, "All things remain as they were from the beginning. Tomorrow shall be as this day, only much more abundant." We will go deeper into pleasure loving. But, said Christ, "Behold I come as a thief." When the scorner, the rejecter of truth has become presumptuous, when the routine of work in the various money-making lines is being carried on without regard to principle, when the student is fully engaged in ambitious aims to obtain knowledge of everything but the Bible, Christ comes as a thief. The warning has

been given, “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” [Matthew 24:42, 43]. Every hour that passes is one hour less for you to make preparation of character for this great event.—[Manuscript 7a, 1896](#).

Ellen G. White Estate

Washington, D. C.,

October 9, 1984.

Entire Manuscript.

- [98] *At the time this manuscript was written, not a few Seventh-day Adventists were suffering persecution for their faith, especially in the Southern states. In 1895 and 1896 “no less than 76 Seventh-day Adventists were prosecuted in the United States and Canada under existing Sunday laws. Of these, 28 served terms of various lengths in jails, chain gangs, etc., aggregating 1,144 days.” *American State Papers*, p. 562. For additional details see Warren L. Johns, *Dateline Sunday, U. S. A.*, pp. 43-57.

MR No. 1098—Instruction for Men in Positions of Responsibility [99]

Although a man may be entrusted with great responsibilities, his high position may not be the measure of his character. The responsibilities accepted do not make him perfect or trustworthy. His acceptance with God depends upon his fear to offend, and his obedience to God's requirements. If he departs from the counsel of God, he is no longer under the influence of the Holy Spirit.

When men who profess to keep God's commandments, often dwelling on the importance of obeying the law of God, fail to work righteousness and walk against the law of God, He sends messengers to warn them and turn them to the paths of righteousness. But many who have not that faith that works by love and purifies the soul will refuse to heed God's warnings.

To all who seek Him God will grant special manifestations of His presence and favor. But to those who forsake Him He gives the warning, I also will forsake them. At times the Lord sends His messengers to warn His servants not to do the things that they think are best. God sees the end from the beginning, and He would save them from the difficulties and entanglements that would come as a result of their own planning. He would have their influence kept clean, and powerful for good, not injured by human errors.

A man may make plans that as far as he can discern appear to him to be faultless. How merciful God is to reach forth a restraining hand, saying, Follow not that course, for it will bring trouble to your own soul and confusion and perplexity to other minds, leading them to wrong conclusions. If, after the Lord has said, Do not advance in that direction, the man disregards the warning, the evil results from which God wished to save him will certainly follow. [100]

The Lord would have all men walk humbly with God. If men will engage in His service and with much prayer persevere in well doing, the Lord will abundantly reward them. Their confidence in the wisdom of God's leading will increase. They will not be left in

uncertainty, but, walking in the way of the Lord, they will become steadfast, unmovable, always abounding in the work of the Lord. God is well pleased with their obedience to all His requirements.

If a man will walk in the fear of the Lord, with perfect respect for all His counsels, the Lord will cause his influence to be felt. If, notwithstanding a dark outlook, man will choose the right instead of the wrong, the Lord will make multitudes to be at peace with him. As he sees the goodness of God in barring the way which would have led to embarrassment, he will give God the honor and glory due to His holy name.

[101] Our natural affection for relatives and friends should not lead us to connive in the least at their sins, nor prevent us, when they are in the wrong, from taking decided measures to change their course and prevent the evil influence of their mistakes from being felt. When men, following their own course, become involved in perplexity thereby, they often rely upon men to relieve the situation, and feel aggrieved if their expectations are not realized. But God would not be pleased to have them relieved, because they are to be chastened for their disobedience. [2 [Chronicles 17:3, 7, 9, 10](#), quoted.]

Obedience to the Lord always brings favor, and a faithful discharge of righteous principles will bear the divine credentials; but the Lord is dishonored when those who are placed as stewards, guardians of God's flock, sustain and sanction an evil work.

The outward signs of fasting and prayer, without a broken and contrite spirit, are of no value in God's sight. The inward work of grace is needed. Humiliation of soul is essential. God looks upon this. He will graciously receive those who will humble their hearts before Him. He will hear their petitions and heal their backslidings.

Ministers and people need the work of purification in their souls, that God's judgments may be turned away from them. God is waiting, waiting for humiliation and repentance. He will receive all who will turn unto Him with their whole heart.

[102] God's Purpose for His Church. God gives men the light, but many are filled with a self-sufficient, masterly spirit; and they strive by carrying out their own ideas to reach a height where they will be as God. They place their mind first, as if God must serve with them. Herein lies the danger in this: Unless God shall in some way make these men understand that He is God, and that they are to serve Him,

human inventions will be brought in that will lead away from Bible truth, notwithstanding all the cautions that have been given.

The Lord Jesus will always have a chosen people to serve Him. When the Jewish people rejected Christ, the Prince of life, He took from them the kingdom of God and gave it unto the Gentiles. God will continue to work on this principle with every branch of His work. When a church proves unfaithful to the word of the Lord, whatever their position may be, however high and sacred their calling, the Lord can no longer work with them. Others are then chosen to bear important responsibilities. But if these in turn do not purify their lives from every wrong action; if they do not establish pure and holy principles in all their borders, then the Lord will grievously afflict and humble them, and, unless they repent, will remove them from their place and make them a reproach.

When parents sanction and thus perpetuate the wrongs in their children as did Eli, God will surely bring them to the place where they will see that they have not only ruined their own influence but also the influence of the youth whom they should have restrained. And when children sanction and perpetuate the sins of their fathers, the Lord will recompense them both together. They will have bitter lessons to learn.

God is not “worshipped with men’s hands, as though He needed anything” [Acts 17:25]. No magnificence of outward display can please God when the heart is serving idols and the hands are polluted with iniquity. The Holy Spirit will unite with those in the church who, with contrition of heart, will walk humbly with God. To all who look to Him and walk in the footsteps of Christ, He gives sanctification, comfort, and victory over the world.

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The people of God, His chosen kingdom, are not as a stagnant pool. They are as a river, constantly flowing, and as it advances becoming deeper and wider until its life-giving waters are spread over all the earth. Whenever the gospel of God is received, its grace heals the maladies that sin has produced. The Sun of Righteousness arises with healing in His beams. Light, strength, and refreshing come from the Lord, and the good fruit borne bears witness to a work of righteousness.—[Manuscript 33, 1903](#).

Washington, D. C.,

October 9, 1984.

Entire Manuscript.

MR No. 1099—An Appeal to Surrender; Resistance [104]
to the Holy Spirit at Minneapolis

(Written November 5, 1892, from Adelaide, South Australia, to
“Dear Nephew and Niece, Frank and Hattie [Belden].”)

My heart is very tender toward you, but I fear that the enemy has power to misinterpret to your minds anything that I may feel impressed to say to you. Nevertheless I dare not keep silent. I love you both, although, I feel sad to say, I have not that feeling of harmony with you that I would be so much pleased to have. I cannot say to you, Peace, peace, when from time to time the Lord presents before me your peril. You have had light; you have been blessed of the Lord with rare opportunities to receive light and obtain a rich experience in spiritual things. I know that the Lord would be pleased to see you both self-denying, consecrated to His service, with a firm purpose and unfaltering zeal to do your Master’s work. I should feel sad to see you separated from the cause and work of God. But I would not have you occupy your present position of large responsibility unless you shall come to understand better your relation to God and His claims upon you and your relation to your fellow men.

Dear children, if I could through the grace of God, pen words that would lead you to see your true condition and to seek the Lord with all your heart, I would be most happy. I do not have it in my heart to wound or bruise you, but to restore and heal you. For a few days I have been encouraged. I was in earnest conversation, Frank, with you, and you did not rise up against me; your heart was touched. I said, Do you know that you have been a hindrance to Hattie? You have been self-righteous, and have not come close to her heart in tender interest that she should manifestly connect herself with Christ, confessing Him openly. Oh, things might have been so different for years back! Instead of learning of Christ meekness and lowliness of heart, you have advanced in self-esteem and self-

 [105]

importance. Selfishness has entwined itself in all your efforts. It has tainted your work and will ruin your soul unless you change this order of things decidedly and firmly.

No one who has enlisted to serve God will be free from temptation. Satan will say, "Do not be carried away with any whimsical notion. Do not work like a slave unless you are well paid for it." Every man is tempted as was Christ when the kingdoms of the world were proffered to Him if He would only bow to Satan's terms. Have you not in a large degree sacrificed spiritual and eternal interests for mere worldly, temporal things? How near has the work and cause of God been to your soul? Has not your self-sacrifice for Jesus been very small?

You have another life to sustain than that which is nourished by temporal bread. You have a soul to look to carefully lest it shall be lost forever. You are to receive every word that proceedeth out of the mouth of God, and feed upon that word, which is the bread of life and the water of life. Jesus calls it His flesh and His blood. "Blessed is every one that feareth the Lord; that walketh in His ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee" [[Psalm 128:1, 2](#)].

[106] Here are the terms the Lord offers you, my dear children. Will you accept the conditions? The character of Christianity is intensely practical. "The kingdom of God is not in word, but in power" [[1 Corinthians 4:20](#)]. It bears the divine credentials. This practical religion does not put aside the truths of the Bible as too sublime for common life. Its principles are to control us in all the little things as well as the large things of life, supplying the motive to a high and holy course of action. The life of Christ is to be our example.

Across the waters of the broad Pacific I cry to you, Look and live. Look steadily, constantly, earnestly, to the Lamb of God, that taketh away the sin of the world. The sanctification of the soul is accomplished through steadfastly beholding Him by faith as the only-begotten Son of God, full of grace and truth. The power of truth is to transform heart and character. Its effect is not like a dash of color here and there upon the canvas; the whole character is to be transformed; the image of Christ is to be revealed in words and actions. A new nature is imparted. Man is renewed after the image of Christ in righteousness and true holiness.

~~Oh, if we only acted in accordance with the light that shines~~ upon our pathway, we would be far in advance of what we are today in spiritual understanding and real heart worship. Many are in the condition represented by the foolish virgins, who had lamps but no oil to replenish the lamps and keep them burning and shining, ready to meet the Bridegroom. The grace of Christ is essential every day, every hour. Unless it is with us continually, the inconsistencies of the natural heart will appear and the life will present a divided service. The character is to be full of grace and truth. Wherever the religion of Christ works, it will brighten and sweeten every detail of life with more than an earthly joy and a higher than earthly peace. [107]

My dear children, I love you because Christ loves you. You have been dearly purchased. All you are and all you have—time, talents, strength, thought, everything—has been redeemed by the blood of Christ to do Him highest service. The Lord can accept of nothing less than complete consecration, entire, willing obedience. Frank, my dear nephew, the power of the principles you profess has too often been neutralized by your practice. Your quickness of temper and bitterness of feeling keep you from good. The Lord can bless you only as you come to Him with humble heart, confessing your errors and sins.

When you are enlightened by the Holy Spirit, you will see all that wickedness at Minneapolis as it is, as God looks upon it. If I never see you again in this world, be assured that I forgive you the sorrow and distress and burden of soul you have brought upon me without any cause. But for your soul's sake, for the sake of Him who died for you, I want you to see and confess your errors. You did unite with those who resisted the Spirit of God. You had all the evidence that you needed that the Lord was working through Brethren Jones and Waggoner; but you did not receive the light; and after the feelings indulged, the words spoken against the truth, you did not feel ready to confess that you had done wrong, that these men had a message from God, and you had made light of both message and messengers.

Never before have I seen among our people such firm self-complacency and unwillingness to accept and acknowledge light as was manifested at Minneapolis. I have been shown that not one of the company who cherished the spirit manifested at that meeting would [108]

again have clear light to discern the preciousness of the truth sent them from heaven until they humbled their pride and confessed that they were not actuated by the Spirit of God, but that their minds and hearts were filled with prejudice. The Lord desired to come near to them, to bless them and heal them of their backslidings, but they would not hearken. They were actuated by the same spirit that inspired Korah, Dathan, and Abiram. Those men of Israel were determined to resist all evidence that would prove them to be wrong, and they went on and on in their course of disaffection until many were drawn away to unite with them.

Who were these? Not the weak, not the ignorant, not the unenlightened. In that rebellion there were two hundred and fifty princes famous in the congregation, men of renown. What was their testimony? “All the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?” [[Numbers 16:3](#)]. When Korah and his companions perished under the judgment of God, the people whom they had deceived saw not the hand of the Lord in this miracle. The whole congregation the next morning charged Moses and Aaron, “Ye have killed the people of the Lord” [[Verse 41](#)], and the plague was upon the congregation, and more than fourteen thousand perished.

[109] When I purposed to leave Minneapolis, the angel of the Lord stood by me and said: “Not so; God has a work for you to do in this place. The people are acting over the rebellion of Korah, Dathan, and Abiram. I have placed you in your proper position, which those who are not in the light will not acknowledge; they will not heed your testimony; but I will be with you; My grace and power shall sustain you. It is not you they are despising, but the messengers and the message I send to My people. They have shown contempt for the word of the Lord. Satan has blinded their eyes and perverted their judgment; and unless every soul shall repent of this their sin, this unsanctified independence that is doing insult to the Spirit of God, they will walk in darkness. I will remove the candlestick out of his place except they repent and be converted, that I should heal them. They have obscured their spiritual eyesight. They would not that God would manifest His Spirit and His power; for they have a spirit of mockery and disgust at My word. Lightness, trifling, jesting, and joking are daily practiced. They have not set their hearts to seek

~~Me. They walk in the sparks of their own kindling, and unless they~~ repent they shall lie down in sorrow. Thus saith the Lord: Stand at your post of duty; for I am with thee, and will not leave thee nor forsake thee.” These words from God I have not dared to disregard.

Light has been shining in Battle Creek in clear, bright rays; but who of those that acted a part in the meeting at Minneapolis have come to the light and received the rich treasures of truth which the Lord sent them from heaven? Who have kept step and step with the Leader, Jesus Christ? Who have made full confession of their mistaken zeal, their blindness, their jealousies and evil surmisings, their defiance of truth? Not one; [In the light of other Ellen White statements, it would seem that this comment should be considered as hyperbole, for in a document written January 9, 1891, Ellen White wrote that Uriah Smith “made his confession. He had fallen on the Rock and was broken. I cannot describe to you my joy.”---*Manuscript Release #1092*. For an account of many others who also changed their attitudes see “George I. Butler moves into the light,” “Uriah Smith falls on the ‘Rock,’” and “still more confessions” in A. V. Olson, *Thirteen Crisis Years*, 87-119.] and because of their long neglect to acknowledge the light, it has left them far behind; they have not been growing in grace and in the knowledge of Christ Jesus our Lord. They have failed to receive the needed grace which they might have had, and which would have made them strong men in religious experience. [110]

The position taken at Minneapolis was apparently an insurmountable barrier which in a great degree shut them in with doubters, questioners, with the rejecters of truth and the power of God. When another crisis comes, those who have so long resisted evidence piled upon evidence will again be tested upon the points where they failed so manifestly, and it will be hard for them to receive that which is from God and refuse that which is from the powers of darkness. Therefore their only safe course is to walk in humility, making straight paths for their feet, lest the lame be turned out of the way. It makes every difference whom we company with, whether it is with men who walk with God and who believe and trust Him, or with men who follow their own supposed wisdom, walking in the sparks of their own kindling.

[111] The time and care and labor required to counteract the influence of those who have worked against the truth has been a terrible loss; for we might have been years ahead in spiritual knowledge; and many, many souls might have been added to the church if those who ought to have walked in the light had followed on to know the Lord, that they might know His going forth is prepared as the morning. But when so much labor has to be expended right in the church to counteract the influence of workers who have stood as a granite wall against the truth God sends to His people, the world is left in comparative darkness.

God meant that the watchmen should arise and with united voices send forth a decided message, giving the trumpet a certain sound, that the people might all spring to their post of duty and act their part in the great work. Then the strong, clear light of that other angel who comes down from heaven having great power, would have filled the earth with his glory. We are years behind; and those who stood in blindness and hindered the advancement of the very message that God meant should go forth from the Minneapolis meeting as a lamp that burneth, have need to humble their hearts before God and see and understand how the work has been hindered by their blindness of mind and hardness of heart.

[112] Hours have been spent in quibbling over little things; golden opportunities have been wasted while heavenly messengers have grieved, impatient at the delay. The Holy Spirit—there has been so little appreciation of its value or the necessity for every soul to receive it. Those who do receive the heavenly endowment will go forth clad with the armor of righteousness to do battle for God. They will respect the leadings of the Lord and will be filled with gratitude to Him for His mercy. But in many, many places, and on many, many occasions it could truthfully be said as in Christ's day of those who profess to be God's people, that not many mighty works could be done, because of their unbelief. Many who have been bound in fetters of darkness have been respected because God has used them, and their unbelief has aroused doubt and prejudice against the message of truth which angels of heaven were seeking to communicate through human agencies—justification by faith, the righteousness of Christ.

—Now, my dear children, I have sketched but a tittle of what I know to be true in regard to these matters. I present them to you. I would that you would now surrender to God. I love you both too well to flatter you. Frank, you could have helped Hattie in many ways if you yourself had stood in the clear light; but you have been walking in darkness. When pride shall die, when self shall be crucified, then Jesus will come in and take possession of heart and soul. I want you to make sure work for eternity. You have no time to lose. Years have passed, and you are not ready to die, and without a decided change are not ready to live and glorify God. No longer seek to have your way, to follow your mind and judgment, but put your hand in the hand of Christ and say, Lead me, guide me.

Captain Eldridge's influence over you has not been right in some things. Your influence with him might have been much more to his good and the glory of God than it has been. But the past, with its burden of record, has gone into eternity; now in repentance and confession and conversion to God, in childlike submission and obedience to His will, is your only hope of salvation. I am deeply in earnest; I could not abate one jot or tittle of truth to please you or to make you my best friend. No; it is life or death with you. There is not time for us to trifle with eternal realities. We must be saved in God's way, just as He has presented it in His Word, else we can never be saved at all. We must be pure and single-hearted, in principle firm as a rock. Jesus said, "He that will come after Me, let him deny himself, and take up his cross, and follow Me; so shall he be My disciple." Thank God, Oh, thank Him with heart and voice, that He is still our compassionate Redeemer, ready to forgive sin and by His own blood to cleanse us from every stain that sin has made.

[113]

I write in love.

(Signed) Aunt Ellen.—[Letter 2a, 1892.](#)

Ellen G. White Estate

Washington, D. C.,

November 1984.

Entire Letter.

[114]

**MR No. 1100—Warnings Against Worldliness,
Rejecting Light, and Unconverted Leaders; An
Appeal to Exalt Christ and Proclaim the Message of
Righteousness by Faith**

(Written to O. A. Olsen, from Hobart, Tasmania, May 1, 1895.)

I am deeply burdened; but what shall I say? I am troubled for you, my much-respected brother. I am bowed down with anguish of spirit, for the situation is becoming more and more perplexing.

A net has been spread to involve the Conference—a net that the people know not of, and that very few suspect the existence of. The condition of things is binding your hands and hindering the work. The crisis will soon be reached. The state of things is not fully revealed to me, but this much I know: to a great degree the management of finances has been conducted on wrong principles. While all is supposed to be prosperous, there is peril.

You have connected with you men who have no living connection with God. You fear to exercise your judgment, lest there shall be an explosion. This is why I feel so sad. I have written out matters that I dared not send to you unless there were persons of a firm, decided character who would stand by your side as true yoke fellows to sustain you. The two men who have been especially associated with you should, in their present spiritual condition, have no part in planning and carrying forward the work of God in any of its various lines. If they were to see themselves as God sees them, and fall upon the Rock and be broken, a decided change would appear in them. Confessions would be made to free their souls from every corrupting influence.

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These men are saying in their hearts, “My Lord delayeth His coming,” and the thought is expressed not only in action but in words. “Be not deceived in regard to Christ’s speedy appearing,” these false guides are saying. “Peace and safety. The time is not yet. All things continue as they were from the beginning.” They are denying the

MR No. 1100—Warnings Against Worldliness, Rejecting Light, and Unconverted Leaders; An Appeal to Exalt Christ and Proclaim the Message of Righteousness truth in their spirit, in their works, and in their words. They come ^{by Faith} under the denunciation of Christ: “But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth” [Matthew 24:48-51]. See also Luke 8:12, 13; Matthew 11:20-23.

Because iniquity abounds, the love of many waxes cold. There are many who have outgrown their advent faith. They are living for the world, and while saying in their hearts, as they desire it shall be, “My Lord delayeth His coming,” they have beaten their fellow servants. They do this for the same reason that Cain killed Abel. Abel was determined to worship God according to the direction God had given. This displeased Cain. He thought that his own plans were best, and that the Lord would come to his terms. Cain in his offering did not acknowledge his dependence upon Christ. He thought that his father Adam had been treated harshly in being expelled from Eden. The idea of keeping that sin ever before the mind, and offering the blood of the slain lamb as a confession of entire dependence upon a Power outside of himself, was torture to the high spirit of Cain. Being the elder, he thought that Abel should follow his example. When Abel’s offering was accepted of God, the holy fire consuming the sacrifice, Cain’s anger was exceedingly great. The Lord condescended to explain matters to him, but he would not be reconciled to God, and he hated Abel because God showed him favor. He became so angry that he slew his brother.

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The Lord has a controversy with all who by their unbelief and doubt have been saying that He delays His coming, and who have been smiting their fellow servants, and eating and drinking with (working from the very same principle as) the drunken. They are drunken, but not with wine; they stagger, but not with strong drink. Satan has controlled their reason, and they know not at what they stumble.

Just as soon as a man separates from God so that his heart is not under the subduing power of the Holy Spirit, the attributes of Satan will be revealed, and he will begin to oppress his fellowmen. An

influence goes forth from him that is contrary to truth and justice and righteousness. This disposition is manifested in our institutions, not only in the relation of workers one to another, but the desire shown by one institution to control all others. Men who are entrusted with weighty responsibilities, but who have no living connection with God, have been and are doing despite to the Holy Spirit. They are indulging the very same spirit as did Korah, Dathan, and Abiram, and as did the Jews in the days of Christ. (See [Matthew 12:22-29, 31-37](#).) Warnings have come from God again and again for these men, but they have cast them aside and ventured on in the same course.

[117] Read the words of Christ in [Matthew 23:23](#): “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.” These denunciations are given as a warning to all who “outwardly appear righteous unto men, but within” “are full of hypocrisy and iniquity.” They say, We are delivered to do all these things. They also say, “If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. “Wherefore,” said Jesus, “ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.” What lessons are here; how fearful and decisive! Jesus said, “Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city.” This prophecy was literally fulfilled by the Jews in their treatment of Christ and of the messengers whom God sent to them. Will men in these last days follow the example of those whom Christ condemned?

These terrible predictions they have not as yet carried out to the full; but if God spares their lives, and they nourish the same spirit that marked their course of action both before and after the Minneapolis meeting, they will fill up to the full the deeds of those whom Christ condemned when He was on the earth.

The perils of the last days are upon us. Satan takes control of every mind that is not decidedly under the control of the Spirit of God. Some have been cultivating hatred against the men whom God

MR No. 1100—Warnings Against Worldliness, Rejecting Light, and Unconverted Leaders; An Appeal to Exalt Christ and Proclaim the Message of Righteousness has commissioned to bear a special message to the world. They ^{by Faith} began this satanic work at Minneapolis. Afterward, when they saw and felt the demonstration of the Holy Spirit testifying that the message was of God, they hated it the more, because it was a testimony against them. They would not humble their hearts to repent, to give God the glory, and vindicate the right. They went on in their own spirit, filled with envy, jealousy, and evil surmisings, as did the Jews. They opened their hearts to the enemy of God and man. Yet these men have been holding positions of trust, and have been molding the work after their own similitude, as far as they possibly could. Captain Eldridge and Frank Belden acted a prominent part, but in mercy to them they disconnected themselves from the office. Since their separation the work has been going on after the same order. It is time that there was a change.

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Those who are now first, who have been untrue to the cause of God, will soon be last, unless they repent. Unless they speedily fall upon the Rock and be broken, and be born again, the spirit that has been cherished will continue to be cherished. Mercy's sweet voice will not be recognized by them. Bible religion, in private and in public, is with them a thing of the past. They have been zealously declaiming against enthusiasm and fanaticism. Faith that calls upon God to relieve human suffering, faith that God has enjoined upon His people to exercise, is called fanaticism. But if there is anything upon the earth that should inspire men with sanctified zeal, it is the truth as it is in Jesus; it is the grand, great work of redemption; it is Christ, made unto us wisdom and righteousness, and sanctification and redemption.

The Lord has often made manifest in His providence that nothing less than revealed truth, the word of God, can reclaim man from sin or keep him from transgression. That word, which reveals the guilt of sin, has a power upon the human heart to make man right and keep him so. The Lord has said that His word is to be studied and obeyed; it is to be brought into the practical life; that word is as inflexible as the character of God—the same yesterday, today, and forever.

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If there is anything in our world that should inspire enthusiasm, it is the cross of Calvary. "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.” “For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” Christ is to be accepted, believed in, and exalted. This is to be the theme of conversation—the preciousness of Christ.

There is in Battle Creek a class that have the truth planted in the heart. It is to them the power of God unto salvation. But unless the truth is enthroned in the heart, and a thorough transition takes place from darkness to light, those who handle sacred responsibilities are ministers of darkness, blind leaders of the blind. “Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.” God requires that every soul that names His name shall have the truth enthroned in the heart. The time in which we live demands it. Eternity demands it. Pure religion demands it.

Worldly Amusements

[120] While there has been so much fear of excitement and enthusiasm in the service of God, there has been manifest an enthusiasm in another line which to many seems wholly congenial. I refer to the parties of pleasure that have been held among our people. These occasions have taken much of the time and attention of people who profess to be servants of Christ; but have these assemblies tended to the glory of His name? Was Jesus invited to preside over them? Gatherings for social intercourse may be made in the highest degree profitable and instructive when those who meet together have the love of God glowing in their hearts, when they meet to exchange thoughts in regard to the word of God, or to consider methods for advancing His work and doing good to their fellowmen. When nothing is said or done to grieve the Holy Spirit of God, but it is regarded as a welcome guest, then God is honored, and those who meet together will be refreshed and strengthened. “Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels.”

But there has been a class of social gatherings in Battle Creek of an entirely different character, parties of pleasure that have been a disgrace to our institutions and to the church. They encourage pride of dress, pride of appearance, self-gratification, hilarity, and trifling. Satan is entertained as an honored guest, and he takes possession of those who patronize these gatherings.

A view of one such company was presented to me, where were assembled those who profess to believe the truth. One was seated at the instrument of music, and such songs were poured forth as made the watching angels weep. There was mirth, there was coarse laughter, there was abundance of enthusiasm, and a kind of inspiration; but the joy was such as Satan only is able to create. This is an enthusiasm and infatuation of which all who love God will be ashamed. It prepares the participant for unholy thought and action. I have reason to think that some who were engaged in that scene heartily repented of the shameful performance.

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Many such gatherings have been presented to me. I have seen the gaiety, the display in dress, the personal adornment. All want to be thought brilliant, and give themselves up to hilarity, foolish jesting, cheap, coarse flattery, and uproarious laughter. The eyes sparkle, the cheek is flushed, conscience sleeps. With eating and drinking and merrymaking, they do their best to forget God. The scene of pleasure is their paradise. And heaven is looking on, seeing and hearing all.

Turn to another scene. In the streets of the city is a party gathered for a bicycle race. In this company also are those who profess to know God and Jesus Christ whom He has sent. But who that looks upon the exciting race would think that those who were thus exhibiting themselves were followers of Christ? Who would think they realized the value of their time and their physical powers as gifts from God, to be preserved for His service? Who thinks of the danger of accident, or that death may be the result of their wild chase? Who have prayed for the presence of Jesus, and the protection of the ministering angels? Is God glorified by these performances? Satan is playing the game of life for these souls, and he is well pleased with that which he sees and hears.

The once earnest Christian who enters into these sports is on the downgrade. He has left the region pervaded by the vital atmosphere

[122] of heaven, and has plunged into an atmosphere of mist and fog. It may be that some humble believer is induced to join in these sports. But if he maintains his connection with Christ, he cannot in heart participate in the exciting scene. The words he hears are not congenial, for they are not the language of Canaan. The speakers do not give evidence that they are making melody in their hearts to God. But there is unmistakable evidence that God is forgotten. He is not in all their thoughts. These parties of pleasure and gatherings for exciting sport, made up of those who profess to be Christians, are a profanation of religion and the name of God.

The tenor of the conversation reveals the treasure of the heart. The cheap, common talk, the words of flattery, the foolish witticism, spoken to create a laugh, are the merchandise of Satan, and all who indulge in this talk are trading in his goods. Impressions are made upon those who hear these things similar to that made upon Herod when the daughter of Herodias danced before him. All these transactions are recorded in the books of heaven, and at the last great day they will appear in their true light before the guilty ones. Then all will discern in them the alluring, deceptive workings of the devil, to lead them into the broad road and the wide gate that opens to their ruin.

[123] Satan has been multiplying his snares in Battle Creek, and professed Christians who are superficial in character and religious experience are used by the tempter as his decoys. This class are always ready for the gathering for pleasure or sport, and their influence attracts others. Young men and young women who have tried to be Bible Christians are persuaded to join the party, and they are drawn into the ring. They did not prayerfully consult the divine standard, to learn what Christ has said in regard to the fruit to be borne on the Christian tree. They do not discern that these entertainments are really Satan's banquet, prepared to keep souls from accepting the call to the marriage supper of the Lamb, ... preventing them from receiving the white robe of character, which is the righteousness of Christ. They become confused as to what is right for them as Christians to do. They do not want to be thought singular, and naturally incline to follow the example of others. Thus they come under the influence of those who have never had the divine touch on heart or mind.

In these exciting gatherings, carried away by the glamour and passion of human influence, youth that have been carefully instructed to obey the law of God, are led to form attachments for those whose education has been a mistake, and whose religious experience has been a fraud. They sell themselves to a lifelong bondage. As long as they live, they must be hampered [by their union] with a cheap, superficial character, one who lives for display but who has not the precious inward adorning, the ornament of a meek and quiet spirit, which in the sight of God is of great price. When sickness and death shall come to those who have lived to please themselves merely, they find that they have provided no oil in their vessels with their lamps, and they are utterly unfitted to close their life's history. This has been; this will continue to be.

We ask of those who have had great light in Battle Creek, Has the truth of God lost its hold upon the soul? Has the fine gold become dim? What has been the cause of this fanaticism and enthusiasm? A fearful accountability rests upon world-loving, selfish parents, for sin lies at their door. How much more favorable it would be if the school buildings that are now in Battle Creek were far off from the city, and separated from so large a colony of professed Sabbathkeepers.

The conviction is gaining ground in the world that Seventh-day Adventists are giving the trumpet an uncertain sound, that they are following in the path of worldlings. Families in Battle Creek are departing from God in planning contracts of marriage with those who have no love for God, with those who have lived a frivolous life, who have never practiced self-denial and know not from experience what it means to be laborers together with God. Strange things are being transacted. False phases of Christianity are being received and taught, which bind souls in deception and delusion. Men are walking in the light of the sparks of their own kindling. Those who love and fear God will not descend to the world's level, in choosing the society of the vain and trifling. They will not become charmed with men or women who are not converted. They are to stand up for Jesus, and then Jesus will stand up for them.

Some of those who know the truth but do not practice it, are trampling upon the law of God in their business transactions. We should have no intimate association with them lest we catch their

spirit and share their doom. The patriarch Jacob, when speaking of certain deeds of his sons which he contemplated with horror, exclaimed, "O my soul, come not thou into their secrets; unto their assembly, mine honor, be not thou united." He felt that his own honor would be compromised if he associated with sinners in their doings. He lifts the danger signal, to warn us away from such associations, lest we become partakers of their evil deeds. The Holy Spirit, through the apostle Paul, utters a similar warning, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

[125] The eternal God has drawn the line of distinction between the saints and the sinners, the converted and the unconverted. The two classes do not blend into each other imperceptibly, like the colors of the rainbow. They are as distinct as midday and midnight.

Those who are seeking the righteousness of Christ will be dwelling upon the themes of the great salvation. The Bible is the storehouse that supplies their souls with nourishing food. They meditate upon the incarnation of Christ, they contemplate the great sacrifice made to save them from perdition, to bring in pardon, peace, and everlasting righteousness. The soul is aglow with these grand and elevating themes. Holiness and truth, grace and righteousness, occupy the thoughts. Self dies, and Christ lives in His servants. In contemplation of the word, their hearts burn within them, as did the hearts of the two disciples while they went to Emmaus, and Christ walked with them by the way, and opened to them the scriptures concerning Himself.

How few realize that Jesus, unseen, is walking by their side! How ashamed many would be to hear His voice speaking to them, and to know that He heard all their foolish, common talk! And how many hearts would burn with holy joy if they only knew that the Saviour was by their side, that the holy atmosphere of His presence was surrounding them, and they were feeding on the bread of life! How pleased the Saviour would be to hear His followers talking of His previous lessons of instruction, and to know that they had a relish for such holy things! When the truth abides in the heart, there is no place for criticism of God's servants, or for picking flaws with the message He sends. That which is in the heart will flow from the lips.

[126] It cannot be repressed. The things that God has prepared for those

MR No. 1100—Warnings Against Worldliness, Rejecting Light, and Unconverted Leaders; An Appeal to Exalt Christ and Proclaim the Message of Righteousness that love Him will be the theme of conversation. The love of Christ ^{by Faith} is in the soul as a well of water, springing up into everlasting life, ¹⁰⁵ sending forth living streams that bring life and gladness wherever they flow.

Rejecting the Light

God says to His servants, “Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.” But when the plain, straight testimony comes from lips under the moving of the Spirit of God, there are many who treat it with disdain. There are among us those who, in actions if not in words, “say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: therefore this iniquity will be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.... For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.”

I inquire of those in responsible positions in Battle Creek, What are you doing? You have turned your back, and not your face, to the Lord. There needs to be a cleansing of the heart, the feelings, the sympathies, the words, in reference to the most momentous subjects—the Lord God, eternity, truth. What is the message to be given at this time? It is the third angel’s message. But that light which is to fill the whole world with its glory, has been despised by some who claim to believe the present truth. Be careful how you tread. Take off the shoes from off your feet; for you are on holy ground. Beware how you indulge the attributes of Satan, and pour contempt upon the manifestations of the Holy Spirit. I know not but some have even now gone too far to return and to repent.

I state truth. The souls who love God, who believe in Christ, and who eagerly grasp every ray of light, will see light, and rejoice in the truth. They will communicate the light. They will grow in holiness.

Those who receive the Holy Spirit will feel the chilling atmosphere that surrounds the souls of others by whom these great and solemn realities are unappreciated, and spoken against. They feel that they are in the council of the ungodly, of men who stand in the way of sinners, and sit in the seat of the scornful.

The Word of God speaketh truth, not a lie. In it is nothing strained, nothing extreme, nothing overdone. We are to accept it as the word of the living God. In obedience to that word, the church has duties to perform which it has not done. They are not to flee from the post of duty; but in trial and temptation they should lean more heavily upon God. There are difficulties to be met, but God's people as one must rise to the emergencies. There are duties to be discharged to the church and to our God.

[128] The Spirit of God is departing from many among our people. Many have entered into dark, secret paths, and some will never return. They will continue to stumble to their ruin. They have tempted God, they have rejected light. All the evidence that will ever be given them they have received, and have not heeded. They have chosen darkness rather than light, and have defiled their souls. No man or church can associate with a pleasure-loving class, and reveal that they appreciate the rich current of truth which the Lord has sent to those who have simple faith in His word. The world is polluted, corrupted, as was the world in the days of Noah. The only remedy is belief in the truth, acceptance of the light. Yet many have listened to the truth spoken in demonstration of the Spirit, and they have not only refused to accept the message, but they have hated the light. These men are parties to the ruin of souls. They have interposed themselves between the heaven-sent light and the people. They have trampled upon the Word of God, and are doing despite to His Holy Spirit.

I call upon God's people to open their eyes. When you sanction or carry out the decisions of men who, as you know, are not in harmony with truth and righteousness, you weaken your own faith and lessen your relish for communion with God. You seem to hear the voice which was addressed to Joshua: "Wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed My covenant which I commanded them.... There is an accursed thing in the midst of thee, O Israel." "Neither will I be with you

MR No. 1100—Warnings Against Worldliness, Rejecting Light, and Unconverted Leaders; An Appeal to Exalt Christ and Proclaim the Message of Righteousness any more, except ye destroy the accursed from among you.” Christ ^{by Faith} declares, “He that gathereth not with Me scattereth abroad.” ¹⁰⁷

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel’s message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure. [129]

The uplifted Saviour is to appear in His efficacious work as the Lamb slain, sitting upon the throne, to dispense the priceless covenant blessings, the benefits He died to purchase for every soul who should believe on Him. John could not express that love in words; it was too deep, too broad; he calls upon the human family to behold it. Christ is pleading for the church in the heavenly courts above, pleading for those for whom He paid the redemption price of His own life blood. Centuries, ages, can never diminish the efficacy of this atoning sacrifice. This message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say, Seventh-day Adventists talk the law, the law, but do not preach or believe Christ.

The efficacy of the blood of Christ was to be represented to the people with freshness and power, that their faith might lay hold on its merits. As the high priest sprinkled the warm blood upon the mercy seat, while the fragrant cloud of incense ascended before God, so while we confess our sins, and plead the efficacy of Christ’s atoning blood, our prayers are to ascend to heaven, fragrant with the merits of Christ’s character. Notwithstanding our unworthiness, we are ever to bear in mind that there is One that can take away sin, can save the sinner. Every sin acknowledged before God with a contrite [130]

heart. He will remove. This faith is the life of the church. As the serpent was lifted up in the wilderness by Moses, and all that had been bitten by the fiery serpents were bidden to look and live, so also the Son of man must be lifted up, that “whosoever believeth in Him should not perish, but have everlasting life.”

Unless he makes it his life business to behold the uplifted Saviour, and by faith accept the merits which it is his privilege to claim, the sinner can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus. Now, it has been Satan’s determined purpose to eclipse the view of Jesus, and lead man to look to man, and trust to man, and be educated to expect help from man. For years the church has been looking to man and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to His servants a testimony that presented the truth as it is in Jesus, which is the third angel’s message in clear, distinct lines.

John’s words are [to be] sounded by God’s people, that all may discern the light and walk in the light: “He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all. And what He hath seen and heard, that He testifieth; and no man receiveth His testimony. He that hath received His testimony hath set to his seal that God is true. For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hands. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”

[131] This is the testimony that must go throughout the length and breadth of the world. It presents the law and the gospel, binding up the two in a perfect whole. (See [Romans 5](#), and [1 John 3:9](#) to the close of the chapter.) These precious scriptures will be impressed upon every heart that is opened to receive them. “The entrance of Thy words giveth light; it giveth understanding unto the simple”—those who are contrite in heart. “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” These have not a mere nominal faith, a theory of truth, a legal religion, but they believe to a purpose, appropriating to themselves the richest gifts of God. They plead for the gift, that

MR No. 1100—Warnings Against Worldliness, Rejecting Light, and Unconverted Leaders; An Appeal to Exalt Christ and Proclaim the Message of Righteousness they may give to others. They can say, “Of His fullness have all we received, and grace for grace.”^{by Faith} 109

“He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.”

This is the very work which the Lord designs that the message He has given His servants shall perform in the heart and mind of every human agent. It is the perpetual life of the church to love God supremely, and to love others as they love themselves. There was but little love for God or man, and God gave His messengers just what the people needed. Those who received the message were greatly blessed, for they saw the bright rays of the Sun of Righteousness, and life and hope sprang up in their hearts. They were beholding Christ. “Fear not,” is His everlasting assurance; “I am He that liveth, and was dead; and, behold, I am alive forevermore.” “Because I live, ye shall live also.” The blood of the spotless Lamb of God the believers apply to their own heart. Looking upon the great antitype, we can say, “It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

[132]

The Sun of Righteousness shines into our hearts to give the knowledge of the glory of Jesus Christ. Of the Holy Spirit’s office He says, “He shall glorify Me: for He shall receive of Mine, and shall show it unto you.” The psalmist prays, “Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.... Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence: and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee.”

The Lord would have these grand themes studied in our churches, and if every church member shall give entrance to the word of God,

it will give light and understanding to the simple. “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.” (See [Isaiah 29:13-16, 18-21](#).)

[133] “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.”

Never was there a time when the Lord would manifest His great grace unto His chosen ones more fully than in these last days when His law is made void. “The Lord is well pleased for His righteousness’ sake; He will magnify the law, and make it honorable.” What does God say in regard to His people? “But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.” (See also [Isaiah 43](#).) These are prophecies that will be fulfilled.

I would speak in warning to those who have stood for years resisting light and cherishing the spirit of opposition. How long will you hate and despise the messengers of God’s righteousness? God has given them His message. They bear the word of the Lord. There is salvation for you, but only through the merits of Jesus Christ. The grace of the Holy Spirit has been offered you again and again. Light and power from on high have been shed abundantly in the midst of you. Here was evidence, that all might discern whom the Lord recognized as His servants. But there are those who despised the men and the message they bore. They have taunted them with being fanatics, extremists, and enthusiasts. Let me prophesy unto you: Unless you speedily humble your hearts before God, and confess

[134] your sins, which are many, you will, when it is too late, see that you have been fighting against God. Through the conviction of the Holy Spirit, no longer unto reformation and pardon, you will see that these men whom you have spoken against have been as signs in the

MR No. 1100—Warnings Against Worldliness, Rejecting Light, and Unconverted Leaders; An Appeal to Exalt Christ and Proclaim the Message of Righteousness
world, as witnesses for God. Then you would give the whole world
if you could redeem the past, ^{by Faith} and be just, zealous men, moved by
the Spirit of God to lift your voice in solemn warning to the world;
and like them, to be in principle firm as a rock. Your turning things
upside down is known of the Lord. Go on a little longer as you have
gone in rejection of the light from heaven, and you are lost. “The
man that shall be unclean, and shall not purify himself, that soul
shall be cut off from among the congregation.”

I have no smooth message to bear to those who have been for so long as false guideposts, pointing the wrong way. If you reject Christ’s delegated messengers, you reject Christ. Neglect this great salvation kept before you for years, despise this glorious offer of justification through the blood of Christ and sanctification through the cleansing power of the Holy Spirit, and there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation. I entreat you now to humble yourselves, and cease your stubborn resistance of light and evidence. Say unto the Lord, Mine iniquities have separated between me and my God. O Lord, pardon my transgressions. Blot out my sins from the book of Thy remembrance. Praise His holy name, there is forgiveness with Him, and you can be converted, transformed.

“For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?”—[Letter 57, 1895](#).

[135]

Ellen G. White Estate

Washington, D. C.,

April 11, 1985.

Entire Letter.

[136]

MR No. 1101—Work Among the Jews

Concerning the work in behalf of the Jewish people being done by Brother [F. C.] Gilbert, I am instructed to say, Give him all the encouragement that is possible. Do not bind about his work by many forbiddings. Help him, so that through his efforts and the efforts of his fellow laborers, many of the seed of Israel may be grafted to the true stock, Christ Jesus. The Lord will work through men of different nationalities to do a work for their fellow countrymen.

To Brother Gilbert I would say, You must be guarded. Do not tax your powers so severely. Hitherto the Lord has been with you, and He will continue to bless your efforts and will lead others to unite with you in your work. But you are in danger from more sources than one. Your enemies will be incensed against you because this truth is being carried to the Jews.

My brother, the Jewish people are not the only ones who are being helped by your work. Our own people need the example thus set before them. I bid you be of good courage. In your labors, do not wait for some great and wonderful opening, but seize the opportunities as they come. The power of truth will be vindicated as the servants of God make faithful use of the opportunities that present themselves for labor.

[137] We are close to the time spoken of by Daniel the prophet: “At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 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].

The Lord is about to do a short and effectual work in the earth. Oh, that our leading workers would realize this, and shun their work

of criticizing and forbidding. When the Judge of all the earth shall come to render to every man his reward, those who have laid plans that have hindered the cause of truth will be held responsible for their actions, with all the evil that has resulted therefrom.

I am instructed to refer our workers to the tenth chapter of Acts. Read this chapter, and pray over it. When you have your understanding opened, and realize what this instruction means to you, you will begin earnestly to work for the souls in your home field. Unless our people arouse to their duties for missions at home, they will be found wanting in the day of God. The apostle writes: [[Acts 10:1-35](#), quoted].

I present to you this experience in which the Lord wrought for one who feared His name. We can learn from this duty a lesson of the way in which God works on human minds. I with my husband, who now sleeps in Jesus, have passed through similar scenes. We have seen the arm of God break the power of oppression and tyranny, and dispel from minds the dark clouds of ignorance and superstition.

We can see that a much more decided work is being done in our cities than in the past. We are to preach the gospel to the Jews as well as to the Gentiles. The glorious message of the power of God unto salvation is to be made known to all men. We are to bring far more of simplicity and Bible godliness into our work for the Lord. There is to be no erecting of barriers, no depending on human agencies for wisdom. Our work is to be given as freely to the Jews as to the Gentiles.

[138]

“Preach the gospel,” is the word given of God. Preach the gospel, not in high-flown language, but in simplicity. This blessed gospel of our Lord is the only message that is unto eternal life. I have been shown that there are heathen in our own country who must be instructed as though they were little children. Our lamps must be constantly trimmed and burning. Schools must be established where the ignorant can be instructed in simple ways. The gospel must be preached by teachers who reveal their kindness of heart in loving deeds.

Just as soon as a worker departs from the simplicity of the truth, the Lord ceases to use him, and works through those who are meek and lowly in heart. He who is the light and life of the gospel was made flesh and dwelt among us. A sympathizer with humanity, He

fed the hungry, healed the sick, and went about through all the cities of the land doing good to men.

All our works are to be wrought in Christ. By becoming partakers of His nature, His followers are to work His works. The ministry of Christ for men was the interpretation of His great commission to the disciples, “Go ye into all the world, and preach the gospel to every creature.” [John 3:31-35, quoted.]—[Manuscript 1, 1908](#).

White Estate

Washington, D. C.,

November, 1984.

Entire Manuscript.

**MR No. 1102—Sowing the Gospel Seed, and
Reaping the Harvest; Selfishness, the Root Cause of
Evil**

[139]

[Written from Crystal Springs, St. Helena, California, January 28,
1901, to J. H. Kellogg.]

I received your letter yesterday. Thank you for your advice and counsel. I have not been as well as before I was poisoned by the ill-ventilated meeting rooms for worship, because I have not had time to rest. I have had many letters to write to our people in Australia on matters that deserve immediate attention. In three days before the Australian mail my hand penned 75 pages of letter paper which were copied, and ten which were not copied.

I have kept closely to my room, and though I could walk downstairs I did not consider it advisable. I have thought, Where shall I go to obtain a genuine rest? I cannot go to any church; for then I must speak. How to manage the matter, I know not. When summer comes, I may go to Lake County, in response to an urgent invitation from a wealthy lady, Mrs. Hulburt by name. She is a Sabbathkeeper, and although her husband is not, yet all his sympathies are with her, though he has not made a public profession of religion. Mrs. Hulburt has taken orphan children to her home, with the full consent of her husband. Now, she informs me, she is building a larger house, which will accommodate more children. This house is to be opened in May, and I had promised to visit there then, for I had no thought but that I could do this. But this will have to wait.

Dr. Kellogg, there is a field that should be worked, but where are the workers? As locality after locality has been presented to me in different parts of the Lord's world vineyard, the words have been spoken, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he

[140]

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].

Say not ye when ye have committed your seed to the ground, There are yet four months—the usual time between seed-sowing and harvest—and then cometh harvest. Christ was referring to the Samaritans. The woman to whom He had been talking had left her waterpot and gone into the city to say to the people there, “Come, see a man which told me all things that ever I did: is not this the Christ?” [Verse 29]. “Then they went out of the city, and came unto Him” [Verse 30].

The coming of these people to Christ was an object lesson to the disciples, and it should teach important lessons to all who are interested in the salvation of souls. “Many of the Samaritans of that 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].

[141] This is the lesson the ministers must learn before they can accomplish the work of God has appointed them. God has not given those who know the truth the work of hovering over the churches when there are souls close by them who are perishing for lack of knowledge.

“He that soweth and he that reapeth.” Christ had been sowing the seeds of truth in the streets of the cities and in the synagogues. The truth had been presented to the people. The conditions of salvation had been outlined clearly and distinctly; for the truth never languished on the Saviour’s lips. As the result of His words an interest had been created, and the disciples were to follow up the work of the greater Sower, that both Sower and reapers might unitedly rejoice.

“I sent you to reap that whereon ye bestowed no labor.” These words were spoken in anticipation of the ordination and sending

forth of the disciples. ^{the Root Cause of Evil} ~~The earthly work of the great Leader and~~ ¹¹⁷
Teacher was soon to close, but He had prepared the way by sending
holy men before Him, and the apostles were to follow after to perfect
the work by reaping the harvest.

All parts of God's vineyard are to be worked. There is need of
wise men and wise women who will labor unitedly to accomplish
the work committed to them. God will use them as His instruments
in the conversion of souls. They will reap the harvest of the seed
sown by the great Teacher. Let those who go forth into the great
harvest field, some to sow and some to reap, ever remember that they
are not to take to themselves the glory of the result of their work.
God's appointed agencies have been at work before them, preparing
the way for the sowing of the seed and the reaping of the harvest.
"I sent you to reap that whereon ye bestowed no labor: other men
labored, and ye are entered into their labors."

Those who sow the seed, who present before large and small [142]
gatherings the testing truths for this time, at the cost of much labor,
may not always gather the harvest. After they have done their work
and rest from their labors, other men of God's appointment may go
over the ground, and under their labors many souls may see the truth.
Adversity, sorrow, loss of property, changes of God's providence,
recall to their minds with vivid distinctness the words spoken by
the faithful servants of God many years before. Thus the way is
prepared for the finishing of the work of the sower, for the reaping of
the harvest. There is much rejoicing as the precious fruit is gathered.

Let every laborer do his very best to improve his talents. That
he may be a successful sower as well as a successful reaper of the
harvest which other men of God's appointment have sown.

Read these verses carefully. Take in their meaning; for in them
the plan of God is revealed. "He that reapeth receiveth wages,
and gathereth fruit unto life eternal: that both he that soweth and
he that reapeth may rejoice together." Often God's workers are
opposed in the place where they labor, and thus their usefulness is
hindered. They may have done their best in all wisdom. They have
sown good and precious seed. But the opposing elements become
fiercer and more discouraging, and it may be wise for them to go
to another place, for even though some are convinced of the truth,

they are intimidated by the opposition. They have not the courage to acknowledge that their reason is convinced.

[143] Let the messengers of truth pass on to another field. Here there may be a more favorable class of people, and may successfully accomplish the work of sowing and reaping. The report of their success will find its way to the place where God's work was apparently unsuccessful, and the next messenger of truth who goes there will be more favorably received. The seed sown in trial and discouragement will be seen to have life and vitality. First will appear the blade, then the ear, then the full corn in the ear.

The rejection of the truth of the gospel by some prepares the way for its reception by others, who can see the weakness and inconsistency of the arguments used to make the truth of none effect. Thus those who oppose the counsel of God are by their inconsistency advancing the truth rather than hindering it. One thing we must be prepared to encounter: the enemy's determined resistance. He works through human agencies whom he can use to hold the people in ignorance of the word of the Lord.

In some places where the opposition is very pronounced, the lives of God's messengers may be endangered. It is then their privilege to follow the example of their Master and go to another place. "Ye shall not have gone over the cities of Israel," Christ said, "till the Son of man be come."

[144] As food to the hungry and water to the thirsty, so is the doing of God's work to those who obey His will because they love Him. Those who are engaged in the work of the ministry are to give evidence that God has a message for them to bear and a work for them to do. They are to labor in the spirit of meekness, showing that they have learned in the school of Christ His lowliness of heart. Those who are ever humble and contrite carry with them the evidence that they have been with Jesus and learned of 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]. "The heaven is My throne, and the earth is My footstool: where is the house that ye build unto Me? and where is the place of My rest? For all those things hath Mine hand made, and all those things have been, saith

the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word” [Isaiah 66:1, 2]. God knows how to distinguish between the righteous and the wicked in His church. To those who do righteously He will give peace and comfort and a good hope in this life, because they are partakers of the divine nature and are striving to overcome the corruption that is in the world through lust.

“And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ” [2 Peter 1:5-11].

Let us strive with persevering energy for the life to come. The shame and guilt of selfishness and covetousness belongs to man alone. The glory of his repentance belongs to God alone. The best religious culture and the highest advantages have no power to sanctify or to preserve nations or individuals from degeneracy. By uncontrollable fits of passion, man at times gives evidence that he cannot be trusted, that he would sell his Lord, as did Judas, for thirty pieces of silver. The sinfulness of the members of God’s church is not chargeable to any neglect on the part of God. “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” The Lord of heaven has bestowed abundant labor upon the human race. The Holy Spirit operates upon the man as the leaven operates upon the meal. It is man’s part to submit to be operated upon, to allow his will to be brought into conformity to the will of God.

[145]

Man cannot change one attribute of his diseased character. Man aspired to be as God, and from that fatal moment the originator of evil began to alienate him from God. Satan is the author of all envy, all jealousy, all deception, and all strife. He erected the traitor’s

ensign of revolt upon this earth. He manifested his apostasy by his insane effort to create an empire governed by himself. He is the author of every sin which has cursed the earth.

God has shown His great and marvelous love by providing, in His only begotten Son, a remedy for sin. Christ came to bear the sin of the whole world, that whosoever believeth in Him should not perish, but have everlasting life.

[146] There is a power in the association of man with man, and Satan uses this power for the carrying out of his principles. He strives to lead men to strive, as he did, for the supremacy, for preeminence, for recognition and power. Those who yield to these temptations will go over the same ground that he did. He has cut himself away from God. He acts as though he were God to himself. He is his own king, his own ruler, his own sufficiency. Thus it will be with those who choose, as he did, to have their own way.

Those who are under Satan's rules and laws suppose themselves to be independent atoms. Each follows his own human passions. It is Satan's principles which have placed men in collision with their fellow men. They lead men to draw apart from one another in suspicion, jealousy, and evil-surmising. Under the power of these principles, violence, crime, and every species of iniquity are steadily increasing.

Should not these things be object lessons to those who claim to be Christians, leading them to avoid the first step that will open the way for the entrance of these principles into the church? Why are those who claim to be the people of God so deceived?

Love to God and love for one another are the two great principles which are to bind us in union with one another and the whole in oneness with Christ in God. The world is discarding these principles. It is catching the sophistries of the great deceiver. If these sophistries are introduced into the church, they will bring discouragement and spiritual ill-health. Those in the world, having lost their connection with God, are making desperate, insane efforts to make centers of themselves. This causes distrust of one another, which is followed by crime. The kingdoms of the world will be divided against themselves. Fewer and fewer will become the sympathetic cords which bind man in brotherhood to his fellow man. The natural egotism of the human heart will be worked upon by Satan. He will use the

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~~uncontrolled wills and violent passions which were never brought~~ [147]
under the control of God's will.

This man wants his own way; the next man wants his own way. Every man's hand will be against his fellow man. Brother will rise against brother, sister against sister, parents against children, and children against parents. All will be in confusion. Relatives will betray one another. There will be secret plotting to destroy life. Destruction, misery, and death will be seen on every hand. Men will follow the unrestrained bent of their hereditary and cultivated tendency to evil.

What is any stage or feature of prodigality but selfishness? The world is full of it. It leads to the decoration of the graves of the dead with monuments, and to thousands and tens of thousands of selfish indulgences. While widows and orphans and so many are suffering for food to satisfy hunger, [the money spent for] these memorials created over the dead might be used to relieve the living sufferer. Why cannot people act reasonably, and expend means for the living sufferers? This would be more sensible. [It] will show honor to God to lessen the suffering [of the] living with the Lord's goods. It [i.e., selfishness] leads man to sacrifice to himself as a God. Man is worshipping the reflection of his own image. He is setting his own practices and the peculiar tendencies of his nature where God's law should be. This is the world picture. What is the representation in the church?

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away” [2 Timothy 3:1-5]. [148]

These are the things which we must see and understand and turn away from. We are to work entirely contrary to them. God has a storehouse of retributive judgments, which He permits to fall upon those who have continued in sin in the face of great light. I have seen the most costly structures in buildings erected and supposed to be fireproof. And just as Sodom perished in the flames of God's

vengeance, so will these proud structures become ashes. I have seen vessels which cost immense sums of money wrestling with the mighty waters, seeking to breast the angry billows. But with all their treasures of gold and silver, and with their human freight, they sink into a watery grave. Man's pride will be buried with the treasures he has accumulated by fraud. God will avenge the widows and orphans who in hunger and nakedness have cried to Him for help from oppression and abuse. And the Lord keeps a record of every action of good or evil.

The time is right upon us when there will be sorrow in the world that no human balm can heal. The flattering monuments of men's greatness will be crumbled in the dust, even before the last great destruction comes upon the world.

The words of [Revelation 18](#) will be fulfilled. Is not this description enough to cause all who read it to fear and tremble? But those who do not love the light, who will not come to the light lest their deeds shall be reprov'd, will not follow on to know the Lord. By their attitude they say, I want not Thy way, Lord; I want my own way.

[149] God has given His object lesson. If the world will not heed, will not the people of God take heed? In the twenty-first chapter of Luke, Christ foretold what was to come upon Jerusalem; with it He connected the scenes which were to take place in the history of this world just prior to the coming of the Son of man in the clouds of heaven with power and great glory. Mark the words: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" [[Verses 34-36](#)].

This is a warning to those who claim to be Christians. Those who have had light upon the important, testing truths for this time, and yet are not making ready for the coming of the Son of man, are not taking heed. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares

MR No. 1102—Sowing the Gospel Seed, and Reaping the Harvest; Selfishness,
the Root Cause of Evil 123
of this life, and so that day come upon you unawares.” There is no
period of time when spiritual slothfulness is excusable.

Only by being clothed with the robe of Christ’s righteousness can we escape the judgments that are coming upon the earth. Let all remember that these words were among the last that Christ gave His disciples. If this instruction were often repeated in our papers and publications, and less space were taken for matter which is not one-hundredth part so important, it would be more appropriate. In these sacred, solemn warnings the danger signal is lifted. It is this instruction that church members and the people of the world need; for it is present truth.—[Letter 20, 1901](#).

Ellen G. White Estate

Washington, D. C.,

November 8, 1984.

Entire Letter.

[150]

MR No. 1103—Instruction to the Church;

Importance of Walking in the Path of Obedience

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.

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.

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.

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.

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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.

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.

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.

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 water” [Revelation 14:6-11, 12-14].

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.

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. [152]

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.

John writes: [Revelation 18:1-8, quoted]. 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.

[Revelation 13:11-13, quoted.] 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.

[153] 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.

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, an 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.

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](#)].

[154] 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](#)].

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.

From the beginning there has been opposition between the forces of good and evil. God declared, “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](#)].

Man had vainly attempted to exalt himself by following his own way, in harmony with Satan’s temptations 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.”

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.

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.

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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.

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.

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. [156] 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.

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.

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.

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 life work. Man's wisdom, exercised without Christ's guidance, is a dangerous element.

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.—[Manuscript 135, 1902.](#) [157]

Ellen G. White Estate

Washington, D. C.,

November 8, 1984.

Entire Manuscript.

[158] **MR No. 1104—True Medical Missionary Work, Not
Work For Outcasts, to be Emphasized; Value of
Camp Meetings**

(Written to Elder and Mrs. W. W. Prescott, February 17, 1900, from
“Sunnyside,” Cooranbong, N. S. W.).

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

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

[159] The third angel’s message is to be given to our world in clear, distinct lines. Some have thought that it is best to gradually prepare the way for the presentation of the Sabbath question. The Sabbath truth is the message to be proclaimed with a loud voice, as presented in the fifty-eighth chapter of Isaiah. And in the fourteenth chapter of Revelation we read, “The third angel followed them, saying with a loud voice, If any man worship the beast and his image, 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.” [Verses 9, 10]. This message embraces the two preceding messages. It is represented as being given with a loud voice. That is, with the power of the Holy Spirit. The impression made by this message will be proportionate to the earnestness with which it is proclaimed.

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

We know that now everything is at stake. The third angel’s message is to be at this time regarded as of the highest importance. It is a life and death question.

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

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John writes: [Revelation 18:1-5, quoted]. Satan will so mingle his deceptions with truth that side issues will be created to turn the attention of the people from the great issue, the test to be brought upon the people of God in these last days. From the light that God has given me, I know that the gospel message for this time is being turned aside for work among the lowest class of people. This work is being made the all-absorbing work for this time, but God does not make it thus. But it is a never-ending work, and if it is carried on as it has been in the past, all the powers of God’s people will be required to balance it, and the work of preparing a people to stand amid the perils of the last days will never be done.

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

[161] And in no better way can the truth be proclaimed to reach the masses than by camp meetings. These meetings reach all classes. Thus men and women are helped to plant their feet upon the platform of eternal truth. These meetings should be attended by laborers of varied talents and gifts. The most determined efforts should be made to arouse the people. At the close of every meeting decisions, should be called for. Let all see that we are in earnest, because we have a wonderful message from heaven. Tell the people that the Lord is coming in judgment, and that neither rulers nor kings, wealth nor influence, will be able to stand against or ward off the judgments soon to fall. In many places these judgments are already falling, yet by their attitude worldlings and church members say plainly, We want none of these rebukes. We want none of your warnings. We will not hear.

“And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail” [[Revelation 11:19](#)].

There are only two parties upon the earth—those who stand under the blood-stained banner of Jesus Christ and those who stand under the black banner of rebellion. Those who stand under Christ's banner bear the sign of obedience spoken of in [Exodus 31:12-18](#). Please read this Scripture carefully. In the twelfth chapter of Revelation is represented the last great conflict between the obedient and the disobedient. [[Revelation 12:17](#); [13:11-17](#), quoted].

[162] Satan will work the miracles to deceive those who dwell upon the earth. Spiritualism will do its work by causing the dead to be personated. Those religious bodies who refuse to hear God's messages of warning will be under strong deception, and will unite with the civil power to persecute the saints. The Protestant churches

~~will unite with the papal power in persecuting the commandment-keeping people of God.~~ This is that power which constitutes the great system of persecution which will exercise spiritual tyranny over the consciences of men.

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

If men will not agree to trample under foot the commandments of God, the spirit of the dragon is revealed. They are imprisoned, brought before councils, and fined. “He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads” [Revelation 13:16]. “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” [Verse 15]. Thus Satan usurps the prerogatives of Jehovah. The man of sin sits in the seat of God, proclaiming himself to be God, and acting above God.

There is a marked contrast between those who bear the seal of God and those who worship the beast and his image. The Lord’s faithful servants will receive the bitterest persecution from false teachers, who will not hear the Word of God, and who prepare stumbling blocks to put in the way of those who would hear. But God’s people are not to fear. Satan cannot go beyond his limit. The Lord will be the defense of His people. He regards the injury done to His servants for the truth’s sake as done to Himself. When the last decision has been made, when all have taken sides, either for Christ and the commandments or for the great apostate, God will arise in His power, and the mouths of those who have blasphemed against Him will be forever stopped. Every opposing power will receive its punishment. [Jeremiah 25:30-33, quoted].

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The foregoing thoughts are just a few which I have written out in a crude way. It is not necessary for me to go into further particulars. I know you will understand these things. The reason why I write thus is that others, who know not what they are about, may come to their senses. The Lord has given each man his appointed work. But the special work called medical missionary work is absorbing so much that the greater and far more essential and important work of giving the message of warning to the world has been hindered. This message is to be proclaimed at our camp meetings, and in a most earnest and decided manner. The trumpet is to give a certain sound. And whenever the truth has been proclaimed and people have been awakened and converted to the truth, they are at once to unite in enterprises of charity. Wherever Bible truths has been presented, a work of practical godliness is to be commenced. Wherever a church is established, true missionary work is to be done for the helpless and suffering in that place.

Paul wrote to the Corinthian church: [[2 Corinthians 8:1-6](#), quoted].

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

This is the true basis of charity, according to the Word of God. Men’s feelings may become greatly moved as they see human beings suffering as the result of their own course of action. There are those who are specially impressed to come into direct contact with this class, and the Lord gives them a commission to work in the worst places of the earth, doing what they can to redeem outcasts and bring them where they will be under the care of the churches. But the Lord has not called Seventh-day Adventists to make this work

~~a specialty. He would not have them in this work engross many workers or exhaust the treasury by erecting institutions for the care of outcasts, thus hindering the work of foreign missions. God calls for one hundred missionaries where there is now one. These are to go forth to foreign countries.~~

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

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

Camp meetings are not to be made business meetings, so that the public will lose the precious opportunity of hearing the words of truth. Let short, pointed discourses be given, and after a discourse has been given, ask those who wish to follow Christ to signify it. Then take them into a tent by themselves, and pray with and for them. Hold fast to those interested, until they are confirmed in the faith. There are too few revival efforts made. There is too little seeking of the Lord. Those who have had great light and many opportunities and privileges should be laborers together with God. They must seek the Lord earnestly and yoke up with Christ. Only thus can they do effective work. To our camp meetings come the very classes for whom we are to labor. Let every Seventh-day Adventist who attends

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gird on the armor, feeling that he is to be a laborer together with God.

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

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

[167] Keep before the mind the history of the old world. Read it. Understand the situation as described in Genesis by the inspiration of the Spirit of God. The wickedness of men was so great that God would no longer bear with them, but by a flood washed the earth of its moral pollution.

The signs of Christ's coming are fulfilling. Time is precious, too precious to be frittered away. God needs men who will give the warning message, and men who will sell and give alms, that the work of warning may not be hindered. The work has been and is being bound about by the erection of large, expensive buildings, as if these buildings would proclaim the last message of mercy to a guilty world. There is money enough to carry forward the work if all will act as God's stewards, giving back to Him His own. The strictest economy is to be exercised. The aggressive warfare is to be carried forward with firmness and determination, for Satan has come down with great power to work with all deceivableness of unrighteousness in them that perish.—[Letter 28, 1900](#).

*MR No. 1104—True Medical Missionary Work, Not Work For Outcasts, to be
Emphasized; Value of Camp Meetings* ¹³⁷

Washington, D. C.,

November 8, 1984.

Entire Letter.

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MR No. 1105—Counsel to M. E. Cady and Members of the Healdsburg College Board

M. E. Cady Not to Serve as Adviser to His Successor (Written to M. E. Cady, September 2, 1903, from “Elmshaven,” Sanitarium, California.)—I wrote something in regard to you, the night after you left Healdsburg. Matters were opened before me, and I was instructed that you were correct in your statement to me that it would not be best to have two families serving in the same office of responsibility in the Students’ Home. If Brother Sharpe and his wife should come in to serve in the place formerly occupied by yourself and wife, while you remained as an adviser, confusion would be liable to result.

It might have been appropriate for you to accept the position of adviser, as recommended, if you had kept humble and very near the Lord. But, as I have stated, such a plan is liable to result in confusion and unpleasantness.

There are some things connected with financial matters that must be made perfectly straight before the Board, so that they can act intelligently. When I learned this, I could not see how the plan I proposed could be carried out successfully. You have not stood as you should have done in every respect. At twelve o’clock of the night after you left, I was up writing out some things to you. My heart aches; I feel sad that because of these things, matters cannot be adjusted as I suggested in our conversation at Healdsburg.

[169]

I have not had the matter opened before me again as it was opened that night. I had almost decided not to write you anything more before there was a thorough investigation. Everything should be clearly and plainly defined. I supposed I had sent to you, at Los Angeles, the letter that I wrote to you in Healdsburg; but yesterday I found that the letter had not been copied. Immediately on my return from the school, I had to do much writing in order to warn our people to guard against making mistakes, and to encourage them to strengthen themselves in right principles.

~~—When I found this letter that I wrote in Healdsburg, I thought~~ that it might be best to wait until my son, W. C. W., could see you at Los Angeles. I thought perhaps he might be there, although he did not write to me that he would. I did not want to throw you into perplexity by telling you of the things that had been opened to me in the night season—namely, that it would be best to leave matters just as you proposed, because of the difficulties that would naturally arise if Brother Sharpe should serve in the position assigned him while you were also occupying the position of adviser in the same place.

These other matters, in regard to your course of action in managing financial matters, I knew nothing of when we talked together. The things will have to be settled in some way satisfactory to all concerned. After the representations passed before me in the night season, I was troubled, and decided to send you a letter at once. Then I thought that nothing should be done hastily. I feared that unless these things were clearly understood, confusion would result from sending you a communication. I desired to carry no unnecessary burden. But now, since receiving your letter written from Los Angeles, I feel as if I must speak. [170]

Inquiring of members of the board, while in Healdsburg, in regard to the future of the school, I was told that there are some matters concerning your disposition of college funds, that are not explained. Inquiries have come to me concerning similar matters elsewhere, and I have written out considerable instruction on this point. What I have written may possibly help you. I will send you this soon. It is not yet copied. Treat it not as personal, but as general matter. These principles that have been opened before me concern all who have any connection with our schools.

Has everything in regard to yourself been made clear and straight? Some things may be made plain by the matter I have written in response to others whose minds were perplexed. Just at present I cannot tax my mind further on this question, as I am carrying other burdens that demand immediate attention. I will try to write to you again tomorrow. I hope to be able to speak by my pen so that matters will be understood.

I am very, very sorry that all things are not satisfactory to our brethren. Make everything clear and straight. You cannot afford

to make any mistakes. At the present time I cannot counsel you to take the position of influence suggested during our interview in Healdsburg, for this would not be doing justice to Brother Sharpe and his wife. You thought so, I know; but I was fearful of making changes. I am not fearful now. I think a change should be made, and that unless it be made, unhappy results will follow. This much I can say. I must have clear light before I can say more.

[171] W. C. W. has telegraphed that he cannot be here before September 10.

May the Lord help and strengthen and bless you and your wife, is my prayer.—[Letter 194, 1903](#).

M. E. Cady Not to Be Blamed for Actions of Previous Administrators at Healdsburg (Written to M. E. Cady, September 7, 1903, from “Elmshaven,” Sanitarium, California.)—I am sorry that I could not see you. For some days I have been afflicted, and I hardly know how far I dare tax my strength by venturing to add to the perplexing burdens I am now carrying. My mind has been very severely taxed of late.

I believe that the position that the board requested you to occupy, as the president of the board, counselor in the school, and educational field worker, is the position that you should fill. You looked at this matter in the correct light when you talked with me before leaving Healdsburg. But it would not be best for you and Brother Sharpe to live together in the Students’ Home.

Afterward, while I was speaking in reference to Brother and Sister Sharpe’s coming into the Students’ Home and occupying there the position that you formerly occupied, I inquired in regard to the capabilities of Brother Sharpe and learned that it was thought by the brethren that he would be capable of filling this place and meeting the responsibilities devolving upon the head of a school. Then some remarks were made by those who were talking to me, in regard to several matters connected with the past year’s work. They said that you, Brother Cady, had overdrawn your account, and also that the conference had been paying the traveling expenses of the canvassers who were selling *Christ’s Object Lessons*, which expenses were so great that almost as much was consumed as was produced. Statements were made, too, in regard to the use of funds raised to pay the debts of the school.

[172]

—In reply to those statements, I said that I did not know in regard to these particular things, but that I had received light on some points connected with the financial management of our schools. I did know that there should be no carelessness in the expenditure of means, but that everything connected with the finances of our schools should be perfectly straight.

Some reflection was cast upon you, Brother Cady, by brethren interested in the Healdsburg school. As I understand the matter, I cannot see that they were justified in making such broad statements as were made.

To the members of the board I would say: I have no word of censure to speak against Brother Cady. Until these matters in question are closely and critically examined, let no reflection be suffered to rest upon him. Let him speak for himself.

I have had matters presented to me in reference to the use of school funds at Healdsburg College prior to the time that Brother Cady took the position of president of this school. But the misuse of funds in former years, before his administration, should not be regarded as casting a reflection upon him. If the conference sanctioned those matters, and sanctioned paying from the tithe the expenses of those who were working in the interests of the *Object Lessons* campaign, Brother Cady should not be blamed for mismanagement in these matters, whether the college received little or much from the efforts put forth.

I write this statement to be read to whomsoever it may concern. [173]
And I would say to my dear brethren, Do not call any council meetings of condemnation until you know what you are about. I am sure that in all our management of institutional work, we need more of the Holy Spirit of God than we now have.

I will try to write a few more lines soon. This is good advice.—
[Letter 197, 1903.](#)

Healdsburg College Board Cautioned Against Hasty Action (Written to the Healdsburg Board, September 7, 1903, from “Elmshaven,” Sanitarium, California.)— You are not prepared to make any new decisions now in regard to Brother Cady’s work. The decisions you have already made need not be rescinded before you shall have time to consider these matters in all their bearing.

I am not satisfied with the report made to me in the redwoods. I have several pages written in regard to that interview, but cannot now find the same; but I write these few words now, and hope to find that which I wrote immediately after my return from Healdsburg. Let no hasty movements be made. I am sure that if you should talk matters over, you would not view these things in the same light that you did when we were in the redwoods.—[Letter 198, 1903](#).

Ellen G. White Estate

Washington, D. C.,

December 6, 1984.

Entire Letters.

MR No. 1106—An Appeal to Right Wrongs and Let [174]
the Holy Spirit Lead

(Written to a church leader, December 31, 1890, from Battle Creek, Michigan.)

Where is your preparation to be obtained that you may stand in the day of the Lord? Nowhere but low at the foot of the cross. Oh, it is not too late for wrongs to be righted. Do not confer with flesh and blood. Do not say, There are some things I do not understand. Of course there are. Your mind is clouded, but take one step that you do see, then you can see another. Oh, kindle your taper from the divine altar before it is everlastingly too late! Remove the stumbling blocks at once without any delay. When God helps you you will be helped to see your own weakness and inefficiency and the glory and majesty of Christ.

The voice of God calls you as it did Elijah. Come out of the cave and stand with God and hear what He will say unto you. When you will come under the divine guidance, the Comforter will lead you into all truth. The office of the Holy Spirit is to take the things of Christ as they fall from His lips, and infuse them as living principles into the hearts opened to receive them. Then we will know both the Father and the Son.—[Letter 40, 1890](#), pp. 10-11.

Ellen G. White Estate

Washington, D. C.,

February 7, 1985.

[175] **MR No. 1107—The Importance of Unity; The Holy Spirit a Mystery**

(Written to Brother Chapman from Petoskey, Michigan, June 11, 1891.)

I have received yours dated June 3. In this letter you speak in these words: “Elder Robinson does not wish me to leave, but urges that I enter the canvassing field until such time as the conference can afford to employ me in some other capacity, but states positively that I cannot be sent out to present the truth to others until some points held by me are changed or modified in order that the views regarded by us as a people should be properly set forth. He quotes as a sample, ‘My idea in reference to the Holy Ghost’s not being the Spirit of God, which is Christ, but the angel Gabriel, and my belief that the 144,000 will be Jews who will acknowledge Jesus as the Messiah. On all fundamental points I am in perfect harmony with our people; but when I try to show what seems to me to be new light on the truth, those in authority, none of whom have seemingly ever made a personal investigation of the matter, refuse to look into the Bible, but brand me as a fellow with queer ideas of the Bible.’”

My brother, you have asked me candidly for advice. Please read with attention [John 17:17-26](#). I quote verses 20 to 23: [[Verses 20-23](#), quoted].

[176] It is your privilege and your duty to seek for this oneness, this unity, and thus answer the prayer of Christ. This prayer is full of instruction and consolation. As our intercessor in heaven, Christ is ever working for the unity of His people. In order to be in harmony with heaven, we must seek to be one in faith and in practice.

Our Lord especially prayed that His disciples might be united in the closest bonds of Christian fellowship and love; as one body, under one supreme Head. This will exist only in proportion to the degree of their illumination and sanctification. The more fully they receive the enlightenment of the living Spirit, the more nearly will

they harmonize in their understanding of what is truth. The more closely they are united in judgment, the more confidence they have in one another. They are blessed with peace and harmony, believing and speaking the same things, “with one heart and one mouth glorifying God.” Their love, their Christian unity, is an evidence to the world that God has sent Jesus to save sinners, and with convicting power it testifies that the Word of God is the safe rule of life.

The differences that now exist among Christians did not exist in the days of Christ or His apostles. When the gospel was preached after the resurrection and ascension of Christ, union prevailed; the believers were all of one heart and one mind. For a short time there was a difference of understanding in regard to circumcision, as to whether admission to the church should be granted to the uncircumcised Gentiles; but this matter was soon settled, and through the divine illumination and sanctification of the Spirit the believers were perfectly joined together in the same mind and in the same judgment. This was and always will be the fruit that is borne under the influence of the Holy Spirit.

Brethren should not feel that it is a virtue to stand apart because they do not see all minor points in exactly the same light. If on fundamental truths they are at an agreement, they should not differ and dispute about matters of little real importance. To dwell on perplexing questions that, after all, are of no vital importance, has a direct tendency to call the mind away from truths which are vital to the saving of the soul. Brethren should be very modest in urging these side issues which often they do not themselves understand, points that they do not know to be truth and that it is not essential to their salvation to know. When there is difference of opinion on such points, the less prominence you give to them the better it will be for your own spirituality and for the peace and unity that Christ prayed might exist among brethren. [177]

Unbelievers are critical, and they want to frame some excuse for not receiving the truth as it is in Jesus. Where these differences exist among us, those who stand outside will say, “It will be time enough for us to believe as you do when you can agree among yourselves as to what constitutes truth.” The ungodly take advantage of the divisions and controversies among Christians.

There are among us more who are merely nominal Christians than many suppose. These are not connected with Christ, are not one with Him, and therefore do not feel that it is incumbent on them to answer the prayer of Christ that His followers may be one. But some who are real believers catch the spirit of contention. Some are ever seeking to be original, to bring out something new and startling, and they do not realize as they should the importance of preserving the unity of the faith in the bonds of love.

[178] Christians are to be made complete in the one body—in Christ; and through Christ they are one with the Father. What is the result? They give evidence that they have not followed cunningly devised fables but the sure word of prophecy. By their words and actions, all men will take knowledge of them that they have been with Jesus and learned of Him. They are a holy, happy people, the objects of Christ’s divine love.

“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]. “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” [Verse 26]. With what earnest effort should we seek for unity, for oneness. The church is to be perfected through sufferings after the example of Christ. Being conformed to His image, we shall be one with Him.

We are to pray for divine enlightenment, but at the same time we should be careful how we receive everything termed new light. We must beware lest, under cover of searching for new truth, Satan shall divert our minds from Christ and the special truths for this time. I have been shown that it is the device of the enemy to lead minds to dwell upon some obscure or unimportant point, something that is not fully revealed or is not essential to our salvation. This is made the absorbing theme, the “present truth,” when all their investigations and suppositions only serve to make matters more obscure than before, and to confuse the minds of some who ought to be seeking for oneness through sanctification of the truth.

[179] Your ideas of the two subjects you mention do not harmonize with the light which God has given me. The nature of the Holy Spirit is a mystery not clearly revealed, and you will never be able to explain it to others because the Lord has not revealed it to you. You

may gather together scriptures and put your construction upon them, but the application is not correct. The expositions by which you sustain your position are not sound. You may lead some to accept your explanations, but you do them no good, nor are they, through accepting your views, enabled to do others good.

It is not essential for you to know and be able to define just what the Holy Spirit is. Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, “the Spirit of truth, which the Father shall send in My name.” “I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you” [John 14:16, 17]. This refers to the omnipresence of the Spirit of Christ, called the Comforter. Again Jesus says, “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth” [John 16:12, 13].

There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. On some of these points, silence is golden. Piety, devotion, sanctification of soul, body, and spirit—this is essential for us all. “This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent” [John 17:3]. “This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life” [John 6:40].

[180]

I hope that you will seek to be in harmony with the body. I have been shown that you would not exert a saving influence in teaching the truth, because your mind is restless, and unless you drank deeper of the Fountain of life, you would make the mistake that many others have made, of thinking that you have new light, when it is only a new phase of error.

You need to come into harmony with your brethren. You may take certain views of Scripture and, searching the Bible in the light of your ideas, may gather together a large number of texts and claim that they mean this and that, and call for anyone to prove to you that your views are incorrect. But what influence could anyone have upon your mind, when he takes the same scriptures and interprets

and applies them differently? Both of you claim to found your views on the Bible.

It is your duty to come as near to the people as you can, and not to get as far away from them as possible, and by your interpretation make a difference that should not exist. Here is your danger, of diverting minds from the real issues for this time. And you are not the only one who seems to be moved with ambition in this direction. It would not be right or prudent to send you out as a worker to promulgate your peculiar ideas and thus cause division; we have plenty of this now. We want men of solid experience, who will anchor minds and not send them adrift without chart or compass.

Now, my brother, it is truth that we want and must have, but do not introduce error as new truth. I would be glad to write further on this point, but must drop the subject now. God wants us to be a unit.—[Letter 7, 1891](#).

Ellen G. White Estate

Washington, D. C.,

December 6, 1984.

Entire Letter.

MR No. 1108—Look to Jesus, Not to Anna Phillips [181]

(Written November 1, 1893, from Gisborne, New Zealand, to
Brother and Sister Rice.)

I have thought I should get time to write to you ere this. Letters have come to me presenting before me the case of Sister Phillips, and inquiries have been made to me what I thought of the matter. I have not felt called out to encourage or condemn so long as I had no special light in reference to this case, but I now feel constrained to write. Matters have been presented before me which I will now mention. I can have time to express the matter only briefly.

Elder Rice and some others were encouraging this sister, to her injury, that she had been ordained of God to do a certain work, and he thought it was his duty to call the attention of the brethren and sisters to this work and present it in a light which leaves the impression upon minds that I have sanctioned or endorsed this work. I have not done this; I have not had the least confidence in her claims or the claims anyone has made in her behalf. I decided to let the matter develop.

But as there is danger of your being deceived and deceiving others by presenting this matter before them, I will say, The Lord has not given you this work to do to impress minds that this is a work which they must receive as from God. You have no duty to present it to the people in this light. My Guide said to you, “Look unto Jesus; receive your light from Jesus; talk of the light He has already given; trust in Jesus.”

The Lord has placed light, wonderful light, before His people. [182]
Walk in the light. It is not the burden the Lord has given you to explain and interpret the words, the works, the writings of Sister Phillips. If you do this you will mislead the people. Take your Bible and explain the revealed will of God, which is assurance forever. This is a snare which you do not observe, prepared to lead souls to be taught of this sister in the place of looking to God for themselves

to learn of Jesus. He is just as willing to teach them as He is to teach Sister Phillips to teach them. Looking unto Jesus, trusting in Jesus, is the duty of every soul.

This sister may sit at the feet of Jesus and learn of Him her duty, and others have the very like privilege to learn the precious lessons He has given to His disciples. The Lord has not laid upon her the work of accusing, of judging, of reproving, of condemning and flattering others. It is her privilege to draw near to Jesus and walk in all humility of mind, as one having a teachable spirit. "Behold the Lamb of God, which taketh away the sin of the world."

I am sorry that Brother Rice has felt called upon to call the attention of other minds to the words and exercises of this sister. I will say no more at present on this subject, only this: I have been shown many who will claim to be especially taught of God, and will attempt to lead others, and from mistaken ideas of duty they will undertake a work that God has never laid upon them. Confusion will be the result. Let everyone seek God most earnestly for himself that he may individually understand His will. Elder Rice, my dear brother, if you will only heed the words of caution given you of God to speak short, right to the point, to pray short and right to the point, and bring to a period your remarks, you would have saved yourself [183] much suffering, and accomplished more good. You have precious thought which you can readily communicate, but you have taxed the vital organs to your injury. I hope you have not gone too far for recovery.

I hope the Lord will have compassion upon you, but you need self-control, you need to consider your vital organs and the perseverance you have revealed in talking so long. You make yourself tedious, and thus wear out the hearers. This has been presented before you time and again; now let the word of the Lord be heeded, and no longer overtax your powers as you have done. One quarter of the time you have occupied will do a far more acceptable work than to speak at so great length. May God bless you both.—[Letter 54, 1893](#).

Ellen G. White Estate

Washington, D. C.,

January 3, 1985.

Entire Letter.

[184] **MR No. 1109—“Preach the Word”; Be on Guard
Against Fanaticism; Take No Rash Action Against
Anna Phillips’ Writings**

(Written April 16, 1894, from Granville, N.S.W., to “Dear Brethren
Prescott and Jones.”)

You may be perplexed to know just what is the best course to pursue in reference to the writings of Anna Phillips. I would suggest that nothing should be done rashly. I feel very tenderly toward this sister. I would not say or do anything to harm her. And as the writings have been so eagerly grasped and scattered broadcast with so little test and proving, let there be no abrupt moves to call them in and destroy them as if they were poison. Where they have already been sent out with the sanction of our responsible men, let them remain. To make abrupt moves now would do harm.

The great wonder to me is that our brethren should accept these writings because they could see nothing objectionable in them. Why did they not consider what there is in them that is of a character to be endorsed and set forth with the power of influence which gives them their force?

There are many things I shall not say now, which it will be necessary to say hereafter. While I would do nothing to hurt this sister, I would not dare to keep silent. I have thought that I would not speak one word in reference to these productions; I should not have done so had not the impression been given and reports circulated, that Sister White endorsed them as of God. Then when the matter was urged more especially upon my mind by the Spirit of God that pressed me to speak, I decided to do so without further delay.

[185] I am placed in a peculiar position, and this matter should never have been so treated as to make it necessary for me to speak on such a subject. It hurts my heart to do it, and were it not that I see the future dangers, I would not utter one word in regard to the matter, but would let it develop and leave my brethren and sisters to pursue

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their own course in regard to these manifestations, which are not at
all peculiar.

Now I would say, Do not place yourselves in a position of danger; do not imperil your influence unless there is a positive necessity of so doing. I fail to see in the writings of Sister Phillips anything of a character that should create such movements as have been made. And if things of this nature are to be so eagerly grasped, you will have plenty of them, varied in some respects, yet such as you could treat with as much confidence. I am so sorry, so sorry.

You seem to think I should be able to point out just where the particularly objectionable sentiments lie. There is nothing so very apparent, in that which has been written. You have been able to discover nothing objectionable; but this is no reason for using these writings as you have done. Your course in this matter is decidedly objectionable. Is it necessary that you should discern at once something that would produce harm to the people of God, to make you cautious? If nothing of this kind appears, is this a sufficient reason for you to set your endorsement to these writings?

But I thought to pen only a few words to you; for the warning has been given us that you are both in need of moving more certainly in some things. You will need to walk very carefully, and avoid excitement and extremes. I fear that you will not now move discreetly. You should not repeat what you have done. Do not spread abroad
writings of this character without more consideration and deeper insight as to the after-consequence of your course of action. [186]

The Word of God is your counselor; the Word of God is your authority. Be very careful how you bring anything weaker to take its place. You may, my brother, feel much more certainty in regard to the movements made in Battle Creek, after reading the writings of Anna Phillips in connection with the communications from Sister White given her of God. I deeply regret that you should make this connection. I discern the future more clearly than you do. Take your Bibles, and dwell upon the truth. Preach the Word, and let the Holy Spirit of God impress the hearts of the hearers.

I see nothing flattering in the publicity given by the secular papers to our ministers and the work they are doing. I am not at all sanguine as to the result of these productions. I see nothing in them that will remove prejudice or that will increase faith. Our work is a

solemn, sacred work. While we shall work in God's lines, we should see much of the movings of His Spirit; but it is not for the human agent to use the Holy Spirit; the Holy Spirit is to use the human agent.

[187] Fanaticism will appear in the very midst of us. Deceptions will come, and of such a character that if it were possible they would mislead the very elect. If marked inconsistencies and untruthful utterances were apparent in these manifestations, the words from the lips of the Great Teacher would not be needed. It is because of the many and varied dangers that would arise, that this warning is given. The reason why I hang out the danger signal is that through the enlightenment of the Spirit of God I can see that which my brethren do not discern. It may not be a positive necessity for me to point out all these peculiar phases of deception that they will need to guard against. It is enough for me to tell you, Be on your guard; and as faithful sentinels keep the flock of God from accepting indiscriminately all that professes to be communicated to them from the Lord.

If we work to create an excitement of feeling, we shall have all we want, and more than we can possibly know how to manage. Calmly and clearly "preach the word" [2 Timothy 4:2]. We must not regard it as our work to create an excitement. The Holy Spirit of God alone can create a healthy enthusiasm. Let God work, and let the human agent walk softly before Him, watching, waiting, praying, looking unto Jesus every moment, led and controlled by the precious Spirit which is light and life.

The people want a sign, as in the days of Christ. Then the Lord told them that no sign should be given them. The sign that should be manifest now and always is the working of the Holy Spirit upon the mind of the teacher, to make the Word as impressive as possible. The Word of God is not a dead, dry theory, but Spirit and life. Satan would like nothing better than to call minds away from the Word, to look for and expect something outside of the Word to make them feel. They should not have their attention called to dreams and visions. If they would have eternal life, they must eat the flesh and drink the blood of the Son of God.

In the days of Christ this statement offended many of His professed disciples, so that they went back and walked no more with

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Him. The Lord Jesus explained His own words. He said, “It is the

Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life” [John 6:63]. [188]
“Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day” [Verse 54]. This living bread of which Jesus spoke is of consequence; it is His Word, which He has given us.

Teach these things; educate the people to have a sound, solid experience, and do not create in them an appetite for something new and strange and startling. These are the very things which those who are weak in moral power crave as the liquor drinker craves liquor, and the result is that they are not sound in the understanding of the Word. They have not root in themselves, and when the masterly working of Satan shall be made manifest, and he shall perform miracles to testify that he is Christ, those who have been controlled by feeling, who have fed on the sensational, and have been seeking for strange things, will be carried away, because they are not feeding on Christ. [On the other hand,] “He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him” [Verse 56]. They receive life from Christ, just as the branch receives its nourishment from the vine.

God help us to move soundly, solidly, because we are eating and drinking the flesh and blood of the Son of God. “Preach the word.” Compared with the Word, everything else is weakness itself. The Word of God is the weapon of our warfare. Educate, train the people to be doers of the Word, and they will then abide in Christ, and Christ will abide in them. Then they will discern the delusions of Satan; they will not be ignorant of his devices.

I can write no more. This mail carries out more than one hundred pages that I have written. I am tired. God bless you, my fellow-laborers in the Lord.—Letter 68, 1894.

Ellen G. White Estate

January 3, 1985.

Entire Letter.

[189]

MR No. 1110—Study God’s Word: Be Slow To Follow Self-Styled Prophets, Including Anna Phillips

(Written December 23, 1893, from Sydney, Australia, to “Dear Brethren and Sisters.”)

I have a message to you from the Lord. Brother Rice is not engaged in the work which the Lord would have him do. God has given to every man his work, and Brother Rice is stepping out of the lines to which the Lord has appointed him. He cannot see the outcome of this work which he has taken up. Anna Phillips is being injured; she is led on, encouraged in a work which will not bear the test of God.

Anna Garmire was thus injured. Her father and mother made her believe that her childish dreams were revelations from God. Her father talked to the child as one chosen of God; all her fancies and dreams were written down as Anna’s visions. She had figures and symbols presented to her, and had reproofs for her mother and for her father. After a scathing reproof, there followed the most flattering representations of the wonderful things the Lord would do for them.

[190]

These things I was pointed to as spurious, a deception. They descended to the most minute and trifling matters, and commingled common, cheap things, with important subjects. The imagination was largely developed, there was a mingling of the sacred and the common. The truth of God was belittled, and yet some received these pretended revelations, and carried out their teaching. A little party was formed who were apparently inspired by them, and the visions were declared to be more spiritual than the visions of Sister White.

Then Mr. Garmire issued tracts teaching that probation would close at a certain time, and setting the time for the Lord to come. Testimonies on moral purity were borne, and next came the most loathsome theories concerning the third angel’s message, theories

~~too revolting to place upon paper. Some honest, God-fearing, trem-~~
bling souls accepted these things, and some were defiled. One died broken-hearted; another was within a hair's breadth of moral ruin, when a testimony came from Sister White revealing the plottings of Satan and breaking the spell. Others were deceived and taken in the snare, whom we would have thought to be proof against all such delusions.

I had personal interviews with Garmire; he advocated the visions of his daughter, and in eloquent language and with power described the figures and symbols presented to her. The man was inspired, but not by the Spirit of God. I told him the Lord had shown me the character of that work, and that his daughter, who was not then at home, was corrupt in morals—in short, a prostitute. Yet there was such a semblance of inspiration in her work that it was very deceptive. Anna Garmire went away from home, became pregnant, and where she is now I know not.

I have received from God the warning which I now send to you. Anna Phillips should not have been given the encouragement she has had. It has been a great injury to her—fastened her in a deception. I am sorry that any of our brethren and sisters are ready to take up with these supposed revelations, and imagine they see in them the divine credentials. These things are not of the right character to accomplish the work essential for this time. Childish figures and illustrations are employed in describing sacred, heavenly things, and there is a mingling of the sublime and the ridiculous. While the work has an appearance of great sanctity, it is calculated to ensnare and mislead souls. Not a line concerning these things has been permitted to come to me, and yet the false statement has been made that they were endorsed by Sister White. I was shown Brother Rice presenting these things as manifestations of the Spirit of God. Some cannot discern that persons can read and copy and imitate the revealings of the Holy Spirit which have for years been before the people in our publications. The spurious must be a close imitation of the genuine, else it would not be a counterfeit.

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The results of a counterfeit holiness, [an extreme position on] moral purity, make me afraid to urge the subject of purity. There is a manner of treating this subject which results in producing impurity. There is need of extreme caution in regard to this matter, that it may

not be treated unwisely and produce an effect the opposite of that which it purports to secure.

Various things will appear claiming to be revelations from God but which flow from the imagination of a conceited and deceived mind. We had to meet these things in our early experience. There were youth and children as well as those of mature age who claimed to be led and taught of God, having a special message to declare. They were springing up on every side, having the truth on some points and error upon other points. For years the message from God came to me, "Believe them not, for they lead into false paths. God hath not sent them."

[192] There were false dreams and false visions in abundance. Persons were reproving and rebuking others, accusing them of pride and selfishness, impurity and corruption. The light was given me, "Believe them not." They mingled with their work a commonness, a cheapness of talk and action that was earthly and sensual. They met some with censure, then healed the wound with flattery, telling them they would do some great thing. The flattery part was pleasant, and deceived souls received the message as from God. The manifestations through Anna Phillips present the same features as did those we met in our experience long ago, and similar results will follow.

Brother Rice, if God has given you a work to do, it is to proclaim His truth, to hold forth the word of life, planting the feet on the eternal Rock. As represented to me, the work of Anna Phillips in connection with Brother and Sister Rice is a work that God has not set in operation, and its fruits will testify that it is not of God. Take your Bible, teach the Word of God, not the revealings of Anna Phillips. Let all be educated to search the Scriptures, to be constantly looking unto Jesus and not to human agents to be their guide. The Word of God is to be the man of our counsel. That Word is infinite. Obeyed, it will guide us into safe and sure paths. But the Word diluted with human devices and imaginings is not a safe guide.

I caution all to walk carefully, to take the Word of God individually. We may meet Satan with the weapon, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve" [[Matthew 4:10](#)]. The Bible is the great mine of truth, which we are to work as those seeking for hidden treasure. In no case is the attention to be diverted from that Word. "This is life eternal, that they might know

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~~Thee, the only true God, and Jesus Christ, whom Thou hast sent”~~
[John 17:3].

Christ declares His word to be spirit and life. “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you” [1 Peter 1:23-25]. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works” [2 Timothy 3:16, 17].

In this time above all others, every soul needs to have the eyes anointed with eyesalve, that he may see. God gives no one a mission that will cheapen and lower His work for these last days. He calls upon us to bring it up, to elevate, ennoble, honor, and advance His truth, revealing His wisdom as supreme. Talk the principles of our faith firmly and constantly, giving a “Thus saith the Scriptures.”

Living the truth, practicing the lessons of Christ, always refines, ennobles, and sanctifies the soul. My burden is to uplift men and women by uplifting Jesus before them. When God is recognized as the theme of all thought, as the object of love, reverence, and worship; when the Lord Jesus, the Pattern, is kept before the mind, the heart is being cleansed from all moral defilement. Then the soul becomes an accurate judge of propriety of action; every attitude is touched with grace. The sense of personal accountability to a personal, all-seeing God places every human agent on elevated ground; and there will be deep thinking and genuine self-denial on every point, because God is working on the hearts of the children of His love, who are His heritage.

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The love of God ever tends to the fear of God—fear to offend Him. Those who are truly converted will not venture heedlessly upon the borders of any evil, lest they grieve the Spirit of God and are left to their own way, to be filled with their own doings. The Word of God is the Guidebook; turn not from its pages to depend upon the human agent. That Book contains the warnings, the admonitions, from God, the rebuke of every evil, the clear definition of sin as the

transgression of the law which is God's great standard of virtue and holiness.

The Word is full of warnings, of the most merciful invitations, and also of words in decided condemnation of evil. Not one who will study the Word of God and apply its teachings will miss the way. By the love of God, by the fear of God, by the reverence and honor we feel for the Author of truth and righteousness, we are instructed, admonished, and profited. All such revealings as come from the human agent, as in the case of Sister Phillips, turn the mind away from the words of inspiration to the words of inexperienced humanity.

Let the Word of God speak to the soul. Teach this, impress it upon every mind. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, let every one that nameth the name of Christ depart from iniquity." ([2 Timothy 2:19-26](#); [1 Timothy 6:10-14](#).)

[195] I shall not attempt to write all that is impressed upon my mind. This is a delicate subject to deal with. But this I am instructed to say to our friends everywhere, in California and in other places: Your only safety is the deep searching of the sure Word of prophecy, making that Word your counselor. Turn not from the fountain of living waters to drink at broken cisterns.

Men and women, young and old, I have a message for you: Seek God for yourselves individually. Look to God alone. Search for the truth as for hidden treasure. Let every mind be enlarged and every soul vitalized by the heavenly current. The Word of God is not a dry theory, but light and life to mind and soul. Eating this Word, and drinking it in, practicing it, is eating and drinking the flesh of the Son of God. "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me" [[John 6:53-57](#)]. Jesus explained these sayings, which seemed so hard for the disciples to understand: "It is the spirit that

quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life” [Verse 63].

The lessons of Christ are a firm foundation, an elevated platform. Let nothing that is presented by Sister Phillips induce any soul to apply to the human agent for light to be imparted through that channel. The words spoken by the human agent are Oh so much weaker and more feeble than the words of the Great Teacher. In comparison with the words of Jesus they are as chaff compared with the wheat. Symbols are manufactured and interpreted by the human agents, which are false from beginning to end. Things have been misconstrued in your minds by the artful power of the deceiver, and you do not discern the outcome. Let every soul come to the cool, snow waters of Lebanon, and no longer drink of the turbid streams of the valley.

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Here is where many are led into by-and forbidden paths. The human is so mixed with the divine declarations that fables are taught as truth. Turn to God and to your Bibles, and learn the true standard of Christian character. “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me” (John 5:39). Hear the words of the Great Teacher, “Come unto Me, all ye that labor and are heavy laden” (Matthew 11:28). “Unto Me”; bring everything to Jesus, make Him your dependence, make Him your trust. He says, “Learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light” (Matthew 11:29, 30).

Go to Jesus as He has invited you. There is but one Mediator, one Intercessor, who can help wisely and not make one indiscreet move. I point you to the “Lamb of God, which taketh away the sin of the world.” In Him is all-sufficiency. Tell Him your failings, and receive instruction from His words. This is eating His flesh and drinking His blood, becoming partakers of the divine nature. Oh, let every one who nameth the name of Christ depart from all iniquity!

I beg of you to make a wise use of that which I write. Sister Phillips is not to be condemned and denounced; she has been led along step by step in false paths. There have been those who have given her wrong impressions; they have flattered and encouraged her, and their words have had an influence upon her life and upon the work she is doing, which she thinks God has given her. I feel sorry

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because our brethren and sisters have not kept their eyes steadfastly upon Jesus; and confusion and weakness are sure to follow. May the Lord by His Holy Spirit transform minds and characters, that they shall bear the mold and superscription of heaven.

Ideas have been given to this sister by Brother Rice, and encouragement by Brother A. T. Jones and several others, that have given her confidence and assurance. Now, in this Brother A. T. Jones was not guided by the wisdom of God. He has not had experience in the many things of this character that have arisen among our people, as some of us have had.

I have expected that some account of these matters would be sent to me, and that counsel would be asked, and thus the way would be opened for me to let the light from my past experience shine forth. But nothing has come to me, and now I have my commission to speak concerning these things. I am so sorry that brethren in whom our people have confidence should appear in any way to endorse these things that claim to be from God, when no real ground for faith has been given. It is a terrible mistake to accept and present before the people that which we have not had unmistakable evidence is the revelation of God, when so many deceptions are presenting themselves.

Why? Because this is to open a door whereby the enemy can enter with messages purporting to be of God, and can thus lead other minds to take up a similar work. Thus a deceiving power will work among us to cheapen the work of God and confirm minds in unbelief of all testimonies from God, and to lead astray some souls who are easily deceived.

[198] There are many avenues through which the enemy will work, and those who are placed as watchmen on the walls of Zion must be reliable, discerning every device of the enemy. Christ has given warning of deception and falsehood that will come to us, and His warning should be strictly heeded. The senses of every one should be awake. They should study from cause to effect, and see the necessities of the situation, not only in one line but in all lines. They should understand what is to be endorsed and what is to be set aside. They should discern the spirit of everything purporting to be a direct message from Heaven. They should see when deceptions are multiplying in the very midst of us. They should see that the

education and training of the people in these last days is to be that of firm reliance upon the Word of God, which is Yea and Amen in Christ Jesus.

There is great danger in encouraging these things that come from the human agent, which are but a weak repetition of the words of inspiration from God, and that make feeble that which is sufficient, full, and complete. I would counsel everyone, Study your Bibles, and obey the Word so plainly given to us. None need to turn from the Word to human agencies, and accept a lower standard than that which is given in the exposition of the ten holy requirements of God. The great principles of the law of God are made plain to the comprehension of all who in their hearts desire to discern truth from error. "To the law and to the testimony." Let the Word of God dwell in you richly. Let every one of the messengers lead souls to plant their feet on the sure Word of God.

Oh, I beseech those who are holding forth the word of life to present to all the necessity of individually searching the Scriptures for themselves that they may know the expressed will of God. There is need of a firmer, closer connection with God, and to all who have this connection there will be imparted wisdom, caution, farseeing discernment, and executive ability which will make them far more efficient than are mere worldly businessmen. Let there be no blundering work; every soul must look deeper than the surface. God does not generally lay out in His revelations the minute transactions of life. His Word, the Guidebook, deals with great and elevated themes, opening up the principles which should underlie all our actions, and presenting them in language of such simplicity that all may comprehend them.

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Satan has come down with great power; he is working with desperate energy, playing the game of life for the souls of men. We need now men of discernment and understanding, who will look deep and reason soundly, men in living touch with Christ, the risen Saviour. Falsehoods are everywhere, but God's Word is the solid rock. We are in the day of waiting; we are to be looking for and hastening the coming of the day of God. We are to be climbing, ever climbing, heavenward.

I entreat all who shall read or hear these words to be instant in season and out of season. Believe God, but do not without question

sanction everything that claims to come from God. There will be many voices saying, Here is Christ, here is truth. Watch carefully, guard every point, lest you be taken unawares.—[Letter 4, 1893](#).

Ellen G. White Estate

Washington, D. C.,

January 3, 1985.

Entire Letter.

MR No. 1111—The Value of Organization; Avoid Extravagant Expressions; Do Not Call Attention to Writings of Anna Phillips

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(Written January 14, 1894, from Melbourne, Victoria, to A. T. Jones.)

I have received letters from some in America stating that you have endorsed Anna Phillips' revelations, and that you read them to the people, giving the people the impression that you are reading from the testimonies of Sister White; and afterwards they learn that it is an entirely different matter. I want you to consider this carefully, for the Lord has given me light to the effect that the attention of the people is not to be called to Anna Phillips. God has spoken His words through testimonies, and the late claims that Elder Rice is making so much of are not to be presented to the people, for these claims are not true. I am sorry you have done this.

Elder Rice and those who advocate this new source of supposed revelation have not sent a line to me, nor asked me for a word of counsel. They have withheld everything from me, although they are making so much of this matter. Why have they kept this matter so secret? I have given no special attention to this before, because I had confidence in our ministering brethren, and thought they would not catch up such a matter without the most thorough evidence that the Lord had chosen one through whom to work. The spurious and the counterfeit are in the field, and minds must be under the constant control of the Spirit of God in order to detect the counterfeit from the genuine.

I write this to you because I learn that it is reported that you have read her productions in the Battle Creek church. I am surprised that you should so readily catch up a matter that does not bear the divine credentials. Let this thing be encouraged and Satan will work to give our people plenty of false doctrines. The woman is not so much to

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blame as those who have encouraged productions. I will send you a copy of that which I have written to Elder Rice.

I beseech you to weed out of your teachings every extravagant expression, everything that unbalanced minds and those who are inexperienced will catch up, and [as a result will] make wild, immature movements. It is necessary for you to cultivate caution in every statement you make lest you start some on a wrong track, and make confusion that will require much sorrowful labor to set in order, thus diverting the strength and work of the laborers into lines which God does not design shall be entered. One fanatical streak exhibited among us will close many doors against the soundest principles of truth.

Oh, how careful should every worker be not to rush on before the Master, but to follow where He leads the way! How it would rejoice the enemies of our faith to get hold of some statement made by our people which will have to be retracted. We must move discreetly, sensibly, for this is our strength; for then God will work with us, and by us, and for us. My brother, hide in Jesus Christ.

God has in a special manner used you and Brother Waggoner to do a special work, and I have known this. I have given all my influence in with yours, because you were doing a work of God for this time. I have done all that it was possible for me to do in Jesus Christ to stand close to you, and help you in every way; but I am very sorrowful when I see things that I cannot endorse, and I feel pained over the matter. I begin to be afraid.

[202] Elder Waggoner has entertained ideas and, without waiting to bring his ideas before a council of brethren, has agitated strange theories. He has brought before some of the people ideas in regard to organization that ought never to have had expression. I supposed that the question of organization was settled forever with those who believed the testimonies given through Sister White. Now, if they believe the testimonies why do they work contrary to them? Why should not my brethren be prudent enough to place these matters before me, or at least to inquire if I had any light upon these subjects? Why is it that these things start up at this time when we have canvassed the matter in our previous history, and God has spoken upon these subjects? Should not that be enough?

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—Why not keep steadily at work in the lines that God has given us? Why not walk in the clear light He has revealed, and in place of tearing to pieces that which God has built up, work on the side of Jesus Christ? Oh, how Satan would rejoice to get in among this people, and disorganize the work at a time when thorough organization is essential and will be the greatest power to keep out spurious uprisings and to refute claims not endorsed by the Word of God.—[Letter 37, 1894](#), pp. 5-7.

Ellen G. White Estate

Washington, D. C.,

January 3, 1985.

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MR No. 1112—Money not to be Spent on a Few Expensive Buildings

(Written June 28, 1901, to A. G. Daniells.)

I am sending you some things which I wrote some time ago, but have not before had the strength to search for.

Phariseeism in the Christian world today is not extinct. The Lord desires to break up the course of precision which has become so firmly established, which has hindered, instead of advancing, His work. He desires His people to remember that there is a large space over which the light of present truth is to be shed. Divine wisdom must have abundant room in which to work. It is to advance without asking permission or support from those who have taken to themselves a kingly power.

In the past one set of men have tried to keep in their own hands the control of all the means coming from the churches, and have used this means in a most disproportionate manner, erecting expensive buildings where such large buildings were unnecessary and uncalled for, and leaving needy places without help or encouragement. They have taken upon themselves the grave responsibility of retarding the work where the work should have been advanced a hundredfold. It has been left to a few supposed kingly minds to say what fields should be worked and what fields should be left unworked.

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A few men have kept the truth in circumscribed channels, because to open new fields would call for money. Only in those places in which they were interested have they been willing to invest means. And at the same time, in a few places, five times as much money as was necessary has passed from the treasurers and been invested in buildings. The same amount of money used in establishing plants in places where the truth had never been introduced would have brought many souls to a saving knowledge of Christ.

For years the same routine, the same “regular way” of working has been followed, and God’s work has been greatly hindered. Nar-

row plans have been followed by those who did not lift up their eyes to see the fields all ripe unto the harvest. They have not had clear, sanctified judgment, [and this] has resulted in a showing that is not approved by God.

God calls for a revival and a reformation. The “regular lines” have not done the work which God desires to see accomplished. Let revival and reformation make constant changes. Something has been done in this line, but let not the work stop here. No! Let every yoke be broken. Let men awaken to the realization that they have an individual responsibility.

The present showing is sufficient to prove to all who have the true missionary spirit that the “regular lines” may prove a failure and a snare. God helping His people, the circle of kings who dared to take such great responsibilities shall never again exercise their unsanctified power in the so-called “regular lines.” Too much power has been invested in unrevived, unreformed human agencies. Let not selfishness and covetousness be allowed to outline the work which must be done now and in the future to fulfill the grand, noble commission which Christ has given to every disciple. He, our Lord and Master, has given us an example, in His life of self-sacrifice, of the way in which we must work to advance the kingdom of God. Christ says, “Learn of Me, for I am meek and lowly of heart. Take My yoke upon you, and ye shall find rest to your souls.”

God does not call upon His missionaries to show their devotion to Him by burying themselves in monasteries, or by going on long, painful pilgrimages. It is not necessary to do this to show a willingness to deny self. It is by working for those for whom Christ died that we show true love. By humiliation, suffering, and rejection Christ purchased the salvation of the human race. By His death He made it possible for man to enjoy a home in His eternal kingdom.

Those who love the Lord will look at Calvary, and will think of how the Lord of life and glory laid aside His royal robe and kingly crown, and, clothing His divinity with humanity, came to a world all seared and marred with the curse, to stand at the head of the fallen race, becoming their example in all things, bearing all the trials they have to bear, and enduring all the temptations they have to endure. He lived the life of the poorest, and suffered oft with hunger. “The

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foxes have holes, and the birds of the air have nests,” He said, “but the Son of man hath not where to lay His head” [Matthew 8:20].

As man beholds this divine love, this wonderful sacrifice, he is filled with a desire to spend his life in the service of the Redeemer.

As the sinner is convicted and converted, Jesus says to him, “Follow Me, and you shall not walk in darkness.” [cf. John 8:12.] To each human being God has assigned an individuality and a distinct work. Abraham was called to go into new territory. He was to be a light-bearer to the heathen. Those who believe in the Lord are not to live to please themselves. The soul of every sinner is precious in the sight of God, and demands the care of those whose names are on the church books.

[206] Christ’s commission is, “Go ye into all the world, and preach the gospel to every creature.” Those who are impressed to take up the work in the home field or in regions beyond are to go forward in the name of the Lord. They will succeed if they give evidence that they depend upon God for grace and strength. At the beginning their work may be very small, but it will enlarge if they follow the Lord’s plan. God lives, and He will work for the unselfish, self-sacrificing laborer, wherever and whoever he may be.

We look to see whether new fields have been worked, whether the barren portions of the Lord’s vineyard have received attention. We see that most of those who have sought to begin work in new regions, as Brother Shireman has done, have been discouraged by those at the heart of the work, for fear that they would need money from the treasury. Yet from that same treasury money has been used to erect imposing and unnecessarily expensive buildings. If men had received the wisdom of God, they would have exercised justice and equity in regard to the outlay of means. All parts of the Lord’s vineyard would have received a just proportion of help.

There are many who with proper encouragement would begin in out-of-the-way places to make efforts to seek and to save that which is lost. The Lord blesses those self-sacrificing ones, who have such a hunger for souls that they are willing to go anywhere to work. But in the past how much encouragement has been given to such workers by their brethren? Many of them have waited long for something to do, but no attention has been given to them.

If the ministers had given help and encouragement to these men and women, they would have been doing the work appointed them by the Lord. They have seen the spiritual poverty of unworked fields, and have longed to do something to help. But it has taken so long for encouragement to come to them that many have gone into other lines of work. [207]

Shall the “regular lines,” which say that every mind shall be controlled by two or three minds at Battle Creek, continue to bear sway? The Macedonian cry is coming from every quarter. Shall men go to the “regular lines” to see whether they will be permitted to labor, or shall they go out and work as best they can, depending on their own abilities and on the help of the Lord, beginning in a humble way and creating an interest in the truth in places in which nothing has been done to give the warning message?

The Lord has encouraged those who have started out on their own responsibility to work for Him, their hearts filled with love for souls ready to perish. A true missionary spirit will be imparted to those who seek earnestly to know God and Jesus Christ, whom He hath sent. The Lord lives and reigns. Young men, go forth into the places to which you are directed by the Spirit of the Lord. Work with your hands, that you may be self-supporting, and as you have opportunity proclaim the message of warning.

The Lord has blessed the work that J. E. White has tried to do in the South. God grant that the voices which have been so quickly raised to say that all the money invested in the work must go through the appointed channel at Battle Creek, shall not be heard. The people to whom God has given His means are amenable to Him alone. It is their privilege to give direct aid and assistance to missions. It is because of the misappropriation of means that the Southern field has no better showing than it has today.

I do not consider it the duty of the Southern branch of our work, in the publication and handling of books, to be under the dictation of our established publishing houses. And if means can be devised to reduce the expense of publishing and circulating my books, let this be done, for I need money to pay my workers. [208]

I have to say, my brother, that I have no desire to see the work in the South moving forward in the old, regular lines. When I see how strongly the idea prevails that the methods of handling our books

in the past shall be retained, because what has been must be, I have no heart to advise that former customs shall continue. Let those who are laboring in Nashville, do the will of God in all humility. I sincerely hope that the changes will be made that the necessities of the case demand.

I have more to write, but have no time now.—[Letter 60, 1901](#).

Ellen G. White Estate

Washington, D. C.,

January 3, 1985.

Entire Letter.

**MR No. 1113—E.G. White Material Cited by H.H.
Leonard in J.N. Andrews: The Man and the Mission**

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MR No. 1114—The Influence of Evil Business Associates; Practice the Principles of the Word; God is Gracious and Forgiving

(Written June 26, 1902, from Elmshaven, St. Helena, California, to an Adventist businessman.)

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.” 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.

In many respects your course in years past has not been straight, and will not bear the test of investigation. When associated with worldly businessmen, 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.

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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.

Brother_____, 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 arm 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.

“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.

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.

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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.

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 the truth brings comfort and joy. It imparts to the life a quickening power.

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.

[212] 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.

My brother, improve the opportunity offered you to gain an understanding of the words. "We 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.

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.

[213] 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.

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

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of the Word; God is Gracious and Forgiving* 177
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.—[Letter 163, 1902.](#)

Ellen G. White Estate

Washington, D. C.,

February 7, 1985.

Entire Letter.

[214] **MR No. 1115—Ellen White Comments on Finding
Water at the Paradise Valley Sanitarium: A
Collection of Source Documents**

In September, 1902, Ellen White visited the site of the present Paradise Valley Hospital, National City, California. What she saw was a three-story building containing about 50 rooms, situated on a 20-acre property, well landscaped with rare shade trees. She urged that the property be purchased if the money could be raised. Although the institution, under the original owners, had failed twice, largely for lack of water, Mrs. White felt sure that water could be found.

In 1904 the institution was purchased, and renovations were begun in preparation for receiving the first patients. During these months of preparation water was scarce and vegetation showed evidence of the prevailing drought. But Mrs. White insisted that water was available, if they would dig a well. The well was dug in November and, much to the surprise and delight of everyone, it yielded an abundant supply of pure, soft water.

This collection of letters contains every known Ellen White reference to the finding of water at Paradise Valley. If other references are found, they will be included in future editions of this collection.

Ellen G. White Estate.

March, 1985.

[215] **Letter 233, 1904. (To Elder and Mrs. E. R. Palmer, July 8,
1904, from Takoma Park, Washington, D. C.)**

Last Wednesday, July 6, W. C. White, Sara, Maggie, and I left Nashville for Washington. Just before we left, a meeting of the Southern Union Conference Committee was held in Nashville, for the purpose of devising some means of helping the Huntsville

school. Those who have had charge of the school have not felt the importance of putting brain, bone, and muscle to the tax in an effort to make the school a success. The students who attend this school are to be given an education that will fit them to work for the Master. They are to be given more than book knowledge. Should they be given book knowledge merely, their education would be imperfect.

There should be a special school for the younger ones. Fathers and mothers are to be placed on the land, and parents as well as children are to be given an education. Promising families are to be brought in and settled upon a piece of ground as large as shall be deemed best. In connection with the school there should be an experienced carpenter who can teach the fathers and their boys how to build their homes, which are to be neat, convenient, inexpensive buildings. The mothers should be taught how to prepare food hygienically, and how to care for the sick.

While I was in the South, I visited Huntsville. The Southern Union Conference Committee held a meeting while we were there, and I had much to read to the brethren assembled. A heavy burden rested upon me while I was at this place. I knew that there must be a change in the faculty—that more thorough men must take up the work. When a man has occupied the same position for years, and yet the school, in its inside and outside working, is still far from what it ought to be, a change must be made. A man must be put in charge who knows how to govern himself and others, and how to make the school show constant improvement.

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Teachers and students are to cooperate in doing their best. The constant effort of the teachers should be to make the students see the importance of constantly rising higher and still higher. Careful attention is to be given to the little things. Nothing in the house or about the premises is to be allowed to present a slack, dilapidated appearance. The horses are to be carefully stabled, and everything about the barn and stable is to be kept neat and clean.

The leading, controlling influence in the school must be faithfulness in that which is least. Thus the students will be prepared to be faithful in greater things. This is all that I can write now on this matter. But you know how hard it is for one who had not been trained to be faithful in little things, to be faithful in larger trusts. And when one standing at the head of a school allows things to go

at loose ends, his example has an influence on all around him. He should not be allowed to continue to sow the seeds of neglect and carelessness.

Ever since going to the Berrien Springs meeting [1904], my work has been continuous and taxing. While there I saw that which we shall have to meet in the future. The only way in which we can advance in our work is in the name of the Father, the Son, and the Holy Spirit. The Book that contains the will of God concerning us, is in our hands. A blessed unity will be enjoyed by those who are indeed children of God. They will not, by their words and acts, lead anyone to doubt in regard to the distinct personality of God, or in regard to the sanctuary and its ministry.

[217] We all need to keep the subject of the sanctuary in mind. God forbid that the clatter of words coming from human lips should lessen the belief of our people in the truth that there is a sanctuary in heaven, and that a pattern of this sanctuary was once built on this earth. God desires His people to become familiar with this pattern, keeping ever before their minds the heavenly sanctuary, where God is all and in all. We must keep our minds braced by prayer and a study of God's Word, that we may grasp these truths.

I was much pleased, Brother Palmer, to hear that water had been found on the sanitarium land. I have always had a very strong impression that water could be found there. When I saw the place, I said, If I ever have a chance, the matter shall be tested and proved, even if water has to be sought for in several places. I thank the Lord that He does reward persevering effort. Then pray, and believe that there is something for each one to do.

You speak of Brother Henry Kellogg's having a share in the Paradise Valley Sanitarium, the same as some others of us have. I have longed to propose this, but supposed that he had invested his money elsewhere. In all my connection with Brother Kellogg, I have ever found him kind, sympathetic, and tenderhearted. I should be much pleased to have him unite with us in this interest. I have the fullest confidence in him as being a wise counselor and adviser. I never found him putting his foot on the brakes through fear that advancement would require means. May the Lord bless him, is my prayer.

—We must push forward as fast as we possibly can with sanitarium work in southern California. I am sure that a sanitarium should be established near Los Angeles. This work has been delayed for want of proper management, and yet men have felt capable of managing. They have been unwilling to blend with others in the work. I hope that now we shall be able to make more advancement. But we shall be obliged to work on without the men who have not seen and improved their opportunities. [218]

We shall have success if we move forward in faith, determined to do the work of God intelligently. We must not allow ourselves to be hindered by men who love to stand on the negative side, showing very little faith. God's missionary work is to be carried forward by men of much faith, and is steadily to grow in force and efficiency.

May the Lord strengthen you, and bless you with health, is my prayer.—[Letter 233, 1904](#). [See p. 263.]

Letter 317, 1904. (To Sister Gray, November 23, 1904, from San Diego, Calif.)

We have been here for nearly two weeks, but I have been sick most of the time. Somewhere I caught a severe cold, and for more than a week I have not associated with the family at all, but have kept closely to my room. I have a very severe cough and a very sore throat, and I have thought it best to keep to myself. At times, when coughing, it has seemed as if my breath would stop, but I have taken heavy treatment, and I am improving, though I still have times of heavy coughing. I thank the Lord that last night I had a good night's rest, with only one spell of coughing. I feel that I am on the gaining side.

You will be glad to know that the preparations for opening this building as a sanitarium are going forward rapidly. For some time the men have been digging a well on the flat, and they have found water. They have gone down 90 feet, and they wish to go 10 feet further if possible. Last evening Brother [E.R.] Palmer came to my room so full of joy that he could scarcely speak, to tell me that a stream of water as big as his hand was coming into the well; and this morning there is 14 feet of soft, pure water in the well. I never saw a man more rejoiced than Brother Palmer was. The thought that there [219]

is a lake of soft water 100 feet or more below us has sent a thrill of joy through our hearts. There will be all the water that is needed, both for use in the house and for watering the olive and orange trees on the place.

I wish we would all be as glad that the love of God is flowing through our world, and that it may fill our hearts, conveying spiritual strength and vitality to every part of the being. We may inquire, "Is it possible that God can love us as He loves His Son?" It is possible; for God's Word declares, "The glory which Thou gavest Me I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me" [[John 17:22, 23](#)].

I beg you and your sons not to let your love for Christ diminish. In the Word of God we have subjects of the highest value to contemplate. Christ's life is an illustration of sacred, ennobling purity. "In Him was life; and the life was the light of men" [[John 1:4](#)]. Oh, the depth of the riches of that love wherein God hath abounded toward us in the person of His Son!

[220] Think more of Christ and of His rich grace, that you may have the riches of His grace. Beseech God to grant that you may be able in your home to comprehend the love that passeth knowledge.

Christ's oneness with the Father was a constant joy to God, for He knew that there was in the world One who would not misrepresent Him. In Christ He beheld the reflection of His own character. And it was that His followers might have this same oneness, that was Christ's great desire. For this oneness He prayed. [[John 17:17-21](#), quoted.]

It is this oneness in the church that is to proclaim the wonderful truth that God sent His Son into the world to save sinners. [[John 17:24-26](#), quoted.]

The oneness existing between the Father and the Son does not affect the distinct personality of each. And though believers are to be one with Christ, their identity and personality are recognized through the whole of this prayer.

I wish that we could comprehend this wonderful prayer. In it our privileges and possibilities are plainly outlined. We need to

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watch unto prayer. We need to be constantly on guard lest we fail of gaining the oneness for which Christ prayed.

Sister Gray, I entreat you to lead your children in the path of eternal life. A life of piety is a life of praise. Let us, by beholding the character of Christ, become changed into His likeness.—[Letter 317, 1904](#).

[Manuscript 147, 1904](#). (Diary entry for November 23, 1904, San Diego, Calif.) [221]

This morning we are thankful to our heavenly Father that we have encouragement that we shall have water this morning. Brother [E. R.] Palmer informed me the second stream of water had come as large as his hand. I have never seen work carried forward with greater faith and hopefulness. All are of good courage, and the poor, drying up, dying trees are beseeching us by their appearance for refreshing streams of water.

Diary entry for November 24, 1904, San Diego, Calif.

This morning we have still more encouraging, favorable news. What joy is expressed upon every countenance over the promise of a full supply of good, sweet water! There is 14 feet of water in the well, unexpected, all unexpected. Tools are at the bottom of the well. All have worked most earnestly and hopefully, praying in faith that we should not be disappointed. The water is now a certainty. The trees shall have their refreshing portion. Brother Palmer was so pleased. He expressed his gratitude to God for this great blessing, that labor and money invested for machinery for the water plant had brought returns.

W. C. White, in company with Brother Ballenger and Sister Gotzian, returned. Brother Ballenger expressed that which it is the privilege of us all to express. Light was shining in his face, and his voice expressed in words appropriate thanksgiving because of the favors received in substantial help from the churches. The donations were much needed to help furnish and fit up the sanitarium.

Diary entry for November 26, 1904, San Diego, Calif.

[222] I have not been able to sleep after one o'clock a.m. It is Sabbath day. I am this day 77 years old. I have thinking to do and I have reason to thank the Lord that He has spared my life. I am pleased that the Lord has favored me with His encouraging grace. I have been sick for more than one week with influenza. Have kept [closely to] my room much of the time. I have been repenting during this more than a week of suffering. My throat and lungs have often been under congestion; my cough is hard and dry; [I] expectorate but little. My labors have been quite taxing, and the Lord has greatly blessed me.

During the night season we were in counsel. After we were planning what we should do, there was One who spoke with clearness and laid out the work that while my life is spared we shall secure a home for myself and workers, that W. C. White's time and energies need not be divorced from the work being carried forward and upward. The special energies and capabilities are to be exercised to get out the books that are essential for this last time. We were to place ourselves in the very best possible position for health and for clear, bright spirituality.

Faith and works are needed now in clear, distinct lines. While light is being given amid the moral darkness, we must gather every distinct ray of light that will substantiate the truth, bearing aloft the banner for these last days, the third angel's message. The churches need to be set in order, the door of unbelief to be closed. The seducing power of Satan, we are told, will increase in such proportions that if it is possible he will deceive the very elect. Some are not making straight paths for their feet, and in consequence the weak will be turned out of the way. Let every soul take the warnings. [2 Corinthians 1:6, 15-18; 11:14; Galatians 6:1-9; Ephesians 4:1-32; 6:10-17; 2 Timothy.](#)

[223] There were many words spoken. Some words do not come to my mind until special occasions, then the words of caution and warning come. I shall have these warnings come to my mind with greater power and force to rescue souls that are in peril but do not see themselves in any spiritual danger.

~~Diary entry for December 6, 1904, Los Angeles, Calif.~~

I cannot sleep this morning after twelve o'clock [midnight]. I am grateful to my heavenly Father that I am entirely free from pain this morning. Yet I am weak. I am drawn out in prayer to my heavenly Father for increased strength that I may present to the people the most precious and essential truth for this time and entreat all to preserve the old landmarks that have been searched out and, under the demonstration of the Holy Spirit, proclaimed to the world. Many wonderful miracles have been worked in the searching for the truth as for hidden treasure, and the golden treasures of the Word have been substantiated by such remarkable demonstration of the Holy Spirit that all who have had an experience in the work of God since the Bible was opened to our understanding would be sinning against the Holy Ghost to deny the truth.

Diary entry for December 26, 1904, Mountain View, Calif.

I am strongly impressed that my family shall locate here to be near the printing establishment, but the Lord must direct us, for it means a great deal to us to uproot and resettle and perhaps have to build. St. Helena has been my refuge, but I have much printing to be done. May the Lord spare my life to do this work before I shall rest in the grave, is my prayer.

This has been our purpose, to be within a few miles of the printing office. It would save so much travel. St. Helena has been my refuge, although the time I have passed here has been the most intensely filled with anguish of soul that pen and voice could not describe.

Diary entry for December 27, 1904, St. Helena, Calif.

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I cannot sleep after half past one o'clock. My mind is intensely active. I would use all the powers of my mind as the Lord's witness and messenger. He has appointed me to keep vividly before the people the great testing truths for this time, because many are blind and deceived and are making room for Satan to come in and deceive, if possible, by the noncommittal position of God's people, the very elect.—[Manuscript 147, 1904.](#)

Letter 311, 1904 (To J. H. Kellogg, November 25, 1904, from San Diego, Calif.)

You say that you have written me several letters, but have not heard from me. I have not been well for some time. I was unfortunate in taking cold when speaking in the large tent at the Omaha [Nebraska] camp meeting. The ground was high and dry, but still I caught cold. I spoke twice at that camp meeting, and succeeded in making the people hear, though at one meeting there were 1500 present.

From Omaha we went to College View. I was unaccustomed to the high winds there, and my cold got no better. I continued to sneeze and cough a great deal. But when I stood before the people, all this ceased.

We were well cared for at College View, and all that could be done for our comfort was done. We met many old friends. I was enabled to speak in the church Sabbath, Sunday, and Monday. I also spoke to the patients and nurses.

[225] I did not get free from cold while I was there, and it continued its hold on me all the way home. I went to Battle Creek, as you know, and spoke twice to the patients and once in the gymnasium to the nurses and helpers. I would have been very glad, could I have felt free to remain another week in Battle Creek. I would have done this, but Marian's [Davis] sickness called me home. Her case was a heavy weight on my mind. We received letters every day telling us of her increasing weakness. The thought that I must part with her was a great trial to me. She had been with me for 25 years, and we blended nicely in our work. I knew that if she should die I could not find another to supply her place. Our ideas in regard to the work were one, and we often talked together. Every word that I spoke to make a point clearer, she would write out at once.

I was so thoroughly worn out when I reached home that I feared a severe sickness was coming upon me. We found Marian very weak indeed. She was at the sanitarium, and Mrs. Kellogg, her sister, was with her.

Mrs. Kellogg and Sara [McEnterfer] were with Marian at the time of her death. She passed away very peacefully, and we feel that we can indeed say, "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].

A few days before her death, we decided to go to Los Angeles, for our tickets were good only till the third of November. We spoke to Dr. Evans about this, and he advised us to go, saying that we could be sent for whenever necessary. We decided to go on Monday, the day before her death, but felt held to remain at home one more day. On Tuesday morning, we received word that she had lost consciousness at about seven o’clock. We at once decided not to go to Los Angeles that day. She died at half-past four Tuesday afternoon.

The funeral was held the next day. She was laid away in the St. Helena cemetery. I miss her greatly, and shall continue to, for she was a most faithful and efficient worker.

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After all was over, we started south, leaving home Friday morning. Hearing that Dr. Hare was in Fresno, we decided to go to Los Angeles that day. We spent Sabbath in Fresno, and I spoke in our church there to a large congregation. The Lord gave me freedom.

We intended to go on to Los Angeles Saturday night, but failed to secure accommodations on the train. We decided to go down to the Hanford-Lemoore district, and spend the day visiting old friends. When we reached Hanford, we found that a missionary convention was in progress, and I was urged to speak that afternoon.

We took dinner with Sister Harvey Gray, and she begged us to remain for three or four days, saying that I could attend the meetings to be held in the towns nearby, and speak to the people. She urged me so strongly to remain that I consented, and I spoke every afternoon for the next four days—twice at Hanford, once at Lemoore, and once at Armona. When on my feet before the people, I seemed to be stronger than I have been for years, but when I got home my strength seemed to leave me. I felt worn out, and could not write.

From Hanford we went to Los Angeles, where we stayed over Sabbath and Sunday. We were given rooms in the building above the Vegetarian Restaurant, but as you know, it is a very noisy part of the city, and I did not sleep well. I spoke on Sabbath and Sunday in the large tent in which Brother Simpson has been holding meetings. On Sabbath there were 2500 present, and on Sunday 1000.

Brother Simpson has been holding tent meetings in Los Angeles

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for several months, and as a result of his labors about 100 have taken their stand for the truth. He talks on the prophecies, showing very clearly the reasons of our faith, and explaining the first, second, and third angels' messages. He brings out very distinctly the truth for this time, and this truth is taking hold upon minds. Night after night the large tent has been crowded, and many have stood on the outside. The Lord has impressed the people in a wonderful manner.

The interest that Brother Simpson has aroused is a remarkable one. Many are accepting the truth, and are doing all they can to help in the advancement of the truth. Brother Simpson presents the truth just as it was presented in past years. He has a system of charts that is the most perfect thing of its kind that I have ever seen. At his request I had a long conversation with him, and I know that he is sound on every point of our faith, and that the power of God is with him.

I wish that there were 100 where there is one awakened to proclaim the last message to be given to our world. The people are hungry, starving for Bible truth.

Brother Simpson makes clear and plain the positions that we have held for so many years. He has portions of his discourses printed, and these leaflets are widely distributed in the city of Los Angeles. Those who have recently accepted the truth have been heartily united in helping to sustain this work, which is self-supporting, and, so far, means has come in for all the notices and leaflets that have been sent out.

[228] The day after we reached Los Angeles, several of us went out to see the sanitarium building at Glendale. I think you told me that you have seen this building. I think it is well adapted for sanitarium purposes, and that it is in a beautiful location. At present preparations are being made for the opening of the institution. Bath rooms are being put up, and those who come for treatment will be given good accommodations. I went over the whole building, and I am very much pleased with all the arrangements. The sanitarium has five acres of land. I wish there was more land in connection with the building, but still, it is certainly in the country, for there are no buildings very near it. It is surrounded by large fields of strawberries, and by orange orchards. And they have enough land to furnish all

~~the patients who wish with outdoor employment, which is of such benefit to those who wish to regain their health.~~

From Los Angeles we came to San Diego, and for two weeks we have been staying in the sanitarium building five miles out of San Diego. We find that Brother Palmer has done faithful and economical work in repairing and partly fitting up this building. Preparations are now being hastened for the opening of this institution, for already several persons have expressed themselves as anxious to come here for treatment. It is rather strange to think that I should be the first patient in the building. I have been sick ever since I have been here. I have had a very sore throat and a dry, hard cough, which at times seemed as if it would take away my breath. Sara has given me thorough treatment, and I am improving, though slowly.

The members of the San Diego church were very anxious to hear me, and I spoke to them the first Sunday after coming here, driving six miles there and six miles back. But I was so weak that my voice would not come to me, and I spoke for only 15 minutes. I should certainly have fainted in the stand had I remained longer. I had to give up, and have not tried to speak since. I have a beautiful, sunny room, but my cough does not seem to leave me. I think the dry atmosphere here affects me as it does in Colorado.

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Next week we shall go to Los Angeles, and as soon as possible we shall return to St. Helena.

We were surprised to find that so much had already been done toward preparing this building for the reception of patients. By taking advantage of several sales of furniture by wealthy people leaving the district, Brother Palmer secured several lots of first-class furniture at a very low price, and we found more rooms furnished than we had expected to find. The furniture is very good. Some of it is bird's-eye maple, and it is all solid and of the best make.

I must not forget to tell you about the well. For some time the workmen have been busy digging a well on the lower part of the sanitarium ground. When they got down 50 feet, they found a little water. They went down still further, through the clay to the gravel below. Several mornings ago Brother Palmer came to my room with his face full of joy, and said that the water was flowing into the well in a stream as big as his hand.

[230] Just before this, Brother E. S. Ballenger, Sister Gotzian, and Willie had gone to Escondido, to hold some meetings there in behalf of the sanitarium enterprise. They were very successful, getting donations to the amount of \$600, besides two good cows and some chickens. They came back well pleased. They returned Tuesday night, and on Wednesday morning Brother Palmer and Willie came to my room and told me that there was 15 feet of water in the well. The next morning there was 18 feet of water, and the workers are pumping hard to get the water out; for they wish to go a few feet further down, so as to make a reservoir for the water that flows in.

I am so glad that we shall have no dearth of water. The report is that the water in the new well is soft and pure. The old well has never yet gone dry, and at present the house is supplied from this well. I think that when the new well is in operation, there will be water enough for all domestic and irrigating purposes.

The view from the west windows of the sanitarium building is beautiful. From them can be seen Paradise Valley and, beyond, the Pacific Ocean. In the evening when the last rays of the setting sun make a path of gold across the water, the view is especially fine.—[Letter 311, 1904](#).

Letter 319, 1904 (To May Lacey White, Henry, Herbert, and Gracie, [Henry, Herbert, and Grace were Ellen White's grandchildren. The twin boys were eight and Grace was four when this letter was written.] *December 4, 1904, from Glendale, Calif.*)

[231] A week ago last Tuesday Sara, Maggie, and I left San Diego and came to Los Angeles. Brother [J. A.] Burden met us at the station and took us to the restaurant, where we had dinner. In the afternoon we came out to Glendale, to the new sanitarium, where we have been staying ever since. We found much to do, and the brethren have held several important meetings. We are glad to be able to write that the business which has kept us here is closing up. In a board meeting held today the most difficult point was settled. Brother Simpson resigned his place as manager of the sanitarium, and has been appointed purchasing agent for the sanitarium and restaurant. This is the last hard piece of work, and now I am sure that other

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~~matters will be easily adjusted, and we shall soon be able to start for home.~~

We shall go to Redlands tomorrow, to stay over Sabbath and Sunday. The next week we shall go to Fernando, and then to Mountain View. We are pleasantly situated here, but I am longing for home. I do so much want to see you all. Your father has worked very hard, and he wants to go home as much as you want him to come. But the nature of the work here demanded our staying for a while. We could not have gone home earlier, for we felt that we must do something to help this sanitarium to get started on right lines.

Brother Burden has been chosen as manager of the institution, and Sister Burden as bookkeeper, and we feel sure that they will be fully competent to carry forward successfully their work in connection with the sanitarium. They will labor faithfully and earnestly. But the way had to be prepared so that they could work to advantage.

There are at Redlands some brethren and sisters who are able to help the institution with their means. We hope to meet these people, and to inspire in them such confidence in the management of the sanitarium that they will feel free to give of their means and make liberal loans. The sanitarium is just beginning its work, and it greatly needs this help. The Lord has worked on minds, and a much more favorable condition of things exists here now than has existed for some time. We hope much from this, and we pray much that the Lord may soften hearts by His grace, and that His truth may triumph.

I was very sick for three weeks after reaching San Diego. I am still weak, but I am slowly growing stronger. I am thankful to our heavenly Father that He has been gracious to us and has spared my life. I caught cold in some way, and for a long time my throat was very sore. I coughed a great deal. During the time that I was the worst, I kept closely to my room, and did not allow anyone to come in but Sara and Maggie. I isolated myself, fearing that other members of the family might catch the influenza from me.

I have not slept well since leaving home, because whether sick or well I have carried a heavy burden for these two sanitariums in southern California. The buildings that have been purchased have stood for many years unoccupied, and there has been much to do to fit them up for patients. When we reached Paradise Valley, we found that Brother and Sister Palmer had accomplished a great deal in

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repairing the building and buying furniture. Nearly half the rooms in the sanitarium are furnished. Brother Palmer found some beautiful furniture for sale by wealthy people leaving the district, and he purchased this furniture for the sanitarium. It is of first class quality, but cost only as much as cheap furniture. The furniture includes bureaus, washstands, rugs, easy chairs, and a good sideboard for the dining room.

[233] We found the workmen busy digging a well on the lower part of the land. This work has gone forward successfully, without incident of any kind, and I am very glad to be able to tell you that a good supply of soft, pure water has been found. The workmen went down 90 feet, and one morning, when they went to work, they found 18 feet of water in the well, with all their tools at the bottom. That morning Brother Palmer and your father came to my room, their faces lighted up with smiles, to tell me about the water in the well. Oh, I wish you could have seen the joy in their faces.

To get the water out of the well was the problem now. The workmen set the pumping engine going at once, but they found that this lowered the water very slowly. So they sent for a larger cylinder and a larger pipe, and finally they got the water pumped out.

They dug down a few feet further and then began making a large reservoir, to hold the water flowing in. It will be a difficult matter to make this reservoir, but the well-digger thoroughly understands his business, and is making steady progress. I shall be glad to hear that the work on this new well has all been so successfully accomplished.

We hope that you can all see the Paradise Valley Sanitarium sometime, but we are glad that you were not with us this time; for the workmen were busy all over the house, painting the floors and the sides of the rooms and halls, and you would not have found it very enjoyable. When they began painting at San Diego, I was afraid that the smell of the paint might hurt me, so we came to Glendale. And lo, we found the same thing going on here. But so far the smell of the paint has not troubled me at all.

There is already one patient in the Paradise Valley Sanitarium. She seems to be a very nice woman. Other patients are waiting, and will come as soon as the building is ready. The night before we left, Sara said to me, "Two more patients came this evening." "Where will they put them?" I asked. "In the barn, I guess," was

her answer. Then she explained that these patients were the two cows that someone in San Pasqual had given to the sanitarium. San Pasqual is 30 miles away, and the cows were brought overland in a large wagon drawn by four horses. Your father and some of the brethren visited this place while we were in San Diego, and told the brethren and sisters there about the sanitarium and its needs. As a result, they received quite a little sum of money, some poultry, and these two cows.

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The workmen at the sanitarium are all cheerful and hardworking. Every morning and evening they have a season of worship. For a day or two after reaching here, I met with them, and enjoyed this privilege very much. The blessing of the Lord rests upon us, and I was very sorry when sickness prevented me from attending.

Before we left, Sister Palmer had a touch of influenza, and since reaching here we have heard that Sister Rathbun, her mother, has come down with it. They feared that Brother Palmer also would take it. But I do not think they caught it from me, for the influenza is going all through San Diego.

Children, be helpful to your mother. Obey her word promptly, and the Lord will bless you. God said, "I know Abraham, that he will"—coax, no;—"that he will command his children and his household after him, and they will keep the way of the Lord to do justice and judgment." God expects parents to bring their children up to obey Him. Should your father and mother allow you to do wrong things, without correcting you, they would displease God. Those parents who allow children to have their own way are neglecting their children. Many parents indulge their children, and thus encourage habits that ought to be corrected. Unless these habits are corrected, the children will grow up with unlovely, disagreeable characters.

God wants you, Henry and Herbert, to behave like little gentlemen. When you speak kind words and do right deeds, you are forming characters that God can approve. He will be pleased to call you the lambs of His flock, and He will bless you.

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The angels of heaven are guarding and guiding you constantly, always keeping you from harm and danger. I pray that your words and acts may be such that God can look upon them with approval. Dear children, do not allow yourselves to do one wrong act. Your father and mother love you, but they cannot love wrongdoing. They

are made very sorry when you do wrong. Will you not try to remember this? Will you not try to overcome all your faults, because you love Jesus, who gave His life for you?

Indulgence hurts the characters of children, and makes them such as God cannot approve. Your father and mother are trying to bring you up to be unselfish, truthful, kind, tenderhearted. They want to help you to prepare for the mansions that Christ has gone to prepare for you. He has promised to come again and take you to Himself, that where He is, there you may be also. Then put away every fault, and prepare yourselves to be received into the heavenly home, where you will be happy forever and ever.—[Letter 319, 1904](#).

[Letter 321, 1904](#) (To Sister Druillard, December 10, 1904, from Redlands, Calif.)

I have a pile of letters partially written, and I have been looking them over to see which ought to be copied; but I have now laid them all aside to write to you.

[236] Willie, Sara, Maggie, [Sara McEnterfer was Ellen White's nurse and secretary; Maggie Hare was one of her literary assistants.] and I have been in southern California for six weeks. From College View I returned to Battle Creek, in fulfillment of my promise. I remained there a week, and then started home. You will remember that while I was at College View I caught a severe cold. I did not get rid of this cold, and I was thoroughly exhausted when I reached home. We remained in St. Helena for three weeks, and during this time we buried Marian. [Marian Davis, Ellen White's faithful "bookmaker."] I cannot tell you how keenly I felt, and continue to feel the loss of my faithful helper, whom I so highly prized.

On our way to Los Angeles we called at Fresno, and spent the Sabbath there. I spoke to our people on Sabbath afternoon. We were unable to get accommodations on the train going from Fresno to Los Angeles Saturday evening, so we decided to spend Sunday in Hanford, visiting old friends. On arriving there we found a series of meetings in progress. We took dinner with Sister Grey, Sister Haskell's sister. She urged us so strongly to remain with her for three or four days and attend the meetings to be held in the different places near there, that we consented. Sister Grey gave us a very

hearty welcome to her home, and we had a pleasant time there. She has, as you know, a large fruit ranch, and she has been successful in her work. She took us driving several times. It had been years since we visited Hanford, and I was glad to see our old friends again.

I was glad of the opportunity of speaking to the people in the Hanford-Lemoore district, and I decided to bring before them the needs of the Southern work, and especially the needs of the Huntsville school. This I did, and Willie also made earnest appeals for the work in the South. I spoke twice in Hanford, once in Lemoore, and once in Armona. I presented the Word of God just as it reads. In each place the attendance was good. I had freedom in speaking. When on my feet before the people I seemed to be stronger than I had been for years, but when I got back to the house again my strength seemed to leave me. I felt worn out, and could not write.

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The first day, after speaking, I rode five miles to Sister Grey's, and I got chilled. This added to my cold.

From Hanford we went to Los Angeles, where we stayed over Sabbath and Sunday. We had rooms in the restaurants building, but, as you know, this is in a very noisy part of the city, and I did not sleep well. I spoke on Sabbath and Sunday in the large tent in which Brother W. W. Simpson has been holding meetings. The Lord helped me to speak, and all present seemed to be much interested.

The day after we reached Los Angeles several of us went out to see the sanitarium building at Glendale. This building is well adapted for sanitarium purposes, and is in a beautiful location. At present preparations are being made as fast as possible for the opening of the institution. Treatment rooms have been put up, and almost all the rooms in the house have been repainted.

From Los Angeles we went to San Diego, where we stayed for three weeks. We stayed at the Paradise Valley Sanitarium, which is also being fitted up for the reception of patients. We found that Brother E. R. Palmer had done faithful and economical work in repairing and partly fitting up this building. Preparations for the opening of the institution were being hastened forward, for several persons had already expressed themselves as anxious to enter the institution for treatment.

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We were somewhat surprised to find that so much had already been done toward preparing this building for work. By taking ad-

vantage of several sales of furniture by wealthy persons leaving the district, Brother Palmer secured several lots of first-class furniture at a very low price, and we found about half the rooms furnished.

It is rather strange that I should be the first patient in the building. I was sick all the time I was there. I had a very sore throat and a dry, hard cough, which at times seemed as if it would take away my breath. Sara gave me thorough treatment, and I was somewhat better when we left San Diego.

I must not forget to tell you about the well. When we reached the sanitarium we found that the workmen had gone down about 80 feet in digging a well on the lower part of the sanitarium land. They had already found a little water, but expected to find much more. They were going to dig down still further, through the clay to the gravel below. One evening Brother Palmer came to my room with his face full of joy, to tell me that the water was flowing into the well in a stream as big as his hand. The next morning Willie and Brother Palmer came up early to tell me that there was 14 feet of water in the well. The water is soft and pure, and we are greatly rejoiced to know that there is an abundant supply. This well is a treasure more valuable than gold or silver or precious stones.

[239] We left San Diego about ten days ago and came to Los Angeles, where we spent a few days at the Glendale Sanitarium. From there we went to Redlands, where we are now. Redlands is about 65 miles from Los Angeles. We are staying with Brother and Sister E. S. Ballenger. A series of tent meetings was held recently both in Redlands and in Riverside, and a church was raised up in each place. Brother Ballenger was anxious that I should speak to the believers in these two places. This morning I spoke in the Redlands church. I spoke for 30 minutes, and could have spoken longer, but dared not venture. This is the first time that I have been able to speak in public for four weeks.

I wish you could see this country. To me it is something like Melrose, though in some respects not nearly so lovely. There are some very large orange and lemon groves here, and just now these groves are a beautiful sight, for the trees are covered with the golden fruit. The climate in this valley is very good.

I think that the locality where you are is an excellent one, and for some things I should prefer it to this place. I admire the large

~~trees on the school farm very much. The school farm has many~~ advantages, and I have great hopes that our brethren in the South may be able to see that this farm is the place for a sanitarium. It is not one mile too far from Nashville. I do hope that Brethren Hayward and Hansen may decide that it is the best place on which to establish the sanitarium. The sanitarium and the school could blend together and be help to one another. Then, too, it would be a saving of money.

I have hoped that the place which Edson has just left might be used for a colored sanitarium. It is really needed for this purpose.

I have no hesitation in saying that I think that a part of the school farm would be the best place for the white sanitarium. Perhaps you can place before our brethren there the suggestions I have made regarding this, and then they can decide for themselves the other matters that would need to be decided, such as the distance between the school and the sanitarium. I know the Lord will give you all counsel, if you will ask Him for it and will open your hearts to receive the Holy Spirit.

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Sunday morning. I praise the Lord with a thankful heart, for I slept well during the night. This morning we shall drive to Riverside, a distance of 15 miles, and I shall try to speak to the church there. Our people in that place need help, and I pray that God will give me words for them.

We shall return to Los Angeles tomorrow. Brother E. R. Palmer has written for us to meet him there. He is coming up from San Diego to meet his two eldest children, who are coming from the East.

I cannot write more now. I hope that you are all well and trusting in the Lord. If ever there was a time when we needed to pray, it is now. Let us be of good courage in God, and move forward in faith.

With love to you all.—[Letter 321, 1904](#).

[Letter 392, 1904](#). [Pages 1 to 3 and any pages following page 7 are missing.] (To Dear Brethren and Sisters in Australia, December 21, 1904, from Elmshaven.)

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From Glendale we went to San Diego, where we spent three weeks at the Paradise Valley Sanitarium. I think I have told you

before about this property. It consists of a 50-room house and 30 acres of land, and cost the original owners \$50,000. Three years ago it was offered to us for \$15,000. We could not then see our way clear to purchase it, though we realized that it would be an excellent place for a sanitarium. The next year it was offered to us for \$12,000. Still we delayed purchasing, and about a year ago we bought it for \$5,500.

The building has been standing unoccupied for a good many years, and was in need of some repairs. About eight months ago Brother E. R. Palmer went there to take charge of the work for a time, and when we reached the sanitarium at the time of our recent visit, we were pleasantly surprised to see how much he and his wife and their helpers had done in getting the building ready for the reception of patients. By taking advantage of sales of furniture by wealthy people leaving the district, Brother Palmer secured several lots of first-class furniture at a very low price; and we found about half the rooms in the building furnished.

[242] A scarcity of water was the only thing against the property's being used as sanitarium. The country is suffering from a long drought, and as the trees on the place had not been watered, many of them were dead when we bought it. There was one well. A new windmill was bought, and this well has supplied the house with water for several months. It has never been pumped dry, but it was feared that it would not supply sufficient water for the requirements of a sanitarium, so the men were set to work to dig another well on the lower part of the land. When we reached there, they had gone down about 80 feet, and had already found some water. They were going down still further, through the clay to the gravel below.

One evening Brother Palmer came to my room, his face lighted up with joy, to tell me that a stream of water as big as his hand was running into the well. The next morning early Brother Palmer and Willie came in saying that there was 14 feet of water in the well. I wish you could have seen the joy in their faces.

To get the water out of the well was the next problem, so that the workmen, could dig a few feet further down. They set the pumping engine going, but found that this lowered the water very slowly. So they got a larger cylinder and a larger pipe, and finally got the water pumped out.

~~—Then they dug down a few feet further, and when we left San~~
Diego they were making a large reservoir at the bottom of the well, to hold the water flowing in. The making of this reservoir will be a difficult matter, but the well-digger thoroughly understands his business, and makes steady progress.

The water is soft and pure, and there will be an abundant supply both for domestic and irrigating purposes. Oh, how we rejoice to know this. This well is a treasure of more value than gold or silver or precious stones.

There was one patient at the sanitarium before we left, although the building was not yet ready for opening. Others are waiting to enter just as soon as the institution is opened. The night before we left, Sara said to me, “Two more patients came this evening.” “Where will they put them?” I asked; for the house was being repainted inside, and was in no condition for patients. “In the barn, I suppose,” was her answer. She then explained that these patients were the two cows that someone in San Pasqual has given to the sanitarium. San Pasqual is 30 miles from San Diego, and the cows were brought overland in a large wagon. The week before, Willie and some of the brethren had visited San Pasqual, and told our people there about the needs of the sanitarium, and as the result they received about \$600 in donations and these two cows.

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I was sick all the time that I was in San Diego. I was worn out when I left home, and I must have caught cold on the way down. I coughed a great deal, sometimes so hard that it seemed as if my breath would go. I kept closely to my room, for I did not wish to expose anyone else. I am thankful to say that I am gradually recovering. The Lord is giving me physical and mental strength, and for this I praise His holy name.

On our return from San Diego, we spent a few days at the Glendale Sanitarium. We found the house filled with painters, plumbers, and carpenters. Preparations for the opening of the institution were being hastened forward. Those in charge of the work hope that the opening may take place early in January.

From there we went to Redlands, a town about 65 miles from Los Angeles. Tent meetings were held recently in Redlands and Riverside, and in each place a church was raised up. The brethren were anxious that I should speak to the believers in these places.

[244] Brother Ballenger and wife have a nice little cottage in this place, where we were accommodated. On Sabbath morning I spoke in the Redlands church. At the close I spoke of the Glendale Sanitarium and of the need of means with which to begin the work. That evening another meeting was held, in behalf of the sanitarium, and \$275 was subscribed.

On Sunday morning I drove to Riverside, a distance of 15 miles, and spoke in the church there. The Lord gave me strength and freedom.—[Letter 392, 1904.](#)

[Letter 331, 1904.](#) (To Drs. D. H. and Laurretta Kress, December 21, from Elmshaven.)

Several times since leaving home I began letters to you, but before these letters were finished I was called to attend council meetings or to speak to the people in public, and so my letters were never completed.

I greatly desire to see among our people that general arousing that there should be in every church. I am grateful to our heavenly Father that the Wahroonga Sanitarium is doing good work. May the Lord bestow His most precious blessing upon this institution.

[245] I will try to send you copies of letters that may be of interest to you. In the night season I was talking with you. I had some things to say to you on the diet question. I was talking freely with you, telling you that you would have to make changes in your ideas in regard to the diet to be given those who come to the sanitarium from the world. These people have lived improperly, on rich food. They are suffering as a result of indulgence of appetite.

A reform in their habits of eating and drinking is needed. But this reform cannot be made all at once. The change must be made gradually. The health foods set before them must be appetizing. All their lives, perhaps, they have had three meals a day, and have eaten rich food. It is an important matter to reach these people with the truths of health reform.

But in order to lead them to adopt a sensible diet, you must set before them an abundant supply of wholesome, appetizing food. Changes must not be made so abruptly that they will be turned from health reform instead of being led to it. The food served to them

must be nicely prepared, and it must be richer than either you or I would eat.

I write this because something needs to be done to set forth the principles of true health reform. Have you a cook who can prepare dishes that the patients cannot help but see are an improvement on the diet to which they have been accustomed? The one who does the cooking in a sanitarium should be able to make wholesome, appetizing food-combinations, and these food-combinations must necessarily be somewhat richer than you or I would eat.

I write this because I am sure that the Lord means you to have tact in meeting the people where they are, in their darkness and self-indulgence. As far as I am concerned personally, I am decidedly in favor of a plain, simple diet. But it will not be best to put worldly, self-indulgent patients on a diet so strict that they will be turned from health reform. This will not convince them of the need of a change in their habits of eating and drinking. Tell them the facts. Educate them to see the need of a plain, simple diet, and make the change gradually. Give them time to respond to the treatment and the instruction given them. Work and pray, and lead them along as gently as possible.

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I remember once at Summer Hill, when at the sanitarium there, I was urged to sit at the table with the patients, and eat with them, that we might become acquainted. I saw then that a decided mistake was being made in the preparation of the food. It was put together in such a way that it was tasteless, and there was not more than two-thirds enough. I found it impossible to make a meal that would satisfy my appetite. I tried to bring about a different order of things, and I think that matters were helped.

In dealing with the patients in our sanitariums, we must reason from cause to effect. We must remember that the habits and practices of a lifetime cannot be changed in a moment. With an intelligent cook and an abundant supply of wholesome food, reforms can be brought about that will work well, but it may take time to bring them about. A strenuous effort should not be made unless it is actually demanded. We must remember that food which would be appetizing to a health reformer might be very insipid to those who have been accustomed to highly seasoned food.

[247] Lectures should be given explaining why reforms in diet are essential, and showing that the use of highly seasoned food caused inflammation of the delicate lining of the digestive organs. Let it be shown why we as a people have changed our habits of eating and drinking. Show why we discard tobacco and all intoxicating liquor. Lay down the principles of health reform clearly and plainly, and with this let there be placed on the table an abundance of wholesome food, tastefully prepared; and the Lord will help you to make impressive the urgency of reform, and will lead them to see that this reform is for their highest good. They will miss the highly seasoned food to which they have been accustomed, but an effort must be made to give them food that is so wholesome and so appetizing that they will cease to miss the unwholesome dishes. Show them that the treatment given them will not benefit them unless they make the needed change in their habits of eating and drinking.

The principles of health reform are of the greatest importance, and should be sacredly cherished by us as a people. It pains me to see that there are among us ministers who, though supposed to be health reformers, are such only in name. Often worldlings are found to be more ready to reform than are many of the members of our churches. If those who have had the light for so many years are not willing to walk in this light, how can we expect those who have had no experience in the truth to make an entire change at once in their habits of living?

I write you this that you may make it as easy as possible for those who come to the sanitarium knowing nothing of health reform from a Bible standpoint.

[248] Again, we must remember that there are a great many different minds in the world, and we cannot expect everyone to see exactly as we do in regard to all questions of diet. Minds do not run in exactly the same channel. I do not eat butter, but there are members of my family who do. It is not placed on my table, but I make no disturbance because some members of my family choose to eat it occasionally. Many of our conscientious brethren have butter on their tables, and I feel under no obligation to force them to do otherwise. These things should never be allowed to cause disturbance among brethren. I cannot see the need of butter where there is an abundance of fruit and of sterilized cream. Those who love and serve God

~~should be allowed to follow their own convictions. We may not feel~~ justified in doing as they do, but we should not allow differences of opinion to create disunion. May the Lord help us to be as firm as a rock to the principles of the law spoken from Sinai, and may He help us not to allow differences of opinion to be a barrier between us and our brethren.

From a copy of a letter that I am sending you, you will see what is being done in southern California in regard to opening up the Glendale Sanitarium and the Paradise Valley Sanitarium. We feel very grateful to God that these two new institutions can be placed in operation.

I spent three weeks at the Paradise Valley Sanitarium, but was sick all the time. I contracted a severe cold on my way down there. In order that the others in the building might not be exposed, I kept very closely to my own room. The day before I left, Brother and Sister Richardson insisted on seeing me, that they might tell me of the many advantages that Jamaica possesses for sanitarium work. I certainly hope that this field may be entered by earnest laborers. I shall not attempt to tell you what Brother and Sister Richardson told me; for I was sick at the time, and could not hear all they said.

You will be glad to know that we have obtained an ample supply of water for the Paradise Valley Sanitarium. The scarcity of water was the one thing against the place. Some time ago workmen began digging a well on the lower part of the sanitarium land. They went down 80 feet, and one evening Brother Palmer came to my room to tell me that a stream of water as large as his hand was running into the well. The next morning early he and Willie came to my room to tell me that there was 14 feet of water in the well. The water is soft and pure. This well is a treasure more valuable than gold or silver or precious stones.

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Now that water has been secured, the sanitarium will, with the blessing of God, prove a success. There will be water enough for domestic and irrigating purposes. There are a number of olive trees on the place, and these can now be saved.

The work is going forward in Los Angeles. As the result of the labors of Brother W. W. Simpson, 125 have embraced the truth. Brother Simpson explains the prophecies very clearly, showing

plainly that the end is near. Several Catholics have been converted to the faith. The contributions taken have covered all expenses.

The Lord certainly works with Brother Simpson. I wish there were a hundred such workers in the field, giving the last warning message to the world, and winning souls to Christ.—[Letter 331, 1904](#).

**[Letter 349, 1904](#). (To Mrs. Marian Stowell Crawford,
December 29, 1904, from St. Helena, Calif.)**

We are home again, and I am much pleased to be once more in my quiet retreat. For many months I have had no time to get rested. During the last year we have spent only five months in our pleasant home. Since last April I have been traveling constantly, and have spoken in public in a great many places. I have at times been greatly wearied, but when standing before the people I have realized the keeping power of God. When I opened my lips to speak, the Holy Spirit would come upon me, and the Lord strengthened me as His witness.

[250] Everywhere I have gone, I have borne testimony that the truth which I now proclaim is the same that the Lord gave me after the passing of the time in 1844. We hold today the same unchangeable Bible truths that we held then, and these truths we are now to proclaim with greater assurance than at any previous period of our experience. We have the same message to repeat, line upon line, precept upon precept, here a little and there a little.

As I speak the words the Lord has given me to speak, the Holy Spirit bears witness to the truth. The Lord Jesus presides in our assemblies, and our hearts are filled with a yearning desire for the conversion of souls.

There is a great work to be done in our cities, many of which have as yet been scarcely touched. In Los Angeles a good work has been going forward. Elder W. W. Simpson has been holding meetings in a large tent pitched near the business part of the city. Thousands have come to hear him, and he has proclaimed the truth with power, beseeching sinners to be reconciled to God. As a result of these meetings, a large number have been baptized. These are from all denominations. Some of them were Catholics.

—Elder Simpson explains the prophecies by the means of charts, and makes it very plain that the end of all things is at hand. In some cases entire families have taken their stand to obey God, as in 1844. All are brought over the ground from the beginning, and many believe as the prophecies relating to the past, present, and future are explained. Jewelry which cost many hundreds of dollars has been given to Elder Simpson to be sold for the cause. There is no spirit of excitement in this movement. No fanaticism attends it. The truth takes hold of hearts; and men and women give their rings and bracelets although no call has been made for them to strip themselves of these idols. The work is earnest and quiet. The people take off their jewelry of their own freewill, and bring it to Elder Simpson as an offering up of their idols. [251]

Elder Simpson held meetings in Redlands and Riverside also, and a church was raised up in each of these places. Much interest was shown in the meetings, and souls were brought to a knowledge of the truth. But these two places have not received as much labor as Los Angeles, and more work needs to be done in them.

Elder Simpson closed his second series of tent meetings in Los Angeles when we were there a few weeks ago. But the people were not willing to let this teacher of the gospel leave them, and he received a petition signed by a great many, urging that he hold another series of meetings. The question as to whether he will do this is now under consideration. Meanwhile he must take a rest for a few weeks. The Lord will let light shine upon his path, to show him what to do next.

The work that has been accomplished in Los Angeles by means of these tent meetings is what we may expect to see done in many places. The work has certainly borne the divine credentials. In the reception of the truth, all are not exercised in the same way. In some cases the impression comes in the acknowledgment of their convictions and their determination to leave their sinful life. And they can speak and pray in social meetings. Then a more persuasive work is done in leading others to be reconciled to God. “His going forth is prepared as the morning.”

The word of truth has made a deep impression upon minds, and a large number have taken their stand to obey the Lord’s requirements. The Holy Spirit has borne witness to the efforts put forth.

[252] The great need now is personal labor with those who are newly converted. Wise men and women are needed to give counsel and encouragement and to hold Bible readings, confirming the faith of those who have recently taken their stand.

While in southern California I spent three weeks at San Diego, in the new sanitarium in Paradise Valley, which is soon to be opened for the reception of patients. The lack of water was the only thing against the use of this place for sanitarium purposes. I am glad to be able to tell you that an abundant supply of soft, pure water has been obtained. A well 95 feet deep has been dug on the lower part of the sanitarium land. When the workmen had gone down about 80 feet they found some water, and they went on digging through the clay to the gravel below. One morning Brother Palmer came to my room, his face full of joy, to tell us that a stream of water as big as his hand was running into the well. The next morning there was 14 feet of water in the well.

We all rejoiced to know that an abundance of water was now a certainty. This well is a treasure of more value than gold or silver or precious stones.

After leaving San Diego, we spent several days at the Glendale Sanitarium, eight miles from Los Angeles. We found the house filled with painters, plumbers, and carpenters. Preparations for the opening of the building were being hastened forward.

I rejoice to think that these two sanitariums will soon be opened. I have felt a great burden for the advancement of sanitarium work in southern California. I borrowed money to invest in the San Diego property, that it might be secured.

[253] I would be glad to see a large work developed in Redlands. This is a most beautiful city, and additional efforts must be put forth there. Brother E. S. Ballenger lives there, and we spent several days with him and his wife at their home. I was able to speak to our people in Redlands on Sabbath morning. I spoke in the tasteful little church building that was built last spring, and as I stood in it I was in anticipation making an addition to it. If Redlands is worked as it should be, a larger church building will be required. And I wish that a small sanitarium could be started there.

The dinner bell is ringing and I must go.

—Later. I will now try to finish your letter. Willie visited your brother, Oswald Stowell. I wanted very much to go with him, but was too sick to leave my room. On my way to southern California I did much public speaking, at one time speaking every day for four days in succession. I caught a severe cold and I was sick all the time I was in San Diego.

Sister Marian Davis' death was felt very keenly by me. On our return from the East we found her very sick. About a week after our return she rallied, and for a few days we hoped for her recovery. But she failed very suddenly, and died October 25. We had planned to go to Los Angeles the day before, but felt that we must remain at home a day longer. We were very glad that we had decided thus, for the next morning at seven o'clock Marian lost consciousness, and she passed away at half-past four that day. She was buried in the St. Helena cemetery. On Friday morning we left home for southern California. On the way down I caught a severe cold, from which I have not yet recovered.

In closing I wish to ask you if you can lend me the \$1,000 for which I asked you several months ago. I will give you six percent interest. I am in great need of money to help in getting out *Ministry of Healing*. If you can do me this favor, let me know as soon as possible.—[Letter 349, 1904](#). [254]

Letter 109, 1905. (To Addie and May Walling, [the children of Ellen White's Niece, Louise Clough-Walling. When they were little girls in the 1870's, both Addie and May became a part of Ellen White's household.] *April 11, 1905, from Elmshaven.*)

I have just finished reading over the proofs of *Ministry of Healing*. We hope that this book will be out before General Conference. I will send you a copy as soon as I receive some from the Press. W. C. W. is now at Mountain View, helping on *Ministry*. When he is not there, other things are allowed to come in, and the work on my book goes very slowly.

Ella White is still at Reno, Nevada. Her school closes this week. One of the public schools there wants her to teach in its primary division for a few weeks. I think that she will. Mabel is now at Paradise Valley, San Diego. She left here last Thursday, and on

her way to San Diego she called at Mountain View and spent a few hours with her father. At Los Angeles, she spent a little time at the Glendale Sanitarium. I expect to receive a letter from her soon, saying that she reached San Diego safely.

[255] The sanitarium at Glendale is well filled with patients. The managers think that they will have to put up a building near the sanitarium so as to provide more accommodations for patients. Many more are desirous of coming to the sanitarium, but there is no room for them. Those in charge of the sanitarium are perplexed to know how to take care of the patients already there. Brother J. A. Burden is manager of the institution. Sister Burden is the bookkeeper. Dr. Abbie Winegar-Simpson is lady physician. She has charge of the training class. Nora Lacey is head nurse, and she assists in the classwork.

A few days ago I received a letter from Brother Burden saying that all is moving forward harmoniously, and that more room is needed.

Brother Burden writes that since rain has fallen in such abundance in Los Angeles County, the property for which they paid \$12,500 dollars could not be purchased for \$20,000. Property has gone up one-third higher than it was before the rain came. We are so glad that our brethren were able to purchase the Glendale Sanitarium for so low a price. It is an imposing building, and is situated in a very pleasant location.

The Paradise Valley Sanitarium is full of patients also, and those in charge will be obliged to provide more room for the accommodation of those who are coming in. Yesterday I had a letter from Brother E. S. Ballenger, the manager of the institution, in which he says that all the rooms in the building are filled, and that there are eight more persons who desire to come for treatment. As yet, no advertising at all has been done, and yet the patients continue to come. I meant to have had Brother Ballenger's letter copied, so that I might send it to you, but it was sent on to Willie.

Brother Ballenger is holding Bible studies and prayer meetings in the sanitarium, and he writes that the patients are showing much interest in these meetings. The day that he wrote the letter, 20 of the patients attended the morning service. At this service there is singing and then reading and prayer. Brother Ballenger said that all

but one of the patients bowed in prayer. A deep impression is being made by these meetings, and we hope that souls will be converted.

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The Paradise Valley Sanitarium cost the original owners \$25,000. [The main building cost \$25,000, but the total investment in land and buildings was \$50,000. See pp. 241, 260.] Almost all the rooms are furnished with a marble washstand. Water is laid on all over the house. The rooms are beautifully arranged, and are very airy. There are broad verandas around two sides of the house. The building stands on a high rise of ground, and the lawns and gardens were once very beautiful. Many of the ornamental trees died during the long drought, but this year a good supply of rain has fallen, and all the lawns are green again.

We purchased this building, with 20 acres of land, for \$5,000. Since then eight acres of land have been bought for \$800. There is a piece of property adjoining, consisting of ten acres of orange orchard, a packing house, a dwelling house, and a large barn. This property was offered for \$3,500, and we may buy it if it can still be secured for this price. In order to do this, I should have to borrow money, but I do not think that the property ought to be allowed to pass into the hands of worldlings.

I thank the Lord for these two sanitariums in southern California, and I am sure that their influence for good can be made far-reaching. San Diego is becoming more and more popular as a health resort.

We went to considerable expense in digging a well on the sanitarium land. The diggers went down 90 feet, and found an abundant supply of soft, pure water. This water is pumped into a large tank placed on the highest elevation of the property, and from there carried all over the grounds. I was at the sanitarium when the well was being dug, and we were all intensely interested in the progress made by the diggers. One morning Brother Palmer came to my room to tell me that the water was coming into the well in a stream as big as his arm. The next morning he told me that there was 15 feet of water in the well. So we knew that success was ours.

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Soon after this the rain began to fall, after a drought of five years, and it fell in abundance, refreshing the dry, thirsty country. We are indeed grateful to our heavenly Father for this great blessing.

I wish that you could leave New York and make me a visit. We could find employment for you where you could be a decided help

in the work and cause of God. I think the time has come when we should be where we could see each other now and then.

A few weeks ago I lost my housekeeper, Mrs. Nelson, who had been with me for nearly four years. She was faithful and true in her work, and a real caretaker. I shall never find a housekeeper who will suit me better. But she desired to finish the nurses' course, which she began in Battle Creek four years ago. Then, too, her husband, from whom she has been separated for six years, wishes to come back to her. Had I urged it, Mrs. Nelson might have stayed with me, but I could not have done this. It would not have been right. It would have been selfish for me to say, I cannot part with you.

Well, children, this is just a little of my recent experience. I may not attend the General Conference. I have a large amount of work to do in selecting from the *Signs* and the *Review* articles written by my husband and myself many years ago, to be reprinted in book form, that our experiences in the third angel's message may be kept fresh in the minds of our people.

April 11.

[258] I wrote the foregoing pages yesterday. This morning I found a letter from Willie under my door, saying that he will leave Mountain View on Wednesday for Los Angeles, to attend important conference meetings in Fernando. After this, he will visit San Diego. There are important questions to be decided in regard to providing greater facilities for the accommodation of patients. This is most important medical missionary work to be done in our sanitariums. May the Lord help us and teach us and enable us to be a blessing to others.

Elder Corliss will attend the meeting at Fernando. I think that he is improving in health. He can still do excellent work in evangelistic lines.

I must now close this letter. But I want you to consider whether you would not be glad to engage in some line of work in direct connection with the cause of God. Do you not desire to aid in proclaiming the truth that all need to understand?

May the Lord bless you both, and keep you, and make you a blessing to others.—[Letter 109, 1905](#).

~~Letter 112, 1906. (Written to Mary Foss, April 2, 1906, from St. Helena, Calif.)~~

I will begin a letter to you. I should have written before, but many things have been urged upon me and I dared not neglect them. It seemed there was no end to my work. But I will now write you a few lines.

We have been very busy getting off mail. I am up early this morning, and have begun this letter to you.

The weather is very mild in this part of California. We had soft, gentle showers every day for two weeks. For three days I have had no fire in my large office room. I do not have a stove in my room, but an open fireplace which is perfect in its construction. I am generally up hours before any other member of my family. On rising I build my fire, take a bath in cold water before the fire, and then, after my praying season, take my pen in hand and, from two o'clock until seven, write many pages. We have family prayers just before breakfast, which is at half past seven. I generally retire at seven o'clock in the evening.

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My workers are still with me. The office in which they work is just a few steps from the house. I can open my window and speak to those to whom I wish to speak concerning my writings. The office has in it eight rooms. Every worker using a typewriter has a room by himself, as the noise of the machine would disturb the other workers.

My sister, I wish you could have been here this winter. It has been more like summer than winter. I feel an intense interest for you all, that your children and your children's children may understand the Word of God, and so prepare for the Lord's coming.

I have been writing to Rebekah Winslow and Frances Howland. They were among our best friends. They took care of Henry when he was a little child, and our family and their family were one. This is the first letter I have addressed to them for 20 years. Recently they sent me a very handsome shawl, and I thought I would acknowledge the receipt of it and send them a letter. I ought to have written them long ago.

Ella May White, Willie's daughter, has been married to Dores Robinson. At the time of their marriage, they were helping me in the preparation of matter for the press. Ella did not do this work, but

[260] Dores did. He is a clear, intelligent speaker. He will be ordained at the first good opportunity. His father is one of our first class workers in the ministry. His mother has been a diligent worker with her husband, giving Bible readings and doing efficient work in the Sabbath school.

All unexpected to me, the superintendent of our church schools came from Chico a few months ago and urged Dores and Ella to come to Chico to take charge of the school there. The teacher had left, and those in charge of the school work wanted Dores and Ella May to engage in the work of teaching until the close of the term. We wished them both to engage in the work of teaching, for Ella May had taught before, and her work had given much satisfaction. So we decided, as both had been teachers, that they could work together nicely. They have now been teaching for three months, and the school is increasing in numbers. Ella teaches the younger children, and Dores the older ones. All the parents feel well satisfied with their work. There is a church of our people in Chico, and both Ella and Dores take an active part in church work.

Mabel White is in the sanitarium near San Diego, filling the position of a nurse. She wants to become a nurse, but I shall object. As soon as they can get others to take her place, we want her to have a rest.

Willie's family have a home near me. He has but recently returned from a three-months' trip in the eastern states. We expect to go to southern California very soon, to visit Loma Linda and San Diego. The sanitariums at both of these places are to be dedicated about the middle of April. They are well patronized. A large addition has just been built to the one near San Diego. A lady by the name of Potts built the main building of this institution, and this one building cost \$25,000. It is a grand building.

[261] Water was very scarce in that section of the country. The orange groves were drying up, and some of them were past recover. At last we obtained the building and 22 acres of land and a five-room cottage for \$5,000. A woman of means united with me in securing this property. After getting the building, we were determined to have a well dug to supply water. When the men had gone down 90 feet, they struck a spring of pure water.

~~—Bath rooms had to be provided, so we set about that. This cost~~
about \$15,000, but we now have a most desirable and presentable building. When it is all furnished it will make a beautiful sanitarium, and we will have every convenience. We have all the water we need now, even though it does not rain. The atmosphere is very healthful in this locality.

I was very sorry my health was so poor when you were with us. I feared I was near the close of my life. I have refused to speak in our churches for months because of the danger from impure air. Again and again I have nearly lost my life addressing people indoors. But my life has been spared because my work was not done. But I am writing, writing now because there is a time of trouble just before us, which we all must meet. This is why I carry the burden I do, for souls are in peril. I do want to save every soul that I possibly can, for if we can save them, they will live through the ceaseless ages of eternity. This is why I have traveled so much to bear my testimony before thousands. I know that the instruction I receive is given me of God, and I would not forbear giving it to the people. I must speak the words I am given to speak.

I must soon go to southern California to visit Los Angeles, Glendale, Loma Linda, and San Diego. We must get our work started in Redlands and Riverside. Elder Haskell and wife will open [262]
the work there, but we must help them to start it.

When I was in the East, after coming from Washington, where I was severely taxed, I spoke in a tent in Philadelphia. There were appointments out for meetings in Middletown, and I was to visit Battle Creek. The weakness upon me after addressing the people was such that private conversation was next to impossible. I shall now be extremely careful, if I can.

My sister, you are older than I, and we are the only members of our family who are spared. I do not want to be obliged to travel much. I am waiting my summons to give up my work, and rest in the grave. I do not choose to live longer than the Lord sees fit to have me live. I pray the Lord to let His light shine into the hearts of my relatives, that they shall know the Lord, that His going forth is prepared as the morning.

I shall now say farewell. I will try to be more faithful than I have been in writing to you. Be of good courage, dear sister. I believe

I shall meet you when our warfare is accomplished. May the Lord bless you and keep you and sanctify you to Himself. I wish I could see Ellen and talk with her.—[Letter 112, 1906](#). Ellen G. White Estate Washington, D. C. April 11, 1985

[263] [Letter 393, 1904](#). [The White Estate acquired letters 393 and 394, 1904, after Ms. Re. No. 1115 was prepared; therefore, they appear at the end of this document rather than in their chronological order. April, 1986.] (*Written to Ella May and Mable White, November 18, 1904, from San Diego, Calif.*)

I wrote you a couple of pages yesterday. The weather is good and if we had showers, this climate would be very greatly improved.

Our workman is now digging [a] well and curbs as he goes on with his work. I tell you, it seemed rather perilous as he was let down with a windlass 75 feet. He thinks he must go ten feet deeper. We think there will be plenty of water, fresh, sweet, and pure. The workers are urging themselves from point to point of the work as rapidly as possible.

This is a large, well-arranged house and a sanitarium that in many respects is perfect. The treatment rooms are in need of some improvements. The parlor is a good-sized, pleasant room and open doors into a second parlor-dining [room] sufficiently ample for all the tables needed for a long time.

[The] room which I occupy is one of the best on this floor. The one Sister Gotzian occupies is above mine, third story, of same size and convenience. Bedrooms all made convenient; marble washbowls in nearly all the rooms in the house, pipes connected.

I cannot give all particulars. I am sick—taken sick last week with severe cold several days ago, and have coughed a great deal. My lungs seem to be congested, but the throat is the worst. I am sorry, because the people could not hear me speak last Sabbath and Sunday. They were so earnest that I rode six miles to San Diego Sunday, but my throat was so congested I could not have voice to speak but 20 minutes. I am coughing and raising [phlegm], and the Lord has graciously sustained me.

Your father is in council meetings daily. It means much to start up with preparation for new building. It is partially now furnished.

~~—I have wished myself at home many times, but dared not go. We~~ [264]
will go back next Sabbath and Sunday to Los Angeles and see about the preparations that shall be required for that sanitarium. It is some larger than this one, and is well located. Everything seems to be satisfactory. It is now having the treatment rooms by carrying up, building on one end and extra, going up three stories. There are already set a couple of bathtubs in each story. These will be arranged in the new rooms of the building. One very convenient matter is that [the] railway comes very nigh the building, which carfare is only ten cents a passage to Los Angeles. This building, in the providence of God, was purchased for \$12,000. The price was much larger—dare not state precisely. [In margin, “tell particularly.”]

Your father, Sister Gotzian, Brother Ballenger, left for [space is blank] to see if he could borrow some money.

November 23.

Your father returned last night.

We have found an earnest working company hard at work fitting up the house, painting, calcimining, and painting while there is a party at work all the time in the pumping plant building. They have gone down, down, many feet—90 feet—they go ten more.

But yesterday evening Brother Palmer came in my room, saying, “You will be glad to hear that there is a large vein of water struck.” They had to work patiently to get through the clay. Then they struck the gravel again, but left all their tools as usual in the well.

November 24, 1904

Your father has returned from [space is blank]. He has received for [the] sanitarium two excellent cows and hens for the sanitarium, and there was collected \$600 in gifts to help furnish the sanitarium. [265]
This [is] good thus far, but shall need more gifts and shall, I think, obtain more. Your father is working with all his capabilities, and that is why he has neglected to write you. I believe we shall see this sanitarium prosper.

I would be pleased to see Mabel in [a] position here. Brother and Sister Palmer will be pleased to have you here in some position of trust. There are nice conveniences, and I think the climate would suit you, Mabel, excellently well. I wish you could be here while we are here but engage yourself to no nursing. We will have matters

all fixed up. The stairs to the second and third stories are very easy of ascent.

But about [the] well. Early in the morning of [the] 23rd, Brother Palmer came to my room in company with your father and told us there was 15 feet of water. This morning, the 24th, there is 20 feet of water and their tools at the bottom of the well. I cannot express to you how very glad we all are made. [There is] plenty of water [for] all purposes. This cannot be estimated by gold or by silver. Water means life, and it is impossible to estimate it. They wish to go down ten feet more, and their water plant with the very best machinery and with larger pipe, may lessen the measure.

They want to make everything the very best possible for the future. This means [that] our orange trees, few although they be, may be saved. The Lord has answered all our expectations, and we shall have reason for thanks, giving two wells. [The] one [at] the first has never failed, but [we] dared not use the water for to nourish the olive trees, orange, and lemon trees; and now we feel we can supply every emergency. I want to praise the Lord with heart and soul and voice.

[266] I must now close this long letter. You will hear from your father soon, and then something definite will be determined. We want Mabel to take right hold here. Ella May is to fill her lot and place. You must both be of good courage in the Lord. Can you tell us how much money was raised upon the contribution day? We hope something was done. Your father will remain here to get things settled until the middle of next week. There are arrangements to be made, there are plans to [be] talked up. And then it may be the middle of next week before we start on our way for Los Angeles; and [we] may have to remain there some days, but we hope not long.

I close my letter now with the intelligence that Clarence Crisler, who has been engaged three years to a lady working in [the] Review and Herald, will be united in marriage this evening. He seems rather confused; it is such a new experience to him that he seems almost dazed. Your father will perform the service.

Good night children. You will hear from your father very soon. Now they are talking over future plans.—[Letter 393, 1904](#).

**Letter 394, 1904. (Written to Ella May and Mable White,
November 23, 1904, from San Diego, California.)**

I did not meet your father last night. He did not come until eight o'clock. This morning your father and Brother Palmer came into my room very early. Brother Palmer was somewhat excited. Said he, "There is 15 feet come in the past night and we have, with our pumping apparatus, tried to lessen the depth but we have to send for a larger pipe to take out the water." They say the water is soft and clear.

Well, both these two men were so glad they scarcely could keep from shouting aloud, "Success, Success!" Now their business is to get the water out, to go ten feet deeper, if they can do this. But we shall have no more worriment about whether water can be obtained. This means everything to us here, who must have water for sanitarium purposes. We must have plenty. The Sanitarium had one well that has never gone dry, and yet we needed another reliable source, for [the] sanitarium requires much, and we are so glad, so glad. They are all now interested to do their very best to set this sanitarium in operation. [267]

Do not worry, Mable. There are two institutions—one in Los Angeles and one in San Diego—and this one in San Diego, we think, will be your choice. I will talk with your father about the matter this very day if I can get a chance.

I have isolated myself from the family since last Sabbath, I think it is—taking cold speaking in tents; in Omaha it commenced, and I spoke at College View five times, and I rode out one day in a very cold, powerful wind, and became chilled, then went back to Battle Creek and spoke five times, then stopped off at Fresno and spoke to a large audience. In Battle Creek Sabbath was 1500; on Sunday 1200. This was a great tax to me.

Then we passed through the same at Battle Creek, and darkness of Marian's death. She has been with me in my work for 25 years. She was appointed of God to help me, and we have been united to bring before the people a grand amount of precious truth. How I shall miss her as my helper! I left immediately after her burial to journey to Los Angeles and to this place. I do keep you in my mind

much. I do not want you to take smallpox patients. You hold on until I write again, which will be soon.

[268] There will be opportunities for you. We have had much company, but until one week ago last Sabbath I have not dared to converse. I will not neglect to write you. Just put your trust in the Lord, and He will open the way for you.

I am not sorry you moved out of that house. You did not say how much rent you paid, but let me know. I will have an opportunity to see your father. Put your whole trust in the Lord and be of good courage. He will not leave nor forsake you. He will be your present help in every emergency. Our time here is short; indeed mine is.

Lucinda left us yesterday for Los Angeles, and she goes on to Oakland, and she says she will meet us in St. Helena. We expect to leave Los Angeles next week for home. What route we will take I do not know. I will now wait to see what your father will say.

We find several rooms well furnished and with excellent class of furniture, but we need much more means to furnish so many rooms. But we will begin at once and make steady headway with the sanitarium, preparing for guests. Several are waiting, anxious to come.

I must now think of home and when we will start. I must describe to you—the roads are lined with pepper trees and olive trees. Some trees have olives on them. There is the pepper tree; that is my choice—eucalyptus next. In [the] mountains, pines and spruce come first. There are many nice houses here. National City was calculated to be a large center but there are different drawbacks. National City building is a nice, large building, but you may see it before long. So I end my letter with love.—[Letter 394, 1904](#).

MR No. 1116—A Union of Ministerial and Medical [269]
Missionary Work Essential

In the night season I am laboring earnestly with persons who do not seem to understand that in the providence of God the medical missionary work is to be as the right hand of the body. Some utterly fail to realize the importance of missionaries being also medical missionaries. A gospel minister will be twice as successful in his work if he understands how to treat disease.

Continually increasing light has been given me on this subject. Some, who do not see the advantage of educating the youth to be physicians both of the mind and of the body, say that the tithe should not be used to support medical missionaries, who devote their time to treating the sick.

In response to such statements as these, I am instructed to say that the mind must not become so narrowed down that it cannot take in the truth of the situation. A minister of the gospel, who is also a medical missionary, who through Christ can cure physical ailments as well as minister in spiritual things, is a much more efficient worker than one who cannot do this. His work as a minister of the gospel is much more complete.

For many years I have been gathering rays of divine light on this subject. Let those who are being educated for the ministry receive an education in medical missionary lines. It is of great advantage to the minister of the gospel who expects to go to foreign fields that he should have a knowledge of surgery, that in cases of necessity he [270] will know how to handle medical instruments. This knowledge will open doors for the presentation of the truth to the higher classes, as well as to the most lowly.

This sacred, solemn trust should be carefully guarded, and wisely, judiciously used. Those who understand the principles of the gospel and the work of a physician should be encouraged to seek the Lord daily, as Christ's healer, His instrumentality of the soul as well as of the body, believing that He will give knowledge. Nothing

will open doors for the truth like evangelistic medical missionary work. This will find access to hearts and minds, and will be a means of converting many to the truth.

The evangelist who is prepared to minister to a diseased body is given the grandest opportunity of ministering to the sinsick soul. Such an evangelist should be empowered to administer baptism to those who are converted and desire baptism.

The gospel “is the power of God to every one that believeth, to the Jew first, and also to the Greek.” It is God’s purpose that His gospel shall go to all nations, kindreds, tongues, and peoples. And medical missionary work is the right, helping hand of the gospel, to open doors for the proclamation of the message. Preaching the gospel to the heathen means much more than the well-filled churches in more favored lands comprehend. Will those who have had the true light upon the Word of God let that light shine forth in good words and works?

As the medical missionary cares for the sick, if he is well equipped with knowledge and is furnished with facilities for putting that knowledge into practice, he will surely break down prejudice.

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Women should be educated in medical missionary lines, that as they go forth to heathen countries they may help those of their sisters who need help. In His service the Lord will open doors whereby His word can find entrance.

Living the gospel, maintaining its principles—this is a savor of life unto life. Doors that have been closed to him who merely preaches the gospel will be opened to the intelligent medical missionary. A seed of truth is dropped into the mind, and is watered by God. Much patience may be required before this seed shows signs of life, but at last it springs up and bears fruit unto eternal life.

How slow men and women are to understand God’s preparation for the day of His power. God works today to reach hearts in the same way that He worked when Christ was upon this earth. In reading the Word of God, we see that Christ brought medical missionary work into His ministry. Cannot our eyes be opened to discern Christ’s methods? Cannot we understand the commission He gave to His disciples and to all His followers?

The world must have an antidote for sin. As the medical missionary works intelligently to relieve suffering and save life, hearts are softened. Those who are helped are filled with gratitude.

As the medical missionary works upon the body, God works upon the heart. The comforting words that are spoken are as a soothing balm, bringing assurance and trust. Often the skillful operator will have an opportunity to tell of the work Christ did while He was upon this earth. Tell the suffering one the story of God's love. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This gospel message, connected with practical missionary work, will be a savor of life unto life. The soul will be saved through a belief in Christ.

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Ignorance can appreciate the work of relieving suffering, and minds darkened by prejudice will give way before the God-fearing medical missionary. Thus the gospel will be brought to many souls who otherwise would not be reached.

Let no one consider that the medical missionary work is taking the place of the gospel; for it is the gospel practiced, the gospel adapted to the needs of suffering humanity. It prepares the way for the reception of the truth.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good." The gospel of Christ is to be preached in its true bearings, as that which saves to the uttermost all who believe. The doing of loving deeds is a helping hand which opens the door for the living word, making the wilderness and the solitary place to rejoice and blossom as the rose.—[Manuscript 58, 1901](#).

Ellen G. White Estate

Washington, D.C.,

April 11, 1985.

Entire Ms.

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MR No. 1117—Gospel Workers Need Total Commitment to God and His Word

(Written April 6, 1897, from Sunnyside, Cooranbong, N.S.W., to
Edson and Emma White.)

I was conversing with you in the night season. We were having some serious conversation together. You opened before me freely that which you intended to do. We conversed very pleasantly and you proposed many things. But after we had canvassed these things thoroughly, you said, "Mother, the only safe path for me is to follow out implicitly the light the Lord has given me in the testimonies you have sent me." You looked up with light and hope expressed in your countenance, and continued, "I see my way clearly after this conversation. I have not that freedom, that spiritual uplifting, that I had directly after I gave myself to the Lord, to do His will and His way, irrespective of consequences. I am disposed to take myself into my own hands, and work myself, in the place of giving myself unreservedly to God to be worked by His holy mind and will.

"I did then pray in humility, Mother. I had nothing to plead but the precious virtue of the blood of Christ. I fell all broken at the feet of Jesus, saying, 'In my hand no price I bring. Simply to Thy cross I cling.'

[274]

"I cannot serve God with a divided heart. I can see that I must not take financial matters upon me, if I would have my mind fruitful in the Scriptures. By thus allowing my mind to go into temporal arrangements, temporal things soon become an absorbing passion with me, and I have lost much of my burden for souls. I was successful in taking individual cases and conversing with them, in praying with them, and helping them step by step to the light. In searching the Scriptures with them, I found the most precious gems of truth, and could see the scriptures that I had often read, in a light that I had never before discerned. By thus making the scriptures simple and

plain to others, the same were applied to my own mind with great force, and the peace and joy of Christ was in my heart.

“I have received much encouragement from scriptures of this character: ‘For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.’

“I am most blessed, and realize most the special help of God, when I follow closely every word the Lord has given me in warnings and encouragement. ‘This is the way, walk ye in it.’ I mean to do this. When once I allow my mind to be engrossed with financial matters and temporal projects, whatever their character, my mind loses its peace and joyousness. Self-conceit comes in. I think what great things I can do, when I am all the time growing dry and sapless.

“When humiliation is united with filial obedience and perfect trust, I feel that heaven is very near. I have a precious assurance and holy boldness, and I march forward with a firm and certain tread, knowing that I have the presence of Jesus with me. But when I become careless and self-sufficient, I have that poverty of soul that unfits me for evangelical work.”

I said many things to you of what the Lord had revealed to me of your probabilities and possibilities. Your strength is not in making it a business to subdue the soil, not in teaching others how to do physical work, but in holding forth the word of life. One warning from God in this direction should be enough. But you have been repeatedly instructed in regard to your line of duty. I do not say that you should remain in the South. It may be that the atmosphere is too trying for your strength. I do not say [that you should] come to me. I say, Seek the Lord; ask of Him, and do His bidding.

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One thing I have light upon is that God has plainly told you your duty. When your strong inclination has carried you contrary to the Lord’s expressed will, you have lost confidence in yourself. There is a hard and bitter fight with temptation for you, but it is no use to let go your hold of faith, and let the spirit go out of you. How could I stand up under it if I should do anything that would bring shame to my soul? I have to hold constantly by faith, and pray, and believe, that I may receive.

The Master has called you to a work, and this work is to seek and to save that which is lost. Overwhelmed with a sense of your possibilities and probabilities, I awoke at a very early hour, and commenced my writing. You need to hold communion with God. Unless your soul is uplifted to Him, and you lay all your wants before Him, you will not feel that courage, that strength, and that sustaining hold upon His precious comfort and power that will bring His peace into your soul. Say to yourself, if I have not a broken and contrite heart, I shall not experience the promise: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones."

[276] Faith is yours to exercise as the gift of God. You need not fluctuate between hope and fear and despondency. Be assured that as you approach God, you will as surely know that He is drawing nigh unto you, to nourish, and encourage, and enrich your soul. Trust the Lord as if the blessing were already in your possession. "If any of you lack wisdom," He says, "let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord" [[James 1:5-7](#)].

If the Spirit beareth witness with our spirit that we are the children of God, what is the result? The believing soul comes into perfect submission to the will of God. The Majesty of heaven condescends to a holy, familiar intercourse with him who seeks God with the whole heart, and the child of God, through the abundant manifestation of His grace, is softened into a childlike dependence. You must commit your soul and body unto God with perfect trust in His power and willingness to bless you, helpless and unworthy as you are. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

Do not become restlessly active, but zealous in faith, with one object, namely, to attract souls to Jesus Christ, the crucified Redeemer. It is not the logical sermon, the sermon to convince the intellect, that will do this work. The heart must be persuaded, and

melted into tenderness. The will must be submitted to God's will, and the whole aspirations directed heavenward. You must feed upon the word of the living God. It must be brought into the practical life. It must take hold of and command the whole man.

Those who possess that faith that works by love and purifies the soul, will be sanctified body, soul, spirit, and intellect. There will be an effectual ministry when the servant of God makes it the business of his life to grasp the word of God with a determination that nothing can release, to hold fast to that word, to eat it, and impart it to others as the word of life. [277]

When Jesus is our abiding trust, our offering to God will be ourselves. Our dependence will be on the righteousness and intercession of Christ Jesus as our only hope. There is no confusion, no distrust, because by faith we see Jesus ordained of God for this very purpose, to make reconciliation for the sins of the world. He stands engaged by solemn covenant to mediate in behalf of all who come to God by Him, and to accomplish their salvation if they will only believe. The privilege is granted us to come boldly to the throne of grace, that we may obtain mercy, and find grace to help in every time of need.—[Letter 153, 1897](#).

Ellen G. White Estate

Washington, D. C..

April 11, 1985.

Entire Ms.

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MR No. 1118—The Work of the General Conference

President and Committee to Care for Spiritual Interests—

The General Conference Committee has a weighty responsibility in caring for the interests of our people and of the work which is committed to them. As the field of our work widens, this responsibility becomes greater. It is not the will of God that those who are called to this position should so lade themselves down with business cares that they are crippled in the work to which they have been chosen.

Especially is this true in regard to the president of the General Conference. His time is not to be filled up with the details of business; for this in a great degree disqualifies him for the very work which he should do. He cannot continue to carry the burden he has carried in these lines, without neglecting lines of work which cannot be left to others. Let men be chosen to give themselves to the business part of the work, and leave the president of the General Conference free to attend to the spiritual interests. Let him have time to understand the spiritual needs of the church.

The voice of the General Conference has been represented as an authority to be heeded as the voice of the Holy Spirit. But when the members of the General Conference Committee become entangled in business affairs and financial perplexities, the sacred, elevated character of their work is in a great degree lost. [See A. L. White, *The Early Elmshaven Years*, 70-83, 223-235, for a discussion of conditions in the Seventh-day Adventist Church about the time this manuscript was written.] The temple of God becomes as a place of merchandise, and the ministers of God's house as common businessmen. Their work is brought down on a level with common things.

[279] Business cares and perplexities unfit them for the consideration of matters relating to the spiritual interests of the work, which require the keenest perception, the most careful thought, the most delicate tact, and the deepest spiritual insight.

God does not intend that the General Conference Committee should embrace financial responsibilities that call for a large amount of labor, for the churches are thus deprived of the very help they need. And the decisions of the Conference will come to be regarded as on a level with the opinions of businessmen. The sacred authority with which God has invested His servants is lost.

The sixth chapter of Acts should be carefully studied by the members of the General Conference Committee, and its instructions should be heeded. Let men be chosen to attend to the business lines of the work, and give counsel in these matters. Let them be devoted men, men of faith and prayer, set apart to do this special work.—[Manuscript 33, 1895](#).

No Kingly Authority To Be Exercised—There is need of a most earnest, thorough work to be carried forward now in all our churches. We are now to understand whether all our printing plants and all our sanitariums are to be under the control of the General Conference. I answer, Nay. It has been a necessity to organize union conferences, that the General Conference shall not exercise dictation over all the separate conferences. The power vested in the Conference is not to be centered in one man, or two men, or six men; there is to be a council of men over the separate divisions.

The showing by the past leadership of the Conference is not after God's order. There has been a work done of a character that has not been approved of God. The result we have before us in the ruins where once stood that large printing plant, with its expensive facilities.

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The divine statutes have been set aside. The time will soon come when God will vindicate His insulted authority. "The Lord cometh out of His place to punish the inhabitants of the earth for their iniquity, and the earth shall disclose her blood, and shall no more cover her slain." "But who may abide the day of His coming, and who shall stand when He appeareth?"

In the work of God no kingly authority is to be exercised by any human being, or by two or three. The representatives of the Conference, as it has been carried with authority for the last 20 years, shall be no longer justified in saying, "The temple of the Lord, the temple of the Lord are we." The men in positions of trust have not been carrying the work wisely.

The Lord calls for wise men to preside over His work, and to be faithful shepherds of His flock. He has a work to be done in every city. The General Conference has fallen into strange ways, and we have reason to marvel that judgment has not fallen, showing “by terrible things in righteousness” that God is not a man that He should lie.—[Manuscript 26, 1903](#).

Ellen G. White Estate

Washington, D. C.,

April 11, 1985.

Entire Ms.

MR No. 1119—Ellen White Requests that Books be Sent to Her in Australia [281]

(Written June 5, 1899, from Sunnyside, N.S.W., to Edson and Emma White.)

I have books—I think four or five volumes to *Barnes's Notes*, large books. I want them. They can be packed in a box of books coming to Australia. There are other books. I would appreciate Horace Mann, but you look over my books and tell me in regard to them. What property have I in Battle Creek? Will you just ascertain? I do not know as you can read this scribbling. If you can, I shall be pleased.—[Letter 243, 1899](#), p. 2.

Ellen G. White Estate

Washington, D. C.,

April 11, 1985.

[282] **MR No. 1120—Ellen White’s Use of Books in Her Writing**

(Written April 19, 1881, from Newton, Michigan, to “Dear Children Willie and Mary.”)

Mary, I have a favor to ask of you. Will you get a small box and put in it small pink roots and slips, a few choice rose cuttings, fuchsia, and geraniums; and send also at the same time, if thought best, some on or two or more of my scrapbooks that contain pieces especially treating on the mother’s duty and influence in her family. I would like that little blue-covered book for youth and any other books that would help me in the work we design to get out, *Mother’s Influence*. We want these things as soon as they can reach us.—[Letter 3b, 1881](#), p. 3.

Ellen G. White Estate

Washington, D. C.,

April 11, 1985.

MR No. 1121—Meetings in Washington, D. C.; The [283]
Need of the Holy Spirit; Final Events

(Written December 22, 1890, from Washington, D. C., to “Dear Children, Edson, Emma, and Willie.”)

We left Lynn, December 18, Thursday evening. We had all the help we needed in getting us to Boston and on board the sleeper. As the price for one berth was three dollars the entire distance to Washington, Sarah decided to save the three dollars and go into the day coach. The porter told her not [to] go into the day coach, as there were several berths unoccupied. He told her [that] after the sleeping car conductor had taken his berth, he would make her up a berth. This she refused to accept. She told him it would not be strictly honest and she would take her chances in the day coach. The porter then went to the conductor and talked with him, and the conductor then asked her to remain. They did not make her up a berth but gave her two seats to make herself as comfortable as she could. She slept well through the night. I did not sleep as well as usual, for my arms would become almost paralyzed with the hard bed. I was obliged to rub them and work over them, for they seemed about helpless.

We had beautiful weather. The air was cool and bracing, and the cars were not overheated. We found in the morning we could not reach Washington on time at eleven o'clock, for we were three hours behind time. We tarried one hour in Baltimore and reached Washington at three o'clock p.m. As there was no one to meet us, the porter secured a hack, and the hackman took us to the mission. [284]
We were thankful to get trunks and all arranged before the Sabbath, and after this we shall always endeavor to make arrangements to get to our place of destination on Thursday.

They had about given up our coming but were glad indeed to see us. Sabbath I spoke on [Isaiah 58](#). I had freedom, as I have had in every instance in speaking on this tour. We had a hall well filled,

and we had an excellent social meeting. We know the presence of the Lord was in the meeting. The softening, subduing influence of the Spirit of God was there, and the testimonies borne were good.

I was at the forenoon meeting on Sunday. The reading of the article of Elder Olsen's was deferred for this day. Brother [J. S.] Washburn selected a portion of the article for several to read. A Methodist exhorter and his wife are soundly converted to the truth—Baker, I think, is his name. While reading the portion assigned him, which was a quotation from the *Testimonies*, he tried to read it, but he had to wipe away the tears so often, and then his glasses, of course, were dimmed, and when he came to some portions of the quotations he just broke down and cried. He turned to Brother Washburn and handed him the paper and said, "You take it; I cannot read it." But all these pauses on that occasion only made the effect more impressive. Brother Washburn told him to take his time and read on. Then after reading we had a solemn season of prayer. I had the spirit of intercession, and there was deep feeling in the congregation. I then spoke about thirty minutes with much of the Spirit of the Lord upon me. All speak of these two meetings as being excellent.

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Sunday eve a larger hall was obtained and I spoke to a goodly number of outsiders as well as the church. I had much freedom, and all listened as if spellbound. I do not choose to speak evenings, but I can see no other way to get the congregation. A collection was taken up which more than covered the expense of the hall. They have a hall engaged for three evenings in the week. This hall was secured for only one evening. It was a dance hall, but there was excellent ventilation. All seemed to be much pleased with the congregation last evening.

I have an appointment for tonight. Sunday we had a little shower, but it was all clear in the evening. All the help I have here is Elder Washburn. This will throw considerable labor upon me, but I shall try to be careful. I had a malarious attack, but [it was] not serious. I am feeling quite strong and of good courage in the Lord. I tried to have them release me two evenings this week to speak twice in Baltimore, but they are unwilling I shall go, so I am in for it over next Sabbath and Sunday.

All were disappointed that you did not come. And as you did not come to the first of the meeting I do not think it would be

~~advisable for you to come now. I thought it would not be best to~~ visit Philadelphia after this Washington meeting, for we would have to return back here to use our permits, and we will go (via) the Ohio and Cincinnati roads and visit Battle Creek, and then I can make arrangements for a new departure if it seems to be duty. We shall have been [away] from home three months engaged in continuous labor.

I expect a letter from you as soon as it can reach here. This is an important place, and perhaps it is well for me to put the strength of labor in this place as the Lord shall sustain me by His grace and power.

I shall have Brother Davis attend to my teeth while here. There are several cases who are in the valley of decision. We hope they will decide to obey God.

Sabbath next will be a special day of fasting and prayer and earnest labor for me. And I shall trust in God, who is my helper and my God, for strength. He has graciously helped me, and I believe He will help me still. In anticipation I rejoice that the scenes on the day of Pentecost will be repeated, and that indeed the power of the grace of God will be bestowed in a wonderful manner.

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I think of the meditation of Christ and the promise, “I will not leave you comfortless: I will come to you” ([John 14:18](#)). The agency of the Holy Spirit is to combine with human effort, and all heaven is engaged in the work of preparing a people to stand in these last days. The end is near, and we want to keep the future world in view. The burden of my prayer is that the churches may be aroused from their moral torpor and awaken to earnest, interested endeavor. Oh, that they could see and understand that in this last conflict the Captain of the Lord’s host is leading on the armies of heaven, and mingling in the ranks and fighting our battles for us. We shall have apostasies; we expect them. “They will go out from us, because they were not of us” [cf: [1 John 2:19](#)]. “Every plant, which My heavenly Father has not planted, shall be rooted up” ([Matthew 15:13](#)).

The angel, the mighty angel from heaven, is to lighten the earth with his glory, while he cries mightily with a loud voice, “Babylon the great is fallen, is fallen” ([Revelation 18:2](#)). Oh, how I wish the church to arise and shine because the glory of the Lord has risen upon her. What can we not do in God if every human agency is doing

[287] its very utmost! “Without Me ye can do nothing” ([John 15:5](#)). We would lose faith and courage in the conflict if we were not sustained by the power of God. Every form of evil is to spring into intense activity. Evil angels unite their powers with evil men, and as they have been in constant conflict and attained an experience in the best modes of deception and battle, and have been strengthening for centuries, they will not yield the last great final contest without a desperate struggle. All the world will be on one side or the other of the question. The battle of Armageddon will be fought, and that day must find none of us sleeping. Wide-awake we must be, as wise virgins having oil in our vessels with our lamps. What is this? Grace, Grace.

The power of the Holy Ghost must be upon us, and the Captain of the Lord’s host will stand at the head of the angels of heaven to direct the battle. Solemn events before us are yet to transpire. Trumpet after trumpet is to be sounded, vial after vial poured out one after another upon the inhabitants of the earth.

Scenes of stupendous interest are right upon us, and these things will be sure indications of the presence of Him who has directed in every aggressive movement, [the One] who has accompanied the march of His cause through all the ages, and who has graciously pledged Himself to be with His people in all their conflicts to the end of the world. He will vindicate His truth. He will cause it to triumph. He is ready to supply His faithful ones with motives and power of purpose, inspiring them with hope and courage and valor in increased activity as the time is at hand.

[288] Deceptions, delusions, impostures will increase. The cries will come in from every quarter, “Lo, here is Christ! Lo, there is Christ!” “But,” said Christ, “Go ye not after them.” There will be one fierce struggle before the man of sin shall be disclosed to this world, who he is and what has been his work. While the Protestant world is becoming very tender and affectionate toward the man of sin, shall God’s people take their place as bold and valiant soldiers of Jesus Christ, to meet the issue which must come, their lives hid with Christ in God? Mystic Babylon has not been sparing in the blood of the saints, and shall we be wide-awake to catch the beams of light which have been shining from the light of the angel who is to brighten the earth with his glory?

—~~Wake up the mighty men.~~ Let the messages of the past 50 years that have been sounding now be seen in their true force and bearing by repetition. Let the same spirit which attended these messages come into our hearts in these last days. These things are not [to] be mentioned with gloom and sadness.

We are [to] think how heaven regards these events, and to be in harmony with the transactions going on in heaven in preparing a people to stand in this, the day of the Lord, and having done all to stand [[Ephesians 6:13](#)]. Let the light and power of the sunbeams of righteousness enter into the soul. [[Revelation 19:1-6](#), quoted.]

We are not to be of sad countenance. We are not to mourn and lament because of our trials, although we shall sigh and cry for the abominations done in the land. But I did not think of writing on this strain. I will stop where I am. May the Lord bless you and make you stand firm, wholly on the Lord's side. The bell rings for breakfast.—[Letter 112, 1890](#).

Ellen G. White Estate

Washington, D. C.,

April 11, 1985.

Entire Letter.

[289] **MR No. 1122—The Lack of Unity a Cause of Failure**

To those who were working in _____: Dear Brethren: The question has often presented itself to my mind, Why has the labor put forth in _____ at such large expense brought such limited results? There is an answer to this question. The Lord has been pleased to reveal to me that the same efforts put forth in another place, by the same persons and in the same spirit, would have brought the same results. The Lord could not give victory while those who taught the truth to unbelievers did not themselves practice that word. The Spirit of God was not cherished, and that union which should exist among God’s workmen, was not seen. Disaffection was working, and criticism was heard. The workers got in each other’s way. Some earnestly desired to tell what “I did” and how “I labored,” but said nothing which would show what their fellow workmen had done.

By standing apart and yielding to suspicions of evil, by cherishing envy and jealousy, the workers have opened a door through which Satan entered. God’s holy name was greatly dishonored, and the work that needed to be done for the people could not go forward, because of the spirit manifested.

[290] Those who are engaged in the sacred work of opening the Word of God to others, must be sure that they themselves are eating and digesting that Word. They must watch over themselves, weeding from heart and character the fungus growth which causes deformity and weakness. “Wherefore laying aside all malice, and all guile, ... and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby” [1 Peter 2:1, 2]. Have you done this, or have you thought that you had no battles to fight with self, and so allowed your unsanctified impulses to control mind and judgment?

All that is enumerated in this verse—the products of the carnal mind and unsanctified heart—have influenced the workers, more or less, and the effort which cost so much money, so much weary anxiety, so much hard work, has been made of little effect, because

the workers did not eat the flesh and drink the blood of the Son of man. Self was mingled with nearly everything, and the wrong influence of this has been far-reaching. This spirit of rivalry is not from God, but from beneath.

We are fellow pilgrims, seeking a better country, even a heavenly. God will never say to us, "Well done, good and faithful servant," at the end of our journey, if we now cherish a spirit which craves to crowd out and supplant others. Malice, guile, hypocrisy, envy, and evil speaking, are things which God abhors, and no one who reveals those fruits in the life will enter the kingdom of heaven.

In the hearts of all who desire to follow Christ, there is natural depravity which must be uprooted lest the representation of Christ be marred. Even at our camp meetings and special gatherings, selfishness is manifested by those in attendance. Covetousness, vanity, hastiness of temper, are cherished. An inclination to pick at straws, to think and speak evil of others, is too plainly manifested. This is a work which is in direct opposition to the work of God. Sister _____, you know not the harm you have done by following this course of action. [291]

Those who make faultfinding their work, may appear to be constantly anxious and interested in regard to the welfare of others. They may seem to be actively engaged in good work. But their work does harm, and by the Lord it is not regarded as of any value. "They say," is whispered here and there; by blind suggestions other minds are filled with suspicion and distrust; uneasiness is created. Those who have listened to the "They say," call to mind something they have observed in their brethren, which might have been wrong, and much is made of that which is worthy of but little notice. These apparently innocent words strike long, fibrous roots into the minds of those that hear them, and untold harm is done. Seeds of bitterness are planted; evil suggestions rankle in human hearts, and the seed springs up to bear an abundant harvest.

The enemy of all righteousness sets in operation objectionable missionary work of this kind. One who is professedly working for Christ is tempted by him to probe the minds of others, and ask their opinions of words which have been spoken. In this way suspicion and envy are planted in many breasts. If those who carry on this missionary work could see it as it is regarded by the Lord of heaven;

if for one day they could trace the course of their work, and see its baleful results, they would repent.

To do good to all, to faithfully perform our home duties, to devote our time to comparing our lives with the life of Christ, praying for a humble, sanctified mind—this is the missionary work which the Lord requires us to do. Angels of heaven cannot work with the human agent who sows the seeds of dissension and strife, but evil angels attend him wherever he goes.

[292] “I say, through the grace given unto me,” writes Paul, “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 12:3](#)]. “Be kindly affectioned one to another with brotherly love; in honor preferring one another” [[Verse 10](#)]. There is need for all to learn lessons of humility and thoughtfulness in the school of Christ. If this is neglected, harshness and roughness, which misrepresent Christ, will be revealed. “Let love be without dissimulation. Abhor that which is evil; cleave to that which is good” [[Verse 9](#)]. This whole chapter should be an eye opener to all who accept the statement, “Ye are laborers together with God.”

Had the workers in _____ heeded this word, and brought these principles into their daily experience; had they, by their unity, given evidence that God had sent His son into the world, God would have given them special victories. But did you in honor prefer one another? Has your love been without dissimulation? These injunctions have been disobeyed, and had God blessed you while you were manifestly disregarding His Word, it would have been to His own dishonor, and it would have ruined the workers. See [1 Peter 1:13-19](#).

The forms of unbelief are varied, for Satan watches every opportunity to crowd in some of his attributes. There is in the natural heart a tendency to be exalted or puffed up if success attends the efforts put forth. But self-exaltation can find no place in the work of God. Whatever your intelligence, however earnestly and zealously you may labor, unless you put away your own tendencies to pride, and submit to be guided by the Spirit of God, you will be on losing ground.

[293] Spiritual death in the soul is evidenced by spiritual pride and

a crippled experience; those who have such an experience seldom make straight paths for their feet. If pride is nourished, the very qualities of the mind which grace, if received, would make a blessing, become contaminated. The very victories which would have been a savor of life unto life, if the glory had been given to God, become tarnished by self-glory. These may seem to be little things, unworthy of notice, but the seed thus scattered brings forth a sure harvest. It is these little sins, so common that they are often unnoticed, that Satan uses in his service.

Men will never be prepared to do the work of God acceptably unless they take themselves in hand and endeavor, firmly and constantly, to correct their own errors. No one is to take the position that his own way is perfect, that he has no need to reach a higher standard.

“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” [1 Peter 1:22]. This work is too often left undone. Many are working in an entirely different manner from that which is given to them as a standard of perfect service.

If you would engage in the work of saving souls, the knowledge of God and of His Word must circulate in your heart, as the vital current of life circulates through your body. Jesus Christ must be studied; His Spirit must pervade your work. Self must die. Otherwise you might better choose some other work, for your service will not honor God.

“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 “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 2:11, 9].

[294]

The Dangers of Indulging Appetite

Every Christian should understand that there is a decided warfare going on between the chosen people of God and the powers of darkness. When men are content to live merely for this world, the inclination of the heart unites with the suggestions of the enemy, and his bidding is done. But when they seek to leave the black banner of the power of darkness, and range themselves under the bloodstained banner of Prince Emmanuel, the struggle begins, and the warfare is carried on in the sight of the universe of heaven.

Everyone who fights on the side of right, must fight hand to hand with the enemy. He must put on the whole armor of God, that he may be able to stand against the wiles of the devil.

Our foes are within and without. We are assailed by temptations which are numerous and deceiving, the more perilous because not always clearly discerned. Often Satan conquers us by our natural inclinations and appetites. These were divinely appointed, and when given to man, were pure and holy. It was God's design that reason should rule the appetites, and that they should minister to our happiness. And when they are regulated and controlled by a sanctified reason, they are holiness unto the Lord.

[295] But men's natural appetites have been perverted by indulgence. Through unholy gratification they have become "fleshly lusts, which war against the soul." Unless the Christian watches unto prayer, he gives loose reign to habits which should be overcome. Unless he feels the need of constant watching, ceaseless vigilance, his inclinations, abused and misguided, will be the means of his backsliding from God.

Jesus Christ gave His life in order to save us, soul and body. He desires to restore the moral image of God in man. In order that this may be accomplished, we must cooperate with Him. The very flesh of our bodies must be consecrated to His service. But can this be done while we place in our stomachs food which will strengthen feelings that war against holiness and happiness and purity?

A healthy experience demands growth, and growth demands that careful attention be paid to the laws of nature, that the organs of the body may be kept in a sound state, untrammelled in their action. There is great need that temperance in all things be taught

and practiced. Tobacco and liquors of all kinds becloud man's reason and place him below the brute creation. These things must be strictly avoided. And only food of the most wholesome character should be used; for we are built up from the food we eat. That which we place in the stomach becomes flesh and blood, and we can make our blood impure by eating meat and other injurious articles.

God has given great light in regard to the subject of health reform, and important changes have been made by many. Wrong habits have been conscientiously corrected; injurious practices and customs have been given up. Light which God has given has been received and acted upon, and lessons which are right to the point have been given.

The Word of God is clear in regard to these things. It tells us that our appetites must be closely guarded, and that by eating the flesh and drinking the blood of the Son of man our minds are to be kept pure and free to do His will. Among the workers in _____ there were some who saw the importance of these things, who were God-fearing, temperate, and economical. As these men saw the disposition to gratify appetite, and the selfishness which it revealed, they felt fearful for the progress of the work. Their faith was dampened. Brother _____ labored to bring in health reform, but the example of Brother _____ was in harmony with those who had just embraced the truth, and who had not received the light in regard to healthful living. Thus the work of Brother _____ was made hard by those who ought to have been converted by the light which God has given on this point. [296]

Brother _____ has made meat his staple article of diet. He loves meat, and has established himself in the habit of eating it. He may be strong enough to stand a meat diet, but it is not so with his wife and family, who are not strong and well. His wife suffers and cannot tell why, but gratification of appetite is the greatest cause of her ill health. Brother _____ knows what the Word of God teaches in this matter, but he does not practice it. This is not pleasing to God.

“Whether therefore ye eat, or drink, or whatsoever ye do,” the Word of the Lord declares, “do all to the glory of God” [1 [Corinthians 10:31](#)]. Those who neglect to walk in the light, in order that they may glorify their appetites, bring mischief to themselves and to others. The Lord cannot manifest His glory through men who disregard His Word.

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You know not the danger of eating meat merely because your appetite craves it. By partaking of this diet, man places in his mouth that which stimulates unholy passions. Unhallowed emotions fill the mind, and the spiritual eyesight is beclouded; for the tendency of self-gratification is to corrupt the taste and the judgment. By furnishing your table with this kind of food, you go counter to the will of God. A condition of things is brought about which will lead to a disregard of the precepts of God's law.

A plain, simple but liberal diet of fruits, vegetables, and grains is the best for those who are preparing for the work of God. The lower nature, with all its inclinations, must be subdued and crucified, for it is not subject to the law of God, neither indeed can be. It is absolutely necessary for Christians to keep the body under, bringing it into subjection, and uprooting every affection and impulse which is contrary to the will of God. The food which we eat will help or hinder us in doing this.

But it is not an easy matter to overcome hereditary and cultivated tendencies to wrong. Self is masterful, and strives for the victory. But to "him that overcometh" the promises are given. The Lord presents the right way, but He compels no one to obey. He leaves those to whom He has given the light to receive or despise it, but their course of action is followed by sure results. Cause must produce effect. Thus the Lord dealt with the children of Israel. See [Patriarchs and Prophets, 364-365](#).

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Eating the flesh of dead animals was permitted by God because men were determined to break down every rule or regulation in order to gratify perverted taste. But if an appetite for this diet is cultivated, serious diseases will be the result. The evidences of the curse that came upon the earth because of sin, abound everywhere. The whole creation was involved, and today animals languish under this curse. Disease prevails among them to an alarming extent. Cancers and tumors are very often seen. The tissues of the swine are peopled with living creatures; and yet this living mass is eaten and relished by men and women. Tubercular consumption is communicated by the practice of meat eating, and thus disease is extended.

Will the Lord work a miracle to counteract the evils of a meat diet? He cannot do this, for in so doing He would dishonor His name. But in His Word He lifts the danger signal, showing plainly

the evils from which He would save us, and if people prefer to risk the consequences, their course will produce the sure result. Too soon they will learn that they have brought suffering upon themselves by persisting in their own way. Their appetites craved meat; the Lord would not force them into the right way.

In the warfare between good and evil, the Lord requires each one to remain faithful to his post of duty. If this is the home, take hold earnestly and willingly to make home a pleasant place. If your duty lies in the kitchen, seek to be a perfect cook. Prepare food which will be healthful, nourishing, and appetizing, so that the members of the family need not resort to stimulants of any kind. This is true missionary work.

Parents should give strict heed to every ray of light which God has given on the subject of health reform, for we are living in a degenerate age, when there is danger that passion will drive the youth into corrupting and revolting sins, into self-pollution, which ruins the mind, destroying the memory, and enfeebling every other faculty. If their consciences are aroused to see this subject in its true bearing, parents can do much to guard their children from temptation. But if they place upon their tables the flesh of dead animals, if they encourage their little ones to eat this food, they sow seeds which will bring forth a harvest of corruption. [299]

Parents have a most solemn obligation resting upon them to conform to right habits of eating and drinking. Set before your children simple, wholesome food, avoiding everything of a stimulating nature. The effect which a meat diet has upon nervous children is not to make them sweet tempered and patient, but peevish, irritable, passionate, and impatient of restraint. Virtuous practices are lost, and corruption destroys mind, soul, and body.

Much injury is done to health by the variety of the food which is seen on so many tables. Take the different dishes which are placed on the table at one meal, and put them all together in one vessel. Stir them up together. Does it make the stomach turn to look at it? Leave it for a few hours and it will ferment. Yet thousands compel their stomachs to receive just such a mass as this every day. Half masticated meat, condiments, spices, pies, and sweet puddings are washed down with tea and coffee. The abused stomach is obliged to take them and do the best it can with them.

Is there not sin in placing upon the table such a variety at one meal? Often the desire to return to moral integrity is expressed. But this will never be until we return to simple, healthful foods, until we eat and drink to glorify God, not to gratify our perverted appetites.

[300] Died because of bad cooking; died because of sour bread; died of medication; died of an abused stomach—this might be written over the graves of many. This suicidal process is gradual. Nature bears the abuse as long as possible, but in the end she must succumb. The oil in the lamp of life is mixed with a variety of injurious substances, and the lamp refuses to burn longer. It is extinguished, not because God willed it, but because of the manifest disregard of nature's laws.

What we eat and drink has an important bearing upon our lives and characters, and Christians should bring their habits of eating and drinking into conformity to the laws of nature. We must sense our obligations to God in these matters. Obedience to the laws of health should be made a matter of earnest study, for willing ignorance on this subject is sin. Each one should feel a personal obligation to carry out the laws of healthful living.

Many turn away from the light, offended because a word of caution is given, and ask, "May we not do as we please with ourselves?" Did you create yourselves? Did you pay the redemption price for your souls and bodies? If so, you belong to yourselves. But the Word of God declares, "Ye are bought with a price," "the precious blood of Christ." The Word of God tells us plainly that our habits are to be strictly guarded and controlled. "Abstain from fleshly lusts, which war against the soul." Shall we do this? The Word of God is perfect, converting the soul. If we diligently heed its precepts, we shall be conformed, physically, spiritually into the image of God. [[Romans 12:1, 2; 3:17; 1 Corinthians 6:19, 20](#), quoted.]—[Manuscript 47, 1896](#).

Ellen G. White Estate

Washington, D. C.,

April 11, 1985.

Entire Ms.

MR No. 1123—Adopting Infant Children

[301]

From time to time persons have asked my counsel in regard to the advisability of adopting infant children. Among these were several wives of ministers. Before answering these questions, I have tried, as far as possible, to learn all the circumstances of each case. And I have not dared to give counsel unless I knew that the Lord was leading me.

There are persons who have no little ones of their own, who may do good by adopting children. Those who have not the sacred responsibility of proclaiming the Word, and laboring directly for the salvation of souls, have duties in other lines of work. If they are consecrated to God, and are qualified to mold and fashion human minds, the Lord will bless them in caring for the children of others. But let the children of believers have first consideration.

There are among Sabbathkeepers very many large families of children that are not properly cared for. Many parents give evidence that they have not learned of Christ the lessons that would make them safe guardians of children. Their children do not receive proper training. And there are among us many children whom death has deprived of the parents' care. There are those who might take some of these children, and seek to mold and fashion their characters according to Bible principles.

My husband and I, though called to arduous labor in the ministry, felt it our privilege to gather into our home children who needed care, and helped them to form characters for heaven. We could not adopt infants, for this would have engrossed our time and attention, and would have robbed the Lord of the service He required of us in bringing many sons and daughters to Him. But we felt that the Lord's instruction in [Isaiah 58](#) was for us, and that His blessing would attend us in obedience to His Word. All can do something for the needy little ones, by helping to place them in homes where they can be cared for.

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But I dare not counsel our ministers and missionaries, who are continually moving from place to place, to encumber themselves by adopting children, especially helpless infants. Those who have children of their own must share the responsibility of training them to do service for God. It is the wife's duty to care for her children and her husband. The Lord will give her strength to do this work if she will put her trust in Him and obey the laws of life and health. And husband and wife are to unite in the work of bringing up their children in the love and fear of God.

A well-ordered, well-disciplined family will have a powerful influence for good. But if you have no children of your own, it may be that the Lord has a wise purpose in withholding from you this blessing. It should not be taken as evidence that it is your duty to adopt a child. In some cases this might be advisable. If the Lord bids you take an infant to bring up, then the duty is too plain to be misunderstood. But as a rule it would not be wise for a minister's wife to encumber herself with such a responsibility.

[303] The work of God demands most earnest labor. And the Lord would have ministers and their wives closely united in this work. The husband and wife can so blend in labor that the wife shall be the complement of the husband. The Lord desires them unitedly to watch for His voice, to draw closer and still closer unto Him, feeding upon His Word, and receiving light and blessing to impart to others. They should be as free as possible to attend camp meetings and other general gatherings. And the wife may continually be a great help to her husband in visiting and other personal labor.

If the companion of a minister is united with her husband in the work of saving souls, it is the highest work she can do. But the care of a little child would absorb her attention, so that she could not attend meetings and labor successfully in visiting and personal effort. Even if she accompanies her husband, the child is too often the burden of thought and conversation, and the visit is made of no effect. Those whom God has called to be co-laborers with Him are to have no idols to absorb thought and affection that He would have directed in other lines.

The wives of many of the Lord's servants have united heartily with their husbands in the work of saving souls. Through her unselfish interest to advance the cause of God, the wife has made her

husband's work much more complete. But with some it is a hard lesson to learn to bring the will into harmony with the will of God.

The experience of one sister, as she related it to me some years ago, is full of instruction. She inquired of me: "Do you think I am assuming too great responsibility in seeking to understand the reasons of our faith, so that I can do missionary work with my husband? I greatly desire to grow into a self-sacrificing worker with him. Am I out of my place in trying, as far as possible, to keep pace with him in understanding the Word of God and the various lines of the work? He has sometimes asked me questions which made me feel that I ought to be able to help him see some things in a clearer light. Am I wrong in this earnest desire? I pray much that I may make no mistake. But it seems to me that the relation of husband and wife is most sacred and solemn. If I thought I was bound in marriage ties merely to be petted, and treated as a child, that I was to amuse my husband, and he to amuse me, I should be most unhappy. God has given me reason, capabilities, talents, which I must increase by using. I feel that they are a sacred trust, which I must employ to the glory of God.

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"We once had two dear children, and I allowed my mind to be almost wholly absorbed with them, notwithstanding my husband was often burdened with the cares of his labor, and wanted counsel. I allowed the care of my children to occupy too much of my time, and I gave him so little. He did not complain; but I was blind, oh, so blind. Even with the care of my children, I could have united with him in searching the Scriptures, and two of one heart can work more successfully than one.

"I might have learned to copy his letters, and might have assisted him in keeping his accounts. But when I thought of this I excused myself by saying, He knows I have my hands full. I was proud of my children, and bought many needless little things to dress them, and spent time needlessly in preparing their clothing to excite admiration.

"I know now that my children were my idols. I loved them before the Lord. I allowed them to absorb my interest, so that I had little time to give to my husband, or to qualify myself to help souls.

"When my little ones were removed from me by death, I murmured and wept as if I were dealt with hardly. I would not be

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consoled for my loss. I would not admit that my husband loved the children fully as much as I did. I made his heart sad by my rebellious grief. But my eyes were opened, and I saw my error. I saw that he realized the value of the souls of his children, because he was a physician of souls, and he placed a higher estimate upon his loved ones than I did.

“My selfish sorrow nearly killed me, and crippled my husband in his labors. But the Lord had mercy upon us, and He let me see the selfishness of my heart. Now I am as one who has awakened out of a deep sleep. I am not in the world to amuse myself, to seek to be amused or petted, or to work for my own selfish interests. I am here to do my duty. I try to show that I respect and honor my husband by being interested in his work in the various lines of the cause of God. I no longer make myself miserable over things I cannot help, but try to adapt myself to circumstances. If the Lord sees fit to give me another child, I shall hold it, not as a plaything but as a sacred, entrusted charge; not as an idol, but [as] a soul that I am to train for the courts above.

[306] “I am trying to help my husband bear his burdens. I do most of his copying. The work was not pleasant to me at first, but I have overcome my dislike for it. I no longer feel that sentimentalism must be woven through all our experience in the married life. As God’s workmen we should be seeking to do Him service, to honor His name, keeping the eye fixed upon Jesus, and encouraging each other to work the works of Christ. My husband says he can rest, and I can encourage him now, because we are both interested in seeking to save souls who are out of Christ. I had for a time to study hard and pray much to overcome my weakness of character, and become, in some degree, what a woman should be, a true helpmeet. I desire not to lead into sin, as did Eve, but with a firm hold upon Jesus I would lead away from sin, and pride, and love of show, in the quiet paths of meekness and lowliness of heart.”

Then she said that she had been advised to take an infant to bring up. She asked if I thought it her duty to do this. I advised her to take this question to God. I told her that she should be closely united with her husband in his work. She should keep his respect and love as a true woman whom God was teaching and leading. “You can,” I said, “cultivate an aptitude to work for the children. You can reach

their hearts and win them to Christ. These children you may bring to the gates of the city of God, with your own little ones, saying, 'Here are we, father, mother, children, and a large number whom Thou hast given us as sheaves for Christ.'"

We need carefully to search our hearts and study our motives. Selfishness may prompt the desire to do what appears to be an unselfish and praise-worthy act. The reason that many urge for desiring to adopt a child, the longing for something on which to center their affection, reveals the fact that their heart is not centered upon Christ; it is not absorbed in His work.

When I have heard a wife mourning that her husband did not show her all the affection she thought he should, I have sent a silent petition to God that this soul might be refreshed with the Word. From the light God had given me. I knew that she needed to drink deep of the cool waters of Lebanon instead of the turbid streams of the valley. When women will feed upon the words of Christ, when their thirsty souls shall drink of the water of life, they will have far less sentimentalism, and far greater spirituality. They will purify their souls by obeying the truth. [307]

If a woman's life is connected with one whom God has chosen to be a laborer together with Him, let her consider that she can make her husband's heart tired and his soul sad by her unconsecrated course of action. If self clamors for attention, and unless great devotion is shown to her, she becomes unhappy; she may greatly hinder him in his work. She needs to learn of Christ, who lived not to please Himself. He is our example in all things.

If the wife is a co-laborer with Christ in the work of saving souls, she will keep abreast of her husband in cultivating mind and heart. She will endeavor to stand equal with him in knowledge of the Word of God, and in obedience to all its requirements. She will keep her own soul refreshed by eating the Word and drinking the waters from the wellsprings of life. Then the words she speaks will not be prompted by envy or jealousy; they will proceed from a sanctified heart that has been daily learning lessons at the feet of Jesus. Thus instead of making herself a helpless burden, to be the object of his solicitude, and to demand a large share of his attention, the wife may strengthen her husband to do the highest service for God.

[308] The light which the Lord has given me in regard to minister's wives is, If their life is kept in close consecration to God, as is the duty of all who are laborers together with Him, they will find so many souls to minister unto that they will have no opportunity to be lonesome or to cultivate selfishness in any line. Jesus says, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Those who heed this invitation will have no thought of repining, no thought of loneliness. Their work is to do the will of Christ. As they do this, they will have sweet peace, and rest of soul.

The question of adopting a child, especially an infant, involves most serious responsibilities. It should not be lightly regarded. One who has herself taken a baby to bring up, may feel that unless other ministers' wives shall follow her example, they are remiss in their duty. But this is an error. Our duty is not decided by what others may plan for us. The question for each to settle is, In doing this, shall I be merely gratifying my own wishes, or is it a duty the Lord has appointed for me? Is this His way, or a way of my own choosing? All are to be workers for God. Not one is excused. Your talents are not your own, to employ as you shall fancy. Inquire, What would the Lord have me do with His entrusted talents? Shall I labor for the saving of many souls? Shall I follow the directions of [Isaiah 58:6-11](#)?

[309] There are deep, earnest lessons for us to learn, else self will be our center, the controlling power of our lives. The duty of the present is vigilant working, and earnest, watchful waiting in view of the solemn event of our Lord's second appearing. Working, watching, praying—these constitute the ideal of Christian duty and responsibility, making the perfect man in Christ Jesus. Our life is not to be all waiting, not all bustle and activity and excitement, to the neglect of personal piety. The door of the heart must be always open to Jesus, that we may always hear His voice of invitation, "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." We are to be "not slothful in business [but] fervent in spirit, serving the Lord."

There is always a danger of taking upon ourselves a work that the Lord has not placed in our hands, and neglecting that which He has given us to do and which would better honor His name. That which to human eyes may appear praiseworthy may not be the very thing God has chosen for us to do. Then let us individually consider the many branches of the work. There are various kinds of missionary work to do. Consider prayerfully what work would best tell for the advancement of the cause of God. If there is a humble, unselfish heart and contrite spirit in seeking to know the Lord's will, He will lead each of us in the path where He would have us walk.

Let no one feel condemned because she does not take a child to care for. The Lord may have some greater work for you to do in teaching those who know not God how to do His will. "Thus saith the Lord, ... Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from His people; neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and take hold of My covenant; even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off" [[Isaiah 56:1-5](#)].

I have written these things, that Satan may not allure any of my brother ministers or their companions into positions where they will be prevented from doing the very work that the Lord has assigned to them. We must watch; we must pray; and when God says, Whom shall I send to do this errand for Me? we should be ready to respond, "Here am I; send me." Serious work is to be done. It has been waiting for unselfish, consecrated workers.

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Brethren and sisters, open your hearts to the Holy Spirit of God, and devote your God given capabilities to working as for your lives to pull souls out of the fire. Keep in the channel of light, for there is to be more direct communication from heaven to earth. We have not a moment to lose. There is a heaven to win and a hell to shun.

I call upon my brethren to come to the help of the Lord against the mighty. I call upon my sisters to stand by their side and help them in the work. "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."—[Manuscript 35, 1896](#).

Ellen G. White Estate

Washington, D. C.,

April 11, 1985.

Entire Ms.

**MR No. 1124—Proclaim God’s Truth; Avoid
Fanciful Theories**

[311]

(Written August 1, 1904, from Takoma Park, Washington, D. C., to
“Brethren Paulson, Sadler, Jones, and Waggoner.”)

Proclaim this message, for it is your life. God will give you the power of His grace. He will give you the treasures of truth, and the Holy Spirit will make them shine in their original luster. Give to the world the message the Lord has given you. Remove not a pin or a pillar from the foundation of our faith. Preach the truth as it has been given by the Lord. This truth is powerful in the conviction of sinners.

There is a higher order of enjoyment and power than man can create, derived from a source above humanity. But in order to fulfill Christ’s purpose for you, you must study the truths He has given you. Eat and drink the Word. Put away all fanciful theories. Let the truth stand out in its original power. God’s great purposes are to be worked out, after the pattern of things in the heavens. Let God give you your message. Weigh every proposition coming from human beings, for fanciful theories will be brought in.—[Letter 279, 1904](#), pp. 8, 9.

Ellen G. White Estate

Washington, D. C.,

April 11, 1985.

[312] **MR No. 1125—Edson White and Health Reform**

(Written May 25, 1869, from Battle Creek, Michigan, to “Dear son Edson.”)

My writing will not be very good, for one eye is bandaged because of acute inflammation. But as Brother McDearman is going, I can send by him. I will say a few words.

We feel very anxious for you. We are desirous that you should form a good, Christian character, and be approved of God. We hope that new scenes will not interest and engross your mind so that you will neglect the great salvation dearly purchased for you by the Son of God. We hope you will show true principle [even though you are] now away from us. We have in diet been strict to follow the light the Lord has given us. You are acquainted with that light, and we trust you will have the fear of the Lord continually before you and will respect the light He has given and be no less strict than we have been.

I have feared for you as I have marked how little control you have had over your appetite and your desires. I have mourned in secret over it, and have prayed the Lord to enlighten your mind and quicken your conscience that it might be sensitive and tender, susceptible to the influence of the Spirit.

We have advised you not to eat butter or meat. We have not had it on our table. I should hope you would feel that we had advised you for your good and not to deprive you of these things because of any notions of your own.

[313] You have lessons of self-control to learn [that] you have not yet experienced. You should have rules to regulate yourself, your diet, your labor, your hours. All this you need to do now to discipline yourself. Have fixed principles. Represent the health reform. All know that we do not put butter on our table. If they see you, our son, eat the things we have condemned, you weaken our influence and lower yourself in their estimation. They see at once that appetite is

stronger with you than principle, that notwithstanding all our labor to bring the people of God up to denial of appetite, we have no influence with our own children. When they can get meat or butter, they will eat it, or Edson will....

It is time you set to work to redeem the past and to now turn about squarely. You now are forming new associations in a new church. God will prove you now to see what character you will develop in the new relations in which you stand. Stand for the right. Maintain it manfully. You will be watched to see if you carry out our teachings to others. Will you dishonor us or honor us by regarding the instructions we have borne from the mouth of the Lord to His people and to you? Oh, my son, get up from the low, selfish, indolent, slothful position you have been occupying where the curse of Meroz could come upon you, and work from a higher standpoint than self-gratification and merely to please others and be passable in the eyes of poor, erring mortals. Oh, my son, my dear son, my love for you is strong, and my love for you will not die but increase as dangers thicken.

Don't let yourself down to talk cheap talk and be unguarded. Watch, watch, watch, and pray lest ye enter into temptation. Oh, be where you can subdue your desires and will, and be controlled by the will of God, submissive to His Spirit. Do not act as though the services of Christ were irksome, but leave your will submerged in the will of God. Eat and drink to His glory. Oh, Edson, I want to hear you yet speaking the truth to others, but it must be in you before you can teach and practice it. [314]

It is so dark I cannot see to write. Good-by. May the Lord bless you, my son. Your Mother who loves you, Ellen White.—[Letter 5, 1869](#), pp. 1-4.

Ellen G. White Estate

Washington, D. C.,

April 11, 1985.

[315]

MR No. 1126—Thoughts While Traveling on a Train

(Written May 24, 1876, near Laramie Plains, Wyoming, to “Dear Children.”)

We rested well last night. Our quarters are not nearly as good as in the stateroom when we left Oakland. But we are making the best of the situation and therefore are quite comfortable. Our comfortable condition is made by the tone of our feelings within. None can but be happy if they take the happy with them. If we are connected with heaven, the content and peace and happiness of heaven will be ours. Our slights, our neglects, our sorrows and griefs, will not, cannot, depress the heart that is borrowing its strength and serenity from heaven.

I have enjoyed my breakfast this morning. Food good. I have eaten no cake, but little cheese, but little _____. [This word is not clearly legible in the original handwritten manuscript.] Love the brown bread; brown turnovers turned out their inward treasury in the oven, leaving nothing but crust for us. But we have plenty that is good beside this.

I feel that I am right. Praise the Lord for the evidence we have of His care and protection on this journey. Mary does all the caretaking, and general matters through excellently. She is very thoughtful of my comfort, kind and attentive.

[316] Yesterday while waiting for a train, we got off and were looking for a stone or something as a memento. A lady said she had picked up some specimens which she would give me. She gave me freely specimens of moss agate, petrified wood, and bits of petrified sage. She said she had come to visit her sister who lived at the station, and she would stay a week and could get all she wished. I thought it was certainly very kind and liberal of her to thus accommodate a stranger.

I mean to gather what choice things I can on this journey. I think we are getting along fine, and I feel that the Lord is my helper, which is the best of all.

Will you see that the tub sitting at [the] corner of [the] house is emptied and put in [the] cellar? See that lath and bits of wood are picked up all about the new house. If it is rented, remove the wood from [the] cellar and place the wood in a safe place, for it is precious. Brother Baker, or someone [else] can do this. There is lots of wood. It ought to take care of both the office and first new house built behind the engine house.

I wish the children had a sunny playhouse right by the office in a good place where they could take their messes outdoors and be happy. I merely suggest this. There was a little house with some machinery in it [that] I designed to have fixed up for them, but did not get at it. As we do not allow them to associate with other children, we must substitute things to take the place of this.

I purchased two pairs of white shoes of the man right under the hall where we have meetings. The largest pair I paid \$1.50 for; the other I paid \$1.25. One has an ink spot on it—the smaller pair. They are so very large I would like to have them exchanged for something some of you in the family want in the shape of shoes.

The children each have two pairs apiece of light shoes just as good as these which I purchased of the man under the hall. If they were right size I would keep them, but they are not, and I will take them back. He will give something else in place of them. Take Addie's everyday shoes, which are ripping, and take them to this man to get mended. I paid \$1.50 apiece for the shoes. This [man] has done poor service. He said he would mend them free of charge.

Did Sister Rice find the silk she wanted? Love to all the family. I hope Sister Rice will be [as] free and happy as she can under the circumstances.—[Letter 28a, 1876](#).

Ellen G. White Estate

Washington, D. C.,

April 11, 1985.

Entire Letter.

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**MR No. 1127—Helping the Needy; Reporting on
Christmas Activities; Importance of a Living
Connection With God**

(Written December 26, 1878, from Denison, Texas, to “Dear Family at Battle Creek—Willie, Mary, Aunt Mary, Edith, Addie and May, and Brother and Sister Sawyer.”)

I suppose you will be interested to know how we spent Christmas. The day before Christmas, we went to town, and it was tediously cold. I suffered with cold. I never remember of its being much colder in Michigan. But Brother Moore’s people were living in a tent and were very uncomfortable. We were determined he should not live thus, and we commenced to bring about a change. We moved them into Sister Bahler’s old house, which was very open but better than a tent, for several nights. We had divided our bedding with them to keep them from suffering.

We then went to the city and purchased for them flour, white and graham; sugar, a bone of meat, butter out of the question. We laid out \$10 for clothing to make them comfortable, and necessary furniture to get along. I will tell you everything they had for breakfast—a few corn gems and a little beef suet fat. Not a chair; a straw bed and a comfortable laid over it. The children had an old rug and blanket laid under them. Sister Moore had no shoes, no comfortable clothing. He had no pants fit to be seen.

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Christmas morning we all took breakfast together—James Cornell; Florence and Clara, their two girls; Brother and Sister Moore and their three children; Sister Bahler and Etta, a girl living with them; and Sister Daniells, our cook, Father, and myself. We had a quarter of venison cooked, and stuffing. It was as tender as a chicken. We all enjoyed it very much. There is plenty of venison in market.

I have not seen in years so much poverty as I have seen since I have come to Texas. Brother Moore has had poor health, and he has nothing—not a cent to get provisions with. We must help that

family or they must suffer for the very necessities of life. I have put those flannel sheets [that] you sent me, on his bed. He is now unable to work because of pleurisy. I gave each of the Cornell girls a dress, which they needed very much. I cannot see want and misery and enjoy the comforts of life.

James Cornell earns but little now. He has much suffering with rheumatism. Roxanna has been almost dead with asthma, but she is recovering now from a long siege of distressing illness.

You cannot tell how I have worked early and late to get off the testimonies, and there is just as much to come yet, unwritten. Very important matter I am writing in regard to the sanitarium and college and office. I have great freedom in writing.

Father is very kind, cheerful, and happy. His labor of preparing matter has been very taxing to him, but he has kept exercising, chopping wood and bringing it in, walking to [the] post office and back, one mile and a half in going and coming. He has physical exercise, aplenty of it; cares mostly for his own team. You see what a change has taken place with him.

I am astonished at myself that I can do so much. I do not give credit to the climate, for I fail to see the especial advantages Texas has over Michigan except in so much fearful sickness, which is a disadvantage.

We have a nice, plastered house; a fire all day, and yet for several nights our wash bowl has been frozen over, and the mug containing my teeth was frozen in so solid [they] had to be melted out. Last night the ground was covered with snow, but I do not dislike this cool, bracing air at all.

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We have been to [the] depot three days in succession for Brother Huey [?] and our copyist. I would like to know how long you think to keep me without my copyist. I shall write some loud letters soon if you do not send us help. You can have no better copy than you have had unless you provide me help.

We are getting along very well here; now have a good wagon and horses, not bought but using them. We enjoy every pleasant day when not driven by writing, in riding out. The roads are sandy and excellent.

Father has just finished the first two chapters upon the *Spirit of Prophecy*, No. I, for *Signs*. We feel deeply the necessity of our

people being aroused to sense their duty. We must keep so near to God as to maintain our simplicity and our humility. We must guard ourselves on the right hand and on the left, that Satan shall not have any advantage. We can have the Spirit and sanctifying power of the truth in our hearts if we will watch and pray and rely fully on the merits of the blood of the Lamb of God, who taketh away the sins of the world.

[321] We may realize the special blessing of God if we will only believe and pray with living faith. We are too cold, too faithless. We expect too little. Let us draw [near] to God with full assurance of faith, and not be discouraged. We, every one, have an individual work before us, a personal effort to make for our own salvation and the salvation of our fellow men. We can do nothing in the great plan of salvation without a living connection with God. We should not rest without the evidence that our ways please God. We have no time to lose. We must be in earnest in this matter; the work of overcoming is not child's play but a reality.

We think of you all with the tenderest feelings. We received an excellent letter from Brother Smouse and will write him ere long. I hope he will write often. I like the spirit of his letter.

We are retired here; no visitors, nothing to call our attention from our work. We are all working all the time, that is, I am. Father cannot confine himself closely.

Tell my good sisters in Battle Creek, I would be pleased to have them write often.

Much love to you all. Be of good cheer, and live at the feet of Jesus.

Daughter Mary, you write that you wrote my sister to send part of that dress goods to Lizzie Tenney. That is my husband's sister, not my twin sister whose name is Lizzie Bangs. You should have found out Mary Foss' address and then written to her for an answer, and not let the matter rest. I fear they have not gotten the box and may never get it. Do write again.—[Letter 63, 1878](#).

Ellen G. White

Washington, D.C.,

April 11, 1985.

MR No. 1127—Helping the Needy; Reporting on Christmas Activities;

Importance of a Living Connection With God

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Entire Letter.

[322] **MR No. 1128—W. C. White and Healthful Living**

(Written February 15, 1874, from Santa Rosa, California, to “My Dear Clarence [Willie].”)

I will write you a few lines this evening by lamplight. I have been some troubled in regard to your health. How is it, my son? Do you have physical exercise? This is very important that some burden should come on your physical strength as well as on your mental. We do not want you to come out a dyspeptic.

You cannot live too plainly when you are studying so constantly. Your father and I have dropped milk, cream, butter, sugar, and meat entirely since we came to California. We are far clearer in mind and far better in body. We live very plainly. We cannot write unless we do live simply. Your father bought meat once for May while she was sick, but not a penny have we expended on meat since. We have the most excellent fruit of all kinds. Do you want we should send you some figs? How is your clothing? Let us know just how you are feeling; and is your clothing well taken care of? Are you happy?

[323] We want you to write as often as you can, for we are so anxious to hear from you. Father thinks sometimes that he ought not to have come to California but remained in Battle Creek. Do you think so? You know what fears we have had in regard to his stay in Battle Creek. If all were well with Father, I would rather be in Battle Creek than in any other place, but the multiplicity of cares and burdens that devolve upon him there I think would soon use him up.

Father has been rather down for a few days. Dyspepsia has quite a firm hold on him. But as soon as we can get out and ride and not be so confined, I think he will improve.

Sister Hall is well. Also, the children are good and doing well. They are easily managed, and the happiest and heartiest children of any that I am acquainted with.

I am feeling quite well. My eyes are nearly well. They do not show any inflammation, but there is a pain in them and inability to keep them open. There seems to be a stiffness in the lid.

I hope you will be of good courage in the Lord. Be true to duty. Be true to God. Let your light shine. Be cheerful in God, for He has done all things well for you.

May the peace of God abide in your heart, and be of good cheer. Don't be discouraged at anything. Let the praise of God be upon your lips constantly.—[Letter 12, 1874](#).

Ellen G. White Estate

Washington, D.C.,

April 11, 1985.

Entire Letter.

[324] **MR No. 1129—Ellen White’s Attitude Toward the
Use of Flesh Foods**

(Written June 6, 1895, from Norfolk Villa, Prospect Street,
Granville, N.S.W., to A. O. Tait.)

In answer to your questions I will respond briefly now but more fully soon.

I have never felt that it was my duty to say that no one should taste of meat under any circumstances. To say this when the people have been educated to live on flesh to so great an extent, would be carrying matters to extremes. I have never felt that it was my duty to make sweeping assertions. What I have said I have said under a sense of duty, but I have been guarded in my statements, because I did not want to give occasion for anyone to be a conscience for another.

Sister Davis has just called my attention to an article printed in the *Youth’s Instructor* of May 31, 1894. The question asked is, Did I design to have this sentence just as it appeared in the *Instructor*? I am surprised to see it just as it appears—“A meat diet is not the most wholesome of diets, and yet I would take the position that meat should not be discarded by everyone.” I cannot explain why this appears just as it does.

[325] Since the camp meeting at Brighton I have absolutely banished meat from my table. It is an understood thing that whether I am at home or abroad, nothing of this kind is to be used in my family, or come upon my table. I have had such representations before my mind in the night season on this subject that I feel that I have done right in banishing meat from my table. I would desire that the sentence should be modified by changing the *not*—“yet I would not take the position that meat be wholly discarded by everyone,” for instance, by those dying of consumption.

I have been passing through an experience in this country that is similar to the experience I had in new fields in America. I have seen

families whose circumstances would not permit them to furnish their table with healthful food. Unbelieving neighbors have sent them in portions of meat from animals recently killed. They have made soup of the meat, and supplied their large families of children with meals of bread and soup. It was not my duty, nor did I think it was the duty of anyone else, to lecture them upon the evils of meat eating. I feel sincere pity for families who have newly come to the faith, and who are so pressed with poverty that they know not from whence their next meal is coming.

It is not my duty to discourse to them on healthful eating. There is a time to speak, and a time to keep silent. The opportunity furnished by circumstances of this order is an opportunity to speak words that will encourage and bless, rather than condemn and reprove. Those who have lived upon a meat diet all their life do not see the evil of continuing the practice, and they must be treated tenderly.

But in the very month in which this article was published, one of my family asked me whether we should not kill some of the fowls of which we had a large number, and prepare them for our table. I said decidedly, "No." I have signed the pledge to my heavenly Father, and have discarded meat as an article of diet. I will not eat flesh myself, nor set it before any of my household. I gave orders that the fowls should be sold, and that the money which they brought in should be expended in buying fruit for the table.

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Since coming to this country, I have made inquiries concerning the condition of animals that are killed for the market, and I have learned that whole herds were slaughtered when not more than one in twenty were without disease. Pulmonary diseases, cancers, and tumors, are startlingly common among animals. It is true that the inspectors rejected many of the cattle that were thus diseased, but many were passed on to the market that ought to have been refused. Inspectors and herdsmen, I am told, have entered into confederacy in this matter. Some inspectors say, "This herd or this flock will pass. Leave me this or that sheep, or this or that steer." Thus unwholesome flesh has gone on to the markets for human consumption.

In many localities even fish is unwholesome, and ought not to be used. This is especially so where fish come in contact with the sewerage of large cities. We seldom have any fish upon our table. The fish that partake of the filthy sewerage of the drains may pass

into waters far distant from the sewerage, and be caught in localities where the water is pure and fresh, but because of the unwholesome drainage in which they have been feeding, they are not safe to eat.

We have a large family, and besides have many guests, but neither meat nor butter is placed upon our table. We use the cream from the milk of the cows which we feed ourselves. We purchase butter for cooking purposes from dairies where the cows are in healthful condition and have good pasture.—[Letter 76, 1895](#), pp. 7-9.

Ellen G. White Estate

Washington, D. C.,

April 11, 1985.

**MR No. 1130—The Responsibilities of Helpers in
Ellen White’s Australian Home**

[327]

(Written July 9, 1896, from “Sunnyside,” Cooranbong, N.S.W., to
“Dear Niece” [Mrs. Mary Watson, nee Clough]).

I had hoped to write you something definite ere this, but the uncertainty is by no means removed. The situation of the work in America may call us from here at any time; I may have to attend the next General Conference.

We are not situated as we were when my husband was living and you were with us. We are now living in Cooranbong, 20 miles from any city. The climate of New South Wales is as good as any I have knowledge of, and you know I have traveled nearly around the inhabited world. We came here to get the benefit of this climate. Our school interest demanded that we have land which could be cultivated, and 1500 acres were purchased for that purpose. I have bought about 60 acres of this land and have had a plain and comfortable cottage built.

When we came to this place about one year ago the first of this month, it was a forest of trees and underbrush, such as seen in Colorado. We had a large number of workmen, and they pitched five tents and went to work. I could not be in two places at the same time, so I came up here with my family.

Before coming here I occupied a house in Granville, a suburb of Sydney, near Parramatta. This house was a large and beautiful mansion, situated in a healthy locality. It was advertised to let [A
British term meaning, “for rent.”] for two pounds per week, but hard times came and we were able to get it for \$5.76 per week. I think we lived in this house about two years.

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My health has improved very much lately. During the last two years I have done more writing than I have ever done before in the same period of time. I am now writing largely.

At present, my dear niece, we have 13 in the family. Let me name them. Sara McEnterfer is my nurse, and takes charge as matron of my home. She was with me for nine years before I left America, and traveled with me wherever I went. But she was taken down with malarial fever, and May Walling and Emily Campbell came with me to this country. About a year ago I was taken very sick, and it was thought that I might die or else have a long siege of sickness, and Sara was cabled to come to me.

Sarah Belden is with me and does the cooking for the family. Byron Belden, her husband, died a few months ago. Marian Davis and Eliza Burnham are my chief workers in the editorial line.

Maggie Hare is editing my articles for the papers. She has not been long in this class of work. She is a young woman of good health, and is highly promising, and appreciated by me.

Minnie Hawkins, who has served at the typesetting and proof-reading in the Echo Office at Melbourne for several years, is now being educated to edit my articles for the press. She is a young girl full of health and vigor. The two last mentioned are typewriters. [An early term for typist.] Maggie Hare takes dictation in shorthand, so she reports all my discourses and writes them out.

[329] May Israel is my bookkeeper. She is a young woman of good health. She also writes shorthand. She has reported sermons at our camp meetings, but has had so much of this work placed upon her that it was feared that she had injured her nervous system. But she has since learned better what she can bear. She is also a typewriter, so that we have three machines in operation.

Miss Lucas, a young woman whom I should suppose to be about 26 years old, is my seamstress. Edith Ward, I took out of pity. She was 12 years old when she came to live with me, and is now 14. She is Sarah Belden's maid, and helps her in the kitchen. Edgar, a boy of about 15, does the chores about the place such as cutting wood, attending to the fires, etc. Mr. Connell is my outdoor manager, caring for the horses and farm work. Harry Hawkins, a brother of Minnie, is a member of my family at present. He is a carpenter, and is very handy.

I have four horses and three cows. Willie has two cows. Sara has a saddle horse. May Israel and Minnie Hawkins also have horses.

Willie has brought his family from America, and has given them a mother. May Lacey, the young lady he married, is a daughter of Mr. Lacey, who married the mother of Harry and Minnie Hawkins. May is a woman whom I love and respect. She is about as tall [as], or perhaps a little taller than, our beloved Mary White. Her health is robust, her eyes are blue, her skin is fair, her cheeks are as red as roses. She has an excellent disposition. About three months ago she presented Willie with a pair of twin boys. Thus their family has speedily enlarged.

Willie lives in a house which was built for a convent, but the Catholics could not keep it up, and they rent it to W. C. White. It is a very pleasant house, and has two wide verandas, one above and one below, running around three sides of the house. Willie has six in his family, counting the baby boys. His wife's sister and Ella White manage the cooking. Ella has gained 25 pounds since coming to Cooranbong. Mabel has gained proportionately. She was not weighed before leaving America. Nora Lacey, her brother Herbert Lacey and his wife, [and] Mr. Tucker, an old gentleman, board with them. With these the family numbers ten. [330]

Two years ago I came to the conclusion that there was danger in using the flesh of dead animals, and since then I have not used meat at all. It is never placed on my table. I use fish when I can get it. We can get beautiful fish from the saltwater lake near here. I use neither tea nor coffee. As I labor against these things, I cannot but practice that which I know to be best for health, and my family are all in perfect harmony with me. You see, my dear niece, that I am telling you matters just as they are.

The lawsuit with Mr. Walling has cost me \$3,000. I could have decided to go into court, but this would have brought the children where they would have been obliged to testify on oath against their father, and would have led to endless trouble. The mother would have been brought into court, and you would probably [have] had to act a part. There is no knowing what lies might have been sworn to, or how much disgrace might have been brought upon us all. I have paid out about \$2,000 for depositions and attorney fees, and \$1,500 for settlement. This has cut away quite a slice. I have been unable to sell any of my property in America, and the expense of taking myself and family from place to place is not small. [331]

The conference furnishes me with two laborers. The rest I pay myself. The hard times have made it very hard for us all. I have two books in the hands of the printers— *Thoughts From the Mount of Blessing*, and a large and revised edition of *The Life of Christ*. The manuscript for this has just been sent. It will cost me \$2,000 for my share of cuts for this book. Hard times have come, and we cannot sell our books as fast as we desire, therefore we shall feel the pressure till times change. At present I am in debt in America several thousand dollars. If the book I now have ready for the press has a successful sale, I hope we shall realize enough to pay our debts. I am paying interest on this money. I want to do more for this field before I leave it, and I may end my life here.

I am fearful that your life, since we were united in labor, has not been calculated to prepare you to connect with me. I have a very harmonious family, and I am educating and training workers, giving them every advantage, that they may be helpful to me in my work. I have fears that you would be disappointed in the economy we have to exercise. We shall continually be obliged to exercise this economy, for we must render help in building meetinghouses and school buildings. This economizing would be rather a painful experience for you.

[332] My table is furnished with fruit in its season. For several months now we will have oranges, which we can get fresh from the trees. A few days ago Sara, Maggie, and your Aunt Ellen took the horse and carriage, and drove out about six miles, and helped to gather the beautiful yellow fruit. We purchased 28 dozen oranges. Several of our workers purchased some for themselves, besides what I got for the table. I also bought ten dozen lemons. Oranges and lemons are the only fresh fruit that we can get at this season of the year. By the time these are gone, early peaches will make their appearance. We will get them about Christmas-time.

Peas can be planted in this country so as to be yielding nearly all the year round. I have been using tomatoes since New Year's until about two weeks ago. Squashes or pumpkins we have in abundance. Vegetables grow well on this land, but we have not raised many because the land was not prepared for them. Vegetables, fruit, and bread, form our table fare. As we are educating colonials in health principles, we do not, under any circumstances, place meat on the

table. Some of our present company are as pupils in a school, and therefore precept and example must be harmonious. Each year we put up not less than six or eight hundred quarts of canned fruit. We have peaches, apricots, nectarines, grapes, plums, and tomatoes canned.

I have given you these particulars so that you may know all about our ways and practices, which may differ from your present style of living. We are all in good health with the exception of Sister Eliza Burnham, who occasionally has nervous headaches. Sister Burnham is a superior editor. Marian Davis also is authority on the class of books we send to the world.

Now, if after these particulars you should feel like uniting with us should we remain here, we can find enough for you to do. Please tell me what wages you would work for. We could not pay you the same wages we did when my husband was living, but should you harmonize with us I will pay you the same wages that I pay my other workers who are fully qualified to do the work. The highest I pay is nine dollars, and they pay me three dollars of that for their board, room, and washing. I could not very well send for you, because of the want of money with which to pay your fare. After this pressure is lifted, I expect to have some money. I have drafts on the Echo Office, but at present they have overdrawn at the bank, and I cannot press them.

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Brother and Sister Rousseau returned to America last Monday; [they] obtained money by selling what household goods they had.

Now, please let me know just what you want, as soon as possible. You see I hold out no inducement to you. Nothing would rejoice me more than to see you and your husband converted to the truth, which you know is truth. It will cost you a greater effort now than it would have done years ago; for no one can choose the path of disobedience rather than obedience and become better prepared to accept the truth which involves a cross. I think every objection was removed from your mind but one, and that is the cross. That objection no power in heaven or earth can remove. We have a great and yearning desire for every soul to receive and practice the truth, not from compulsion but because of the love of it. Heaven is worth everything to me, and your soul and the soul of your husband are of value with God.

“All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies.”

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Obedience must come from the heart. It was always heart work with Christ. If you love Jesus, you will not think that it is a hard task to obey; you will obey as members of the royal family. Whether you are with me or apart from me, whether you see your way clearly or not, go forward in obedience; for this is clear. All issues and results are to be left with God, who has given us His holy law, the transcript of His character.

The Son of God lived a perfect life of obedience in this world. We need always to keep in view the truthfulness of the humanity of Christ Jesus. When Christ became our substitute and surety, it was as a human being. He came as a man, and rendered the obedience of human nature to the only true God. He came not to show us what God could do, but what God did do, and what man, [when he is] a partaker of the divine nature, can do. It was the human nature of Christ that endured the temptations in the wilderness, not His divine nature. In His human nature He endured the contradiction of sinners against Himself. He lived a perfect human life. Jesus is everything to us, and He says to us, “Without Me ye can do nothing.”

We know that the Lord Jesus was tempted in all points like as we are, and He knows how to succor all who shall be tempted. In His humanity, He suffered physical weariness and weakness, hunger, thirst, and sadness. As He saw how obdurate were the hearts of men, He was filled with sorrow. He remained whole nights in prayer for those who would not pray for themselves, and who would not come unto Him that they might have life. Shall we, for whom He suffered so much, choose our own way and will and selfish gratification? Jesus speaks to us, “Learn of Me”; “Be like Me.” He was human, as you are.

I wish, Mary, that you had always employed your God-given talents in serving the Lord. Oh, that you might now surrender all to God. Write me again.—[Letter 128, 1896](#).

Ellen G. White Estate

Washington, D. C.,

April 11, 1985.

Entire Letter.

[335] **MR No. 1131—Writing on Christ’s Life; An Update
on Members of the White Household**

(Written April 24, 1876, from Oakland, California, to “Dear
Husband.”)

Mary has just been reading to me two articles—one [was] on the loaves and fishes, [and] Christ walking on the water and stating to His hearers He was the Bread of life, which caused some of His disciples to turn from him. This takes 50 pages and comprises many subjects. I do think it [is] the most precious matter I have ever written. Mary is just [as] enthusiastic over it. She thinks it is of the highest value. I am perfectly satisfied with it.

The other article was upon Christ going through the corn field plucking the ears of corn and healing the withered hand—12 pages. If I can with Mary’s help get out these subjects of such intense interest, I could say, “Lord, now lettest Thy servant depart in peace.” These writings are all I can see now. Mary’s interest does not decrease at all. She is just as ardent and anxious as I am that this work shall be done now before we leave California. Interesting subjects are continually opening to my mind. These subjects I speak upon which fastens them in Mary’s mind.

[336] I believe that the Lord is with us and His Spirit will impress our hearts. Mary is only just after me. I have not subjects prepared ahead. My heart and mind are in this work, and the Lord will sustain me in doing this work. I believe the Lord will give me health. I have asked Him, and He will answer my prayer. I love the Lord. I love His cause. I love His people. I feel great peace and calmness of mind. There seems to be nothing to confuse and distract my mind, and with so much hard thinking my mind could not be perplexed with anything without being overtaxed.

I have not the least care of anything in the house. Mary White is a good general. Shew is first rate. Shew gets meals now very good with some oversight. We have not had a particle of meat in

~~the house since you left and long before you left. We have had~~ salmon a few times. It has been rather high. We had green peas today. There are aplenty of strawberries in market. We have had none yet, too high—25 or 30 cents a box. We had new beets and new potatoes. You need not be concerned in regard to Willie's and Mary's economy. They are just right in these matters. I think they do splendidly. Everything seems to move off smoothly and well. All the house is well taken care of.

I generally choose to take care of my own room, for I dare not have a hand touch my writings or run any risk of having them mislaid.

The children go to Sister Jones' to read every day. This is a great relief to me.

Frank and George are doing well. Frank does not eat butter or sugar, and his face is better.

We are as regular as clockwork. We arise at five. The bell for prayers rings at six. We have prayers before breakfast. We breakfast quarter after six. There is seldom any variation in our time.

If my eyes did not ache, I would copy this, but if you will excuse this bad scribbling, I will do better next time. I have written this by twilight and lamplight, after my day's work of writing is done. Mary, Willie, and myself are now seated at the table writing. Mary Clough is sewing. Frank is gone for the mail. George is in the office. Sister Rice is in her room. Shew has gone to bed. We are getting used to being alone, so that we do not feel lonesome as we did. I have written Adelia Van Horn. No answer yet.

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_____ has written me a confession of his crimes. He has in act broken the seventh commandment more than once. He writes very penitent and humble. "Can the Ethiopian change his skin, or the leopard his spots?" I have not hope of this poor sinner. His wickedness is dyed in the wool, I think.

My mind has been exercised for some days in regard to Frankie Patten. I see no reason why she should not come. She can certainly be a help if she will, but she will not be babied here. We all have to do our part, and she will have to do hers.

I dreamed night before last that a number of good families came from the East—clean, noble-looking families. They were unpacking their goods and we were saying, This is what California needs, the

Eastern element introduced here more thoroughly. This will have a saving influence upon California if only those come who have a mind to work and lift when the load moves hard. But those who will be affected with the weak prejudice of California against Eastern men had not better come here. But I think the very best thing for California, according to the dream, is [to] have more instead of less from the East.

I must stop. Good night. Be of good courage, and be just as cheerful and happy as you can. I will do the same. If you fall at your post of duty engaged in doing your work, we will not murmur. If I fall, it will be well.

[338] But I anticipate no such results. Go forward in faith and hope. I will do the same. If God's blessing rests upon us, we can but be happy.—[Letter 13, 1876](#).

Ellen G. White Estate

Washington, D. C.,

April 11, 1985.

Entire Letter.

MR No. 1132—Impart Knowledge of Healthful Cookery; Speak Words of Courage and Hope

[339]

(Written December 15, 1908, from Sanitarium, California, to “Dear Brother and Sister [Metcalf] Hare.”)

I received your letter today, for which I thank you. I am very sorry to learn that Sister Hare is not well. I cannot advise any remedy for her cough better than eucalyptus and honey. Into a tumbler of honey put a few drops of the eucalyptus, stir up well, and take whenever the cough comes on. I have had considerable trouble with my throat, but whenever I use this I overcome the difficulty very quickly. I have to use it only a few times, and the cough is removed. If you will use this prescription, you may be your own physician. If the first trial does not effect a cure, try it again. The best time to take it is before retiring.

Again, there is great virtue in well-cooked onions. Ask Edson White; he can tell you of the good that onions will do.

I am looking forward to seeing you at the conference at Washington. Of course you will be there, as we will, if the Lord permits. It is possible that we will visit Nashville on the way. We want to see how you are succeeding in your work. If you can set in operation the work of producing sensible health foods, and give instruction in healthful cooking, your work will prove a great blessing to the Southern field. I hope you will encourage cheerfulness, thus showing that you have confidence in God. I want you to let your light shine in clear distinct rays. There are many in our churches who have precious light that the people need.

There are some who, if there is discouragement in any line, are sure to express this. This is not the right way to do. Those who do not work in hopefulness, keep themselves under a cloud of doubt. The enemy is not dead yet, and the nearer we come to the close of this earth's history, the more vigilant will be the efforts of satanic agencies to keep souls under a cloud of doubt, so that the light of

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heaven shall not be expressed in words and acts, to bring hope and cheer and courage to others.

You are not to wait for perfect assurance before you become the Lord's light bearer to the world. You have naturally a despondent temperament to deal with, and the Lord calls upon you to take your light from under the bushel, and let it give light to all that are in the house. You have precious victories to gain. Do not spoil your religious experience by dwelling upon the dark side, and talking impossibility. Light is to shine in precious, encouraging words to all that are in the house.

Take heed, my brother, to the words of the One who is 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." The world is full of hurry and disappointment. The words are addressed to you, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The words in favor of truth, spoken with the assurance that comes from the possession of a right purpose, and in cheerful hope, from a pure heart, will make the angels rejoice. When in the day of final awards, the reward is given to each as his works have been, it is your privilege to have redeemed souls whom you have been the means of helping, come to you and say, "You lifted me out of discouragement." And the [341] Master will say to you, "Well done, thou good and faithful servant, ... enter thou into the joy of thy Lord."

Not one quarter of the work has been done in our sanitariums that would have been done if ministers and physicians had been receiving in its fullness the instruction from the Author of all truth that it is their privilege to receive and impart. We are to watch for souls as they that must give an account. We are now having opportunities to improve in spiritual discernment and in the knowledge of the will of God concerning our individual selves. A higher spiritual tone is required of us. The Lord would have us spiritually minded, that we may be able to see the working out of His plans in our lives. We are to be laborers together with God in accomplishing the work that He would have done. Wherever we are, we are to reflect light.

It is your privilege to obtain most precious victories. Will you go forward in faith and hope and courage? You are privileged with the gift of the Word. It is full of instruction, and able to make you

heirs of salvation. It is your duty to give the knowledge you have to others. You could not have a better opportunity than in perfecting a food business that will give the knowledge of health reform to others. To every man is given his work. You may be tested and tried in this way to see if you will let your light shine. Regard patience and kindness as sacred things which you must bring into every line of your work. You need to vindicate the greatness of the work by building up amiable characters. This you can do through the grace of Christ.

Be assured that if good food is made, influential men and women of the South will appreciate it, and the results will be excellent. Where you are is just the place for you to represent the truth, for there an attempt has been made, and failure has brought health reform into disrepute. You are in an excellent situation to become acquainted with businessmen, and the work you may do for them may be a savor of life to the soul as well as to the body. You can, if you choose, be the right man in the right place, and your work be regarded as a great and perfect work. The instruction you can give will be a blessing to many lives, and your work [can] counterwork the influence that has hurt the cause of health reform and made us all ashamed.

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It is your privilege to cure this evil. You can become acquainted with the unbelieving [people in the South], and be the means of removing a great amount of prejudice. You can reflect light. A word dropped in season, combined with the perfect carrying forward of your work, will accomplish grand results.

Deranged stomachs have made infidels. You can be a preacher of righteousness in this respect. The greatness of the work that may be accomplished in the lines of health reform has not been comprehended or appreciated. There is religion in the making of good bread. I hope you will consider these things, and realize that your work is of consequence.

I shall hope to see you when we visit Washington, if God will that we go there. We do not know what the future will bring forth, or determine anything certainly.

May the Lord bless you and guard you and teach you, is my prayer.—[Letter 348, 1908](#).

Ellen G. White Estate

Washington, D. C.,

April 11, 1985.

Entire Letter.

MR No. 1133—God’s Holy Law, the Unchanging Standard

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“Thus saith the Lord; Go down to the house of the king of Judah, and speak there this word, and say, Hear the word of the Lord, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates: Thus saith the Lord; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

“For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these words, I swear by Myself, saith the Lord, that this house shall become a desolation” [Jeremiah 22:1-5].

These words show plainly that God’s promises are fulfilled on condition of obedience to God’s commandments. These commandments are not grievous. God has given them for the good of His people. His law is the hedge which He has built around His vineyard for its protection. The Lord has plainly stated the laws of His kingdom, and has declared that He will abundantly bless His people if they will obey them. It is their life to obey. In keeping God’s commandments there is great reward.

God sends messengers to tell His people what they must be and do in order to obey His laws of righteousness, which if a man do, he shall also live in them. They are to love God supremely, having no other gods before Him; and they are to love their neighbor as themselves, doing to him as they would wish him to do to them.

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Not one tittle of God’s holy law is to be treated lightly or disrespectfully. Those who transgress a “Thus saith the Lord,” stand under the banner of the prince of darkness, in rebellion against their Maker and their Redeemer. They claim the promises given to the obedient, saying, The temple of the Lord, the temple of the Lord

are we, while they dishonor God by misrepresenting His character, by doing the very things He has told them not to do. They set up a standard which God has not given. Their example is misleading, their influence corrupting. They are not lights in the world, for they do not follow the principles of righteousness.

Men cannot show greater treachery toward God than by disregarding the light He sends them. Those who do this mislead the ignorant, for they set up false waymarks. They are continually perverting pure principles.

“Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor’s service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion.

“Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: was not this to know Me? saith the Lord. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it” [[Verses 13-17](#)].

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In the words of Holy Writ we are plainly told why desolation came upon the Jewish nation. They had great light, rich blessings, and wonderful prosperity. But they proved unfaithful to their trust. They did not care faithfully for the Lord’s vineyard, or render Him the fruits thereof. They acted as though there were no God, and therefore calamity overtook them.

During the journeyings of the children of Israel through the wilderness, Jesus Christ, enshrouded in a pillar of cloud by day and in a pillar of fire by night, led them on their way, indicating where they should march and where they should pitch their tents. Christ guarded them from all the beasts of the wilderness and from the poisonous serpents. This they had reason to know; for when God removed His restraining power from the serpents, great was the affliction in the camp of the Israelites. Their murmuring was a constant offense to God. He saw that they had thrown off all fear of Him, and He permitted fiery serpents to attack them, that they might

realize how in the past His power had guarded them from untold dangers.

Those bitten by the serpents cried out in their dying anguish, entreating Moses to call upon the Lord for deliverance. Moses cried to the Lord, and the Lord heard him, and told him to make a serpent of brass, and lift it up in the sight of all the people. To this serpent the people were to look, and those who looked were healed.

God desires men and women to awaken to a sense of His great mercy and lovingkindness. Every blessing we receive comes from Him. The Governor of the universe, He takes cognizance of the words and actions of human beings. He knows whether His children are deserving of praise or of condemnation. Each human being will be rewarded or punished according to his works. Retribution must come upon those who disregard the laws which God has made known. Those who are loyal and obedient will be rewarded with the richest blessings. Those who are disloyal and presumptuous, who dishonor the laws of God's kingdom, refusing to repent, will surely be punished with death. [346]

It is Satan's studied plan to keep God out of men's thoughts. He has great success in carrying out this plan. He is constantly bringing forward inventions to keep the mind absorbed in pleasure and money-making. The minds of the great majority of men are so taken up with the things of time, with worldly devices, that the things of eternity make no impression on them. Irrespective of the warnings in the Word of God, they show a most surprising indifference to the laws of His kingdom.

Selfishness, covetousness, and fraud bear sway in the world. There are thousands and millions who know nothing of their true relation to God, nothing of the laws which He has given them, nothing of the consequence of disobedience. Many are not ignorant of the facts, but they do not duly consider these facts as applied to their own case. All know that they must die, but not all ask themselves the question, "What shall be the future of my soul?" They know that there is a judgment to come, but their minds are so darkened that they are utterly unconcerned regarding what this judgment will bring to them. They have no realization of the selfishness of sin. They follow a course which the Lord of heaven has told them not to follow.

God will not let those who dishonor His name go unpunished. Unless they repent as they see the signs of His displeasure, unless they change the course of action which is dishonoring to His name, He will stretch forth His hand to punish again and again.

[347] Satan calls intrigue, selfishness, [and] idolatry, proper and commendable. The children of disobedience are controlled by a spirit from beneath, which works with an intensity of effort against God.

God's character is revealed in the precepts of His holy law. This is the reason why Satan wishes this law to be made of none effect. But notwithstanding all his efforts, the law stands forth holy and unchanged. It is a transcript of God's character. It cannot be impeached or altered.

Wonderful inducements are held out to us to lead us to strive to attain to the glory and virtue manifested in Christ. Every encouragement is offered. Every provision has been made that we may be so conformed to the divine character that Christ can take us to live with Him in heaven. Exceeding great and precious promises have been made to us, but they are fulfilled to us only as we gain a knowledge of God. Divine knowledge is given to those who become partakers of the divine nature. Those who are saved must in this life gain a fitness to dwell with the royal family in the courts of heaven.

If we have that faith that works by love and purifies the soul, we shall gain an experience of more value than gold or silver or precious stones. The Holy Spirits works in the children of obedience. He who is a partaker of the divine nature will think the thoughts of God. His perceptions will be sanctified by the grace of Christ. He will work in Christ's lines, manifesting His kindness, thoughtfulness, mercy, and love, helping and not discouraging those around him.

[348] "Be ye therefore perfect, even as your Father which is in heaven is perfect." Wonderful are the possibilities placed before us, and to these possibilities we may attain by studying and practicing the Word of God. But if we do not lay hold of Christ, if we do not daily gain an experimental knowledge of Him as our sufficiency, we are constantly losing ground. Many professed Christians have not yet reached the height and breadth of Christlikeness. We are to behold Christ by faith as the One whose perfection of character we are to obtain. With an intense, prayerful desire to be like Him, we are to behold Him, full of tenderness and love. Then, as we behold, we

shall be changed into His likeness. He is the author and finisher of our faith.

In every trying situation we are to ask, “Were Christ placed as I am, what would He do?” We are to go to God in humble faith, and on our knees give ourselves wholly and entirely to Him. We are to make it our choice to do as Christ would do. Christ has placed every one of us on vantage ground. “For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able also to succor them that are tempted” [Hebrews 2:16-18].

Christ assumed human nature that He might reach humanity and at the same time through His divinity lay hold of divine power. He became a man that men and women might become one with Him as He is one with the Father. While on this earth, He was tempted in all points like as we are. He says to every believing child, Fear not; I have overcome the world. The victories that I obtained make it possible for you to be more than a conqueror.

I am instructed to present the rich and gracious assurance that by faith we may be partakers of the divine nature, having overcome the corruption that is in the world through lust. Christ has endured all the suffering and overcome all the temptation that we shall be called upon to endure and overcome. He knows what it means to be tried and tested. His experience in suffering with humanity has given Him a tender, sympathetic heart for all human suffering. He is willing to give grace to all who are tempted. [349]

He who claims to be a teacher, a shepherd of the flock, a guide and an instructor, should show that his perverse heart has been changed by a knowledge of the truth as it is in Jesus. By his kindness and tenderness he is to show what the truth can do for one who will practice it. As precious jewels, words of sympathy are to fall from his lips, strengthening and encouraging and blessing the needy. Those whose hearts are filled with the love of Christ will express this love in word and action.

God is in earnest with us. Only those who are converted will enter into the kingdom of heaven. What would we think of Christ

manifesting no warmth of love, no disposition to help those in need? Yet thus do many who claim to be His followers. They are cold and unsympathetic. They make no efforts to help those with whom they come in contact. They show that they are not transformed in character. Their words show that they are not converted. They have none of Christ's tenderness. Their unamiable traits of character, their lack of sympathy, show that they have lost their first love.

[350] They need to repent and be converted, for Christ is greatly dishonored by their selfishness. The Saviour does not abide in their hearts, or they would be touched with the feelings of others' infirmities. They are self-centered, harsh, unaccommodating. They choose to represent the spirit that dwells in the children of disobedience.

If when Christ comes the second time, they are as they are now—harsh in words, coarse in spirit, destitute of Christian love—their candlestick will be removed out of its place. They will be unready to meet their Lord. Oh, that they would feel the necessity of putting on the Lord Jesus! Oh, that they would seek to understand what is due from man to God!

I tell you in the name of Jesus of Nazareth, that there must be an individual reformation. Unless men reveal Christlikeness in all their dealings with their fellow men, unless they obey the law of heaven in every particular, they will never enter the city of God. There is no excuse for anyone to fail. Christ's character is before all, for study and imitation.

When, like Christ, men manifest good will toward men, the truth will sanctify the soul. But preaching the truth while the practice is corrupt makes the truth of none effect. God is dishonored by those who honor Him in theory only.

If one does a piece of work which is not wholly perfect, shall his brethren pull it to pieces, speaking of it scathingly and contemptuously? The one who has made mistakes may be doing his very best. Did Christ treat the work of His disciples thus? If He should treat erring human beings as their shortcomings deserve, what would become of them? Well may every mortal say, "Let me fall into the hands of the living God, rather than into the hands of men." God is too wise to err, and too good to do us harm.

[351] There are those who are driven away from Christ by the harshness of professing Christians. They might have done a good work in

saving souls, but they have been stung to death by the inconsistency of those claiming to follow Christ, those who are Christians in name only. These weave into the web of life unsightly threads of selfishness, but their eyes are not anointed with the heavenly eyesalve, therefore they assert that the pattern is correct. But the threads of selfishness are there.

To some it appears degrading to wear Christ's yoke of submission and obedience. Many prefer to wear the yokes which they have manufactured for themselves. They choose the way that seems right in their own eyes. Their actions testify that they have not an experimental knowledge of God.

Those who are connected with God's service should be sanctified, soul, body, and spirit, else they will mar God's work and put Christ to open shame. What does God's Word mean when it declares that Christ will present to Himself a church without spot or wrinkle or any such thing? It means that God's people can and must reach the standard of Christian perfection. But in order to do this they must learn of Christ His meekness and lowliness. "This is life eternal," the Saviour said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

Study the instruction given in the first chapter of First Peter. It points out to us the source of our strength. By the sacrifice of Christ every provision has been made for believers to receive all things that pertain to life and godliness. God calls upon us to reach the highest standard of glory and virtue. The perfection of Christ's character makes it possible for us to gain perfection.

He who desires to rise to true greatness must walk humbly before God, not with a forced humility, but with a genuine sense of his own inefficiency and of God's greatness. He is to strive earnestly to make the soul temple a place where God delights to dwell. [352]

He whose heart God touches is filled with a great love for those who have never heard the truth. Their condition impresses him with a sense of personal woe. Taking his life in his hand, he hurries away, a God-sent, God-inspired messenger, to do a work in which angels can cooperate.—[Manuscript 73, 1901](#).

Washington, D.C.,

April 11, 1985.

Entire Ms.

MR No. 1134—In the Mountains of Colorado

(Written in the Colorado mountains, diary entry for September 28, 1873.)

Brother Glover left the camp today to go for supplies. We are getting short of provisions. We got him the best we could for his meals on the way. He was to send Mr. Walling immediately and to get our mail. A young man from Nova Scotia had come in from hunting. He had a quarter of deer. He had traveled 20 miles with this deer upon his back. The remainder of the deer he had left hung up in the woods. He saw six elk but did not try to shoot them as he knew he could not carry them out. He gave us a small piece of the meat, which we made into broth. Willie shot a duck which came in a time of need, for our supplies were rapidly diminishing.—[Manuscript 11, 1873](#).

Ellen G. White Estate

Washington, D.C.,

April 11, 1985.

**MR No. 1135—E.G. White Material Cited in Papers
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