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Ellen G. White

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Overview

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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.

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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trustees and their successors became increasingly aware of the potential usefulness to the church of this gold mine of unpublished materials.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.

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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. 1236—Testimony Concerning the Views of Prophecy Held by John Bell—Part I

(Written November 8, 1896, at Cooranbong, N.S.W.)

I have not been able to sleep since half past one o'clock. I was bearing to Brother John Bell a message which the Lord had given me for him. The peculiar views he holds are a mixture of truth and error. If he had passed through the experience of God's people as He has led them for the last forty years, he would be better prepared to make the correct application of Scripture.

The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down and replaced with theories that would bring confusion rather than genuine light. I have been cited to the very erroneous theories that have been presented over and over again. Those who advocated these theories presented Scripture quotations, but they misapplied and misinterpreted them. The theories supposed to be correct were incorrect, and yet many thought them the very theories to be brought before the people. The prophecies of Daniel and John are to be diligently studied.

There are those now living who in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment in their order. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history. The scenes connected with the working of the man of sin are the last features revealed in this earth's history. The people now have a special message to give to the world, the third angel's message. Those who, in their experience, have passed over the ground and acted a part in the proclamation of the first, second, and third angel's messages, are not so liable to be

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led into false paths as are those who have not had an experimental knowledge of the people of God.

God's people are to warn the world to prepare for the second appearing of our Lord and Saviour Jesus Christ, who is coming with power and great glory, when the cry of peace and safety is being sounded from every part of the Christian world, and the sleeping church and the world will be asking in scorn, "Where is the promise of His coming? ... All things continue as they were from the beginning."

Christ was taken up into heaven in a cloud composed of living angels. The angels declared to the men of Galilee, "Why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." This is the great event to be contemplated and talked of. The declaration of the angels was that He should come in the same manner as He went up into heaven.

And the second appearing of our Lord and Saviour Jesus Christ is to be kept fresh before the minds of the people. Let all understand this. Jesus is coming again. The same Jesus that ascended into heaven, escorted by the heavenly host, is coming again. The same Jesus who has been our Advocate, our friend at court, pleading the cases of all who accept Him as their Saviour, will come the second time to be admired in all them that believe.

[3] There have been one and another who in studying their Bibles thought they discovered great light, and new theories, but these have not been correct. The Scripture is all true, but by misapplying the Scripture men arrive at wrong conclusions. We are engaged in a mighty conflict, and it will become more close and determined as we near the final struggle. We have a sleepless adversary, and he is constantly at work upon human minds that have not had a personal experience in the teachings of the people of God for the past fifty years. Some will take the truth applicable to their time, and place it in the future. Events in the train of prophecy that had their fulfillment away in the past are made future, and thus by these theories the faith of some is undermined.

From the light that the Lord has been pleased to give me, you are in danger of doing the same work, presenting before others truths which have had their place and done their specific work for the time,

in the history of the faith of the people of God. You recognize these facts in Bible history as true, but apply them to the future. They have their force still in their proper place, in the chain of events that have made us as a people what we are today, and as such they are to be presented to those who are in the darkness of error.

The true workers of Jesus Christ are to cooperate with their brethren who have had an experience in the work from the very rise of the third angel's message. These followed on step by step, receiving light and truth as they advanced, bearing one test after another, lifting the cross that lay directly in their pathway, and pressing on to know the Lord, whose goings forth are prepared as the morning. You and other of our brethren must accept the truth as God has given it to His students of prophecy, as they have been led by genuine, living experience, advancing point by point, tested, proved, and tried, until the truth is to them a reality. From their voices and pens the truth in bright, warm rays has gone to all parts of the world, and that which was to them testing truth, as brought by the Lord's delegated messengers, is testing truth to all to whom this message is proclaimed.

The burden of the warning now to come to the people of God, nigh and afar off, is the third angel's message. And those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-day Adventists what they are today.

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The truths that have been unfolding in their order, as we have advanced along the line of prophecy revealed in the Word of God, are truth, sacred, eternal truth today. Those who passed over the ground step by step in the past history of our experience, seeing the chain of truth in the prophecies, were prepared to accept and obey every ray of light. They were praying, fasting, searching, digging for the truth as for hidden treasures, and the Holy Spirit, we know, was teaching and guiding us. Many theories were advanced, bearing a semblance of truth, but so mingled with misinterpreted and misapplied scriptures that they led to dangerous errors. Very well do we know how every point of truth was established, and the seal set upon it by the Holy Spirit of God. And all the time voices were heard, "Here is the truth," "I have the truth; follow me." But

the warnings came, “Go not ye after them. I have not sent them, but they ran.” (See [Jeremiah 23:21](#).)

The leadings of the Lord were marked, and most wonderful were His revelations of what is truth. Point after point was established by the Lord God of heaven. That which was truth then, is truth today. But the voices do not cease to be heard—“This is truth. I have new light.” But these new lights in prophetic lines are manifest in misapplying the Word and setting the people of God adrift without an anchor to hold them. If the student of the Word would take the truths which God has revealed in the leadings of His people, and appropriate these truths, digest them, and bring them into their practical life, they would then be living channels of light. But those who have set themselves to study out new theories, have a mixture of truth and error combined, and after trying to make these things prominent, have demonstrated that they have not kindled their taper from the divine altar, and it has gone out in darkness.

According to the light God has given me, you are on the same track. That which appears to you to be a chain of truth is, in some lines, misplacing the prophecies and counterworking that which God has revealed as truth. The third angel’s message is our burden to the people. It is the gospel of peace and righteousness and truth. Here is our work, to stand firmly to proclaim this. We need now to have every piece of the armor on.—[Manuscript 31, 1896](#).

Ellen G. White Estate

Washington, D. C.,

April 6, 1987.

Entire manuscript.

MR No. 1237—Testimony Concerning the Views of [6] Prophecy Held by John Bell—Part II

(Written November 8, 1896, at Cooranbong, N.S.W.)

The proclamation of the first, second, and third angels' messages has been located by the Word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old. The Old Testament is the gospel in figures and symbols. The New Testament is the substance. One is as essential as the other. The Old Testament presents lessons from the lips of Christ, and these lessons have not lost their force in any particular.

The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be.

The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased" [Daniel 12:4]. When the book was opened, the proclamation was made, "Time shall be no longer." [See Revelation 10:6.] The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days. [7]

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters” [[Revelation 14:6, 7](#)].

This message, if heeded, will call the attention of every nation and kindred and tongue and people to a close examination of the Word, and to the true light in regard to the power that has changed the Seventh-day Sabbath to a spurious sabbath. The only true God has been forsaken, His law has been discarded, His sacred Sabbath institution has been trampled in the dust by the man of sin. The fourth commandment, so plain and explicit, has been ignored. The Sabbath memorial, declaring who the living God is, the Creator of the heavens and the earth, has been torn down, and a spurious sabbath has been given to the world in its place. Thus a breach has been made in the law of God. A false sabbath could not be a true standard.

In the first angel’s message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but there is to be an increase of knowledge on this subject.

[8] The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” [Genesis 3:15](#)]. Here was the first promise of a Saviour who would stand on the field of battle to contest the power of Satan and prevail against him. Christ came to our world to represent the character of God as it is represented in His holy law; for His law is a transcript of His character. Christ was both the law and the gospel. The angel that proclaims the everlasting gospel proclaims the law of God; for the gospel of salvation brings men to obedience of the law, whereby their characters are formed after the divine similitude.

In the fifty-eighth chapter of Isaiah, the work of those who worship God, the Maker of the heavens and the earth, is specified: “They

that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations” [Isaiah 58:12]. God’s memorial, His Seventh-day Sabbath, will be uplifted. “Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath [no longer trample it under your feet], from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, ... I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it” [Isaiah 58:12-14].

The history of the church and the world, the loyal and the disloyal, is here plainly revealed. The loyal under the proclamation of the third angel’s message have turned their feet into the way of God’s commandments, to respect, to honor, and glorify Him who created the heavens and the earth. The opposing forces have dishonored God by making a breach in His law, and when light from His Word has called attention to His holy commandments, revealing the breach made in the law by the papal authority, then, to get rid of conviction, men have tried to destroy the whole law. But could they destroy it? No; for all who will search the Scriptures for themselves will see that the law of God stands immutable, eternal, and His memorial, the Sabbath, will endure through eternal ages, pointing to the only true God in distinction from all false gods. [9]

Satan has been persevering and untiring in his efforts to prosecute the work he began in heaven, to change the law of God. He has succeeded in making the world believe the theory he presented in heaven before his fall, that the law of God was faulty and needed revising. A large part of the professed Christian church, by their attitude, if not by their words, show that they have accepted the same error. But if in one jot or tittle the law of God has been changed, Satan has gained on earth that which he could not gain in heaven. He has prepared his delusive snare, hoping to take captive the church and the world. But not all will be taken in the snare. A line of distinction is being drawn between the children of obedience and the children of disobedience, the loyal and true and the disloyal and untrue. Two great parties are developed, the worshipers of the beast and his image, and the worshipers of the true and living God.

The message of [Revelation 14](#), proclaiming that the hour of God's judgment is come, is given in the time of the end; and the angel of [Revelation 10](#) is represented as having one foot on the sea and one foot on the land, showing that the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world.

[10] “And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by Him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer” [[Revelation 10:5, 6](#)]. This message announces the end of the prophetic periods. The disappointment of those who expected to see our Lord in 1844 was indeed bitter to those who had so ardently looked for His appearing. It was in the Lord's order that this disappointment should come, and that hearts should be revealed.

Not one cloud has fallen upon the church that God has not prepared for; not one opposing force has risen to counterwork the work of God but He has foreseen. All has taken place as He has predicted through His prophets. He has not left His church in darkness, forsaken, but has traced in prophetic declarations what would occur, and through His providence, acting in its appointed place in the world's history, He has brought about that which His Holy Spirit inspired the prophets to foretell. All His purposes will be fulfilled and established. His law is linked with His throne, and satanic agencies combined with human agencies cannot destroy it. Truth is inspired and guarded by God; it will live, and will succeed, although it may appear at times to be overshadowed. The gospel of Christ is the law exemplified in character. The deceptions practiced against it, every device for vindicating falsehood, every error forged by satanic agencies, will eventually be eternally broken, and the triumph of truth will be like the appearing of the sun at noonday. The Sun of Righteousness shall shine forth with healing in His wings, and the whole earth shall be filled with His glory.

All that God has in prophetic history specified to be fulfilled in the past has been, and all that is yet to come in its order will be. Daniel, God's prophet, stands in his place. John stands in his place.

~~In the Revelation the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of the great and solemn events which we must know as we stand on the very threshold of their fulfillment.~~

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In history and prophecy the Word of God portrays the long, continued conflict between truth and error. That conflict is yet in progress. Those things which have been, will be repeated. Old controversies will be revived, and new theories will be continually arising. But God's people, who in their belief and fulfillment of prophecy have acted a part in the proclamation of the first, second, and third angels' messages, know where they stand. They have an experience that is more precious than fine gold. They are to stand firm as a rock, holding the beginning of their confidence steadfast unto the end.

A transforming power attended the proclamation of the first and second angels' messages, as it attends the message of the third angel. Lasting convictions were made upon human minds. The power of the Holy Spirit was manifested. There was diligent study of the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truth as for hidden treasures. The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction.

This expresses something of the exercises we were passing through: "Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips. That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" [[Proverbs 22:17-21](#)].

After the great Disappointment there were few who set themselves to seek the Word with all their heart. But some souls would not settle down in discouragement and deny that the Lord had led them. To these the truth was opened point by point, and entwined with their most hallowed recollections and sympathies. The searchers after truth felt that the identification of Christ with their nature and

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interest was complete. Truth was made to shine forth, beautiful in its simplicity, dignified with a power and invested with an assurance unknown before the Disappointment. We could then proclaim the message in unity.

But among those who had not held fast their faith and experience, there was great confusion. Every conceivable opinion was presented as the message of truth; but the Lord's voice was, "Believe them not; for I have not sent them."

We walked carefully with God. The message was to be given to the world, and we knew that this present light was the special gift of God. The impartation of this gift was the prerogative of God. His disappointed ones, who were still seeking after truth, were led step by step to communicate to the world that which had been communicated to them. The prophetic declarations were to be repeated, and the truth essential for salvation was to be made known. The work moved hard at first. Often the hearers rejected the message as unintelligible, and the conflict began in decided earnest, especially upon the Sabbath question. But the Lord manifested His presence. At times the veil which concealed His glory from our eyes was drawn aside. We beheld Him in the high and holy place.

The Lord will not lead minds now to set aside the truth that the Holy Spirit has moved upon His servants in the past to proclaim.

[13] Many will honestly search the Word for light as those in the past have searched it; and they see light in the Word. But they did not pass over the ground in their experience, when these messages of warning were first proclaimed. Not having had this experience, some do not appreciate the value of the truths that have been to us as waymarks, and that have made us as a peculiar people what we are. They do not make a right application of the Scriptures, and thus they frame theories that are not correct. It is true that they quote an abundance of Scripture, and teach much that is true; but truth is so mixed with error as to lead to wrong conclusions. Yet because they can weave Scripture into their theories, they think they have a straight chain of truth. Many who did not have an experience in the rise of the messages, accept these erroneous theories, and are led into false paths, backward instead of forward. This is the enemy's design.

~~—Satan is working that the history of the Jewish nation may be~~ repeated in the experience of those who claim to believe present truth. The Jews had the Old Testament Scriptures, and supposed themselves conversant with them. But they made a woeful mistake. The prophecies that refer to the glorious second appearing of Christ in the clouds of heaven they regarded as referring to His first coming. Because He did not come according to their expectations, they turned away from Him. Satan knew just how to take these men in his net, and deceive and destroy them.

Sacred, eternal truths had been given them in trust for the world. The treasures of the law and the gospel, united as closely as the Father is united with the Son, were to be presented to all the world. The prophet declares, “For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God” [Isaiah 62:1-3].

[14]

This is that which the Lord had spoken concerning Jerusalem. But when Jesus came to our world just as prophecy had declared He would come, His divinity clothed with humanity, with majesty and lowliness combined, His mission was misunderstood. The delusive hope for a temporal prince led to misapplication of Scripture.

Jesus came as an infant of days, of poor parentage. But there were some who were willing to receive the heavenly Guest. For these the angel messengers veiled their glory, and the heavenly chorus rang over the hills of Bethlehem with hosannas to the newborn King. The humble shepherds believed Him, received Him, and worshiped Him. But the very ones who ought to have been the first to welcome Jesus did not discern Him. He was not the one their ambitious hopes desired. The false path they had entered, they continued to follow to the end. They became unteachable, self-righteous, and self-sufficient, fancying they possessed true light and that they were the only safe instructors of the people.

The very same Satan is at work to undermine the faith of the people of God at this time. There are persons ready to catch up every new idea. The prophecies of Daniel and the Revelation are

[15] misinterpreted. These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work are to take the Word of God and believe on “their word” who have been led by the Lord in the proclamation of the first, second, and third angels’ messages. These messages, received and acted upon, are doing their work to prepare a people to stand in the great day of God. If we search the Scriptures to confirm the truth God has given His servants for the world, we shall be found proclaiming the first, second, and third angels’ messages.

It is true that there are prophecies yet to be fulfilled. But very erroneous work has been done again and again, and will continue to be done by those who seek to find new light in the prophecies, and who begin by turning away from the light that God has already given. The messages of [Revelation 14](#) are those by which the world is to be tested; they are the everlasting gospel, and are to be sounded everywhere. But the Lord does not lay upon those who have not had an experience in His work the burden of making a new exposition of those prophecies which He has, by His Holy Spirit, moved upon His chosen servants to explain.

According to the light God has given me, this is the work which you, Brother John Bell, have been attempting to do. Your views have found favor with some; but it is because these persons have not discernment to see the true bearing of the arguments you present. They have had but a limited experience in the work of God for this time, and they do not see where your views would lead them, and you do not see yourself where they would lead. They are ready to assent to your statements; they see nothing in them but that which is correct. But they are misled because you have woven together much Scripture in constructing your theory. Your arguments appear conclusive to them.

Not so, however, with those who have an experimental knowledge of the truth that applies in the last period of this earth’s history. While they see that you hold some precious truth, they see also that you have misapplied Scripture, placing it in a framework of error where it does not belong, and making it give force to what which is not present truth. Because some accept that which you have written,

~~do not become elated. It is most trying to your brethren who have~~ confidence in you as a Christian and who love you as such, to state to you that the network of argument, which you have thought of so great consequence is not the theory of truth that God has given His people to proclaim for this time.

[16]

The light God has given me is that the Scriptures you have woven together you yourself do not fully understand. If you did, you would discern that your theories tear up the very foundation of our faith.

My brother, I have had many testimonies to correct those who have started out in the same way you are now traveling. These persons seemed sure that they were led by God, and they have come with their different theories to ministers who were preaching the truth. I said to these ministers, "The Lord is not in this; be not deceived, neither take the responsibility of deceiving others." At camp meetings I have had to speak plainly in regard to those who were thus leading away from right paths. With pen and voice I have borne the message, "Go not ye after them."

The hardest task I ever had to do in this line was in dealing with one who, I knew, wanted to follow the Lord. For some time he had thought he was obtaining new light. He was very ill, and must soon die. And oh, how my heart hoped he would not make it necessary for me to tell him just what he was doing. Those to whom he presented his views listened to him eagerly, and some thought him inspired. He had a chart made, and reasoned from the Scriptures to show that the Lord would come at a certain date, in 1894, I think. To many his reasoning seemed to be without a flaw. They told of his powerful exhortations in his sickroom. Most wonderful views passed before him. But what was the source of his inspiration? It was the morphine given him to relieve his pain.

At our camp meeting at Lansing, Michigan, just before I came to Australia, I had to speak plainly in regard to this new light. I told the people that the words they had heard were not the truth of inspiration. The wonderful light, which presented such a show of truth, was the result of a misapplication of Scripture. The Lord's work would not close up in 1894. The word of the Lord to me was, "This is not truth, but will lead into strange paths, and some will become confused over this representation, and will give up the faith."

[17]

Other persons have written to me of most flattering views which had been presented to them, and some have had them put in print. A new life has seemed to stir them; they are full of zeal. But the word comes to me as it has come to me in regard to the theories you hold: "Believe them not." You have a mixture of truth and error, so combined that you think it all genuine. Here is where the Jews stumbled. They wove a fabric that appeared to them a beautiful thing, but it led them to refuse the light Christ brought to them. They thought they had great light, and in that light they walked, and rejected the pure, true light which Christ had come to give. Intensity is taking possession of minds, urging them into different ventures, which lead them they know not where.

No one has a true message fixing the time when Christ is to come or not to come. Be assured that God gives no one authority to say that Christ delays His coming five years, ten years, or twenty years. "Be ye also ready: for in such an hour as ye think not the Son of man cometh" [[Matthew 24:44](#)]. This is our message, the very message that the three angels flying in the midst of heaven are proclaiming. The work to be done now is that of sounding this last message of mercy to a fallen world. A new life is coming from heaven and taking possession of all God's people. But divisions will come in the church. Two parties will be developed. The wheat and tares grow up together for the harvest.

[18] The work will grow deeper and become more earnest to the very close of time. And all who are laborers together with God will contend most earnestly for the faith once delivered to the saints. They will not be turned from the present message, which is already lightening the earth with its glory. Nothing is worth contending for but the glory of God. The only rock that will stand is the Rock of Ages. The truth as it is in Jesus is the refuge in these days of error.

God has warned His people of the perils before them. John beholds the things which will be in the last days, and he sees a people working counter to God. Read [Revelation 12:17; 14:10-13](#), and chapters 17 and 13. John sees the company who have been deceived. He says, "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth

and of the whole world, to gather them to the battle of that great day of God Almighty. 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 16:13-15].

From those who have rejected truth, the light of God has departed. They did not heed the message of the True Witness, “I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see” [Revelation 3:18]. But that message will do its work, and a people will be prepared to stand without fault before God.

John beheld this company, and he says, “Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints” [Revelation 19:7, 8].

[19]

Prophecy has been fulfilling, line upon line. The more firmly we stand under the banner of the third angel’s message, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel. The more fully we accept the light presented by the Holy Spirit through the consecrated servants of God, the deeper and surer, even as the eternal throne, will appear the truths of ancient prophecy; we shall be assured that men of God spake as they were moved upon by the Holy Ghost. Men must themselves be under the influence of the Holy Spirit in order to understand the Spirit’s utterances through the prophets. These messages were given, not for those that uttered the prophecies, but for us who are living amid the scenes of their fulfillment.

I would not feel that I could present these things, if the Lord had not given me this work to do. There are others besides yourself, and more than one or two, who like you think they have new light, and are all ready to present it to the people. But it would be pleasing to God for them to accept the light already given and walk in it, and base their faith upon the Scriptures, which sustain the positions held by the people of God for many years. The everlasting gospel is to be proclaimed by human agents. We are to sound the messages of the angels which are represented as flying in the midst of heaven,

with the last warning to a fallen world. If we are not called upon to prophesy, we are called to believe the prophecies, and to cooperate with God in giving light to other minds. This we are trying to do.

You can help us, my brother, in many ways. But I am commissioned of the Lord to say to you that you are not to be self-centered.

[20] Take heed how you hear, how you understand, and how you appropriate the Word of God. The Lord will bless you in drawing in even lines with your brethren. Those whom He has sent forth to proclaim the third angel's message have been working in unison with the heavenly intelligences. The Lord does not lay upon you a burden to proclaim a message that will bring discord into the ranks of believers. I repeat, He is not leading anyone by His Holy Spirit to frame a theory that will unsettle faith in the solemn messages He has given His people to bear to our world.

I advise you not to regard your writings as precious truth. It would not be advisable for you to immortalize by putting in print that which has cost you so much anxiety. It is not the Lord's will that this matter should be brought before His people, for it will work to hinder the very message of truth they are to believe and practice in these last days of peril.

The Lord Jesus said to His disciples when He was with them, "I have many things to say unto you, but ye cannot bear them now." He could have made disclosures which would have absorbed the attention of the disciples and caused them to lose sight of His former instruction that He wished to be the subject of their most earnest thought. But He withheld those things which they would have been amazed to hear, and which would have afforded them opportunity to cavil, to create misunderstanding and disaffection. He would give no occasion for persons of little faith and piety to mystify and misrepresent the truth, and thus create factions.

[21] Jesus could have presented mysteries which would have given subject for thought and investigation for generations, even to the close of time. Himself the source of all true science, He could have led men to the investigation of mysteries, and age after age their minds would have been so thoroughly absorbed that they would have felt no desire to eat the flesh and drink the blood of the Son of God.

Jesus well knew that Satan is constantly working to excite curiosity, and busy men with conjecture. Thus he seeks to eclipse the

grand and momentous truth which Christ wished to be ever prominent before their minds. “For this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.”

There is a lesson for us in those words of Christ spoken after the feeding of the five thousand. He said, “Gather up the fragments, that nothing be lost.” These words meant more than that the disciples should gather the broken pieces of bread into baskets. Jesus meant that they should mark His words, should study the Scriptures, and treasure every ray of light. Instead of searching for a knowledge of something that God had not revealed, they were carefully to gather up what He had given them.

Satan had tried to eclipse from human minds the knowledge of God, and to eradicate from their hearts the attributes of God. Man was seeking out many inventions, which he supposed that he himself had originated, and he thought himself wiser than God. That which God had revealed was misconstrued, misapplied, and mingled with satanic delusions. Satan will quote Scripture in order to deceive. He tried to deceive Christ in this way. So he still tries to deceive men. He will lead them to misconstrue the Scriptures, and make them testify to falsehood.

Christ came to adjust truths that had been misplaced and made to serve the cause of error. He recalled them, repeated them, placed them in their proper position in the framework of truth, and bade them stand fast forever. Thus it was with the law of God, with the Sabbath, and with the marriage institution. We are to study His example. Satan seeks to obliterate everything that would keep the true God in remembrance; but the followers of Christ are to treasure up what God has revealed. No truth of His Word, opened to them by His Spirit, is to be set aside.

[22]

Theories will be continually agitated to divert the mind, to unsettle the faith. Those who have had the actual experience in the unfolding of the prophecies, have been made what they are today, Seventh-day Adventists, by these prophecies. They are to stand with their loins girt about with truth, and with the whole armor on. Those who have not had this experience are privileged to hold the message of truth with the same confidence. The light that God has been pleased to give His people will not weaken their confidence in the

path in which He has led them in the past, but will strengthen them to hold fast the faith. We must hold the beginning of our confidence firm unto the end.

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus” ([Revelation 14:12](#)). Here we stand, under the third angel’s message. “And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities” [[Revelation 18:1-5](#)].

[23] Thus the substance of the second angel’s message is again given to the world by that other angel who lightens the earth with his glory. These messages all blend in one, to come before the people in the closing days of this earth’s history. All the world will be tested, and all that have been in the darkness of error in regard to the Sabbath of the fourth commandment will understand the last message of mercy that is to be given to men.

Our work is to proclaim the commandments of God and the testimony of Jesus Christ. “Prepare to meet thy God” [[Amos 4:12](#)], is the warning given to the world. It is a warning to us individually. We are called upon to lay aside every weight, and the sin which doth so easily beset us. There is a work for you, my brother, to do, to yoke up with Christ. Make sure that your building is on the rock. Do not risk eternity on a probability. You may not live to participate in the perilous scenes on which we are now entering. The life of no one of us is assured for any given time. Should you not watch every moment? Should you not closely examine your own self, and inquire, What will eternity be to me?

The great burden of every soul should be, Is my heart renewed? Is my soul transformed? Are my sins pardoned through faith in Christ?

Have I been born again? Am I complying with the invitation, “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light” [[Matthew 11:28](#)]. Do you count all things but loss for the excellency of the knowledge of Christ Jesus? And do you feel it your duty to believe every word that proceeds out of the mouth of God?—[Manuscript 32, 1896](#).

Ellen G. White Estate

Washington, D. C.,

April 6, 1987.

Entire Manuscript.

[24] **MR No. 1238—Comments on the Incarnation of Christ**

[In releasing this requested compilation the White Estate recognizes that it is incomplete and that other researchers might select a different group of statements. It also recognizes that the reader would be benefited by having more context for some of the statements. Although it is White Estate policy to release entire documents wherever feasible, in this instance the enormous number of pages involved make it impractical. If there is special interest in any of the statements, the Estate will be glad to release additional context.]

Comments on the Incarnation of Christ

The Son of God, who is the express image of the Father's person, became man's Advocate and Redeemer. He humbled Himself in taking the nature of man in his fallen condition, but he did not take the taint of sin.—[Manuscript 93, 1893, 3.](#)

He [Christ] came to bring moral power to man that he might overcome every sin, that he might become conqueror through Christ.—[Manuscript 43a, 1894, p. 11.](#)

Christ stooped to take man's nature that He might reveal God's sentiments toward the fallen race. Divinity and humanity combined were brought within the reach of all, that fallen man might reveal the image of God. Christ assumed our nature to counterwork Satan's false principles.—[Manuscript 43, 1897, 2, 3.](#)

By overcoming in man's behalf, He [Christ] was placing fallen man on vantage ground with God. In His human nature Jesus gave evidence that in every temptation wherewith Satan shall assail fallen man, there is help for him in God, if he will take hold of His strength, and through obedience make peace with Him. Jesus stood forth in human nature a conqueror in behalf of the fallen race.—[Manuscript 49, 1897, 9.](#)

As the world's Redeemer He [Christ] understands all the experiences that humanity must pass through.—[Manuscript 128, 1897, 11](#).

In itself the act of consenting to be a man would be no act of humiliation were it not for the fact of Christ's exalted preexistence, and the fallen condition of man. But when we open our understanding to realize that in taking humanity upon Him, Christ laid aside His royal robe, His kingly crown, His high command, and clothed His divinity with humanity, that He might meet man where he was, and bring to the human family moral power to become the sons and daughters of God, [we begin to understand the magnitude of the Incarnation].—[Manuscript 67, 1898, 4, 5](#). [25]

He [Christ] had clothed His divinity with humanity, and in every period of His life, through infancy, childhood, youth, and manhood, He had suffered every phase of trial and temptation with which humanity is beset.—[Manuscript 35, 1895, 1](#).

When Jesus would uplift men to become members of the heavenly family, He humbled Himself to become a member of the earthly family, and by partaking of our nature He became the Son of man, the Son of Adam, and a Brother to every son and daughter of our fallen race.—[Manuscript 58, 1896, 4](#).

What a sight was this for heaven to look upon. Christ, who knew not the least moral taint or defilement of sin, took our nature in its deteriorated condition....

By taking upon Himself man's nature in its fallen condition Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses of the flesh with which humanity is encompassed, "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses" [[Matthew 8:17](#)]. He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He was without a spot. [26]

There should not be the faintest misgiving in regard to the perfect freedom from sinfulness in the human nature of Christ.—[Manuscript 143, 1897, 1, 3](#).

The heavenly universe were amazed at such patience, such inexpressible love. To save fallen humanity, the Son of God took humanity upon Him, laying aside His kingly crown and royal robe.

He became poor, that we through His poverty might be made rich. One with God, He alone was capable of accomplishing this work, and He consented to an actual union with man. In His sinlessness, He could bear every transgression.

This love was manifested, but it cannot be comprehended by mortal man. It is a mystery too deep for the human mind to fathom. Christ did in reality unite the offending nature of man with His own sinless nature, because by this act of condescension, He would be enabled to pour out His blood in behalf of the fallen race.—[Manuscript 166, 1898, 9, 10.](#)

The Lord Jesus Christ left His riches and His splendor in the heavenly courts and took humanity upon Himself that He might cooperate with humanity in the work of uplifting them.—[Manuscript 177, 1898, 4.](#)

Christ clothed His divinity with humanity that He might associate with the fallen race, and through His own merits might elevate man to be a partaker of the divine nature.... Man can accomplish nothing without God, but God has chosen that His only begotten Son should come in the form of humanity to stand at the head of the fallen race.—[Manuscript 193, 1898, 1, 2.](#)

[27] He [God] could not make man a partaker of the divine nature until His only begotten Son, One equal with Himself, should stoop to human nature, and reach man where he was.—[Manuscript 23, 1899, 5.](#)

He, the Majesty of heaven, disrobed Himself of His glory, and clothed His divinity with humanity, that He might pass through what humanity must pass through.—[Manuscript 147, 1899, p. 5.](#)

He [Christ] might have cut Himself loose from fallen beings. He might have treated them as sinners deserve to be treated. But instead, He came still nearer to them.—[Manuscript 165, 1899, 3.](#)

In all the afflictions of humanity He [Jesus] was afflicted. [Manuscript 21, 1900, 6.](#)

Christ became one with the human family. He spoke in the language of men. He bore with them their trials and their poverty. He ate with them at their tables, and shared their toils. Thus He assured them of His complete identification with humanity.—[Manuscript 53, 1900, 1.](#)

The fallen nature of man is like the vine's tendrils grasping the stubble and rubbish. But Christ is represented as coming down from heaven and taking the nature of man, thus making it possible for the human arm of Christ to encircle fallen man, while with His divine arm He reaches to the very throne of God so that He can place man on vantage ground with God.—[Manuscript 88, 1900, 3](#).

All the human family of God which Christ has taken into close relationship to His own humanity are subjects which He has redeemed by giving His life a substitute for them, that the human family shall have a second probation.—[Manuscript 89, 1900, 10](#).

[28]

We are compassed with the infirmities of humanity. So also was Christ. That He might by His own example condemn sin in the flesh, He took upon Himself the likeness of sinful flesh.—[Manuscript 125, 1901, 14](#).

The Son of God took human nature upon Him, and came to this earth to stand at the head of the fallen race. He dwelt on this earth a man among men.—[Manuscript 11, 1902, 6](#).

He took the nature of man, with all its possibilities. We have nothing to endure that He has not endured.... Adam had the advantage over Christ, in that when he was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of degradation.—[Manuscript 113, 1902, 1, 2](#) (See [The Desire of Ages, 117](#)).

He [Christ] laid aside His royal robe and kingly crown and clothed His divinity with humanity, that He might stand among the human family as one of them.—[Manuscript 115, 1902, 8](#).

[29]

The Saviour came to the world in lowliness, and lived as a man among men. On all points except sin divinity was to touch humanity.—[Manuscript 9, 1903, 9](#).

The Saviour took upon Himself the infirmities of humanity, and on this earth lived a sinless life that men should have no fear that

because of the weakness of human nature they would not be able to overcome.—[Manuscript 51, 1903, 4](#).

Christ assumed our fallen nature, and was subject to every temptation to which man is subject.—[Manuscript 80, 1903, 12](#).

Christ became one with the human family—bone of our bone and flesh of our flesh.... He pledged Himself to endure all the temptations that man must endure, that He might know how to succor those who are tempted.—[Manuscript 102, 1903, 7](#).

The majesty of heaven stepped down from His royal throne, gave up His authority as Commander in the heavenly courts, laid aside His kingly robe and crown, and clothed His divinity with humanity, that He might take on Himself the weakness of human nature. This He did that He might give men an example of true humility.

[30] Only by living a sinless life while clad in the garb of humanity, could Christ, as man's Substitute and Surety, bear the burden of the sin of a fallen world. He was to suffer, being tempted in all points upon which fallen men are tempted, that by His own experience He might become acquainted with the temptation of humanity, and know how to succor those who are most severely tempted.—[Manuscript 107, 1903, 5](#).

Christ was about to visit our world, and to become incarnate. He says, "A body hast Thou prepared Me." Had He appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity—the invisible glory in the visible human form.

This great purpose had been shadowed forth in types and symbols. The burning bush, in which Christ appeared to Moses, revealed God. The symbol chosen for the representation of the Deity was a lowly shrub that seemingly had no attractions. This enshrined the Infinite. The all-merciful God shrouded His glory in a most humble type, that Moses could look upon it and live. So in the pillar of cloud by day and the pillar of fire by night, God communicated with Israel, revealing to men His will, and imparting to them His grace. God's glory was subdued, and His majesty veiled, that the weak vision of finite men might behold it. So Christ was to come in "the body of

our humiliation,” “in the likeness of men.”—[Manuscript 151, 1903, 3](#).

In order to embrace every human being in the plan of salvation, Christ came not as a prince, escorted by a majestic train of heavenly angels; He came in the likeness of mankind.—[Manuscript 110, 1904, 10](#).

Christ brought men and women power to overcome. He came to this world in human form, to live a man among men. He assumed the liabilities of human nature, to be proved and tried.—[Manuscript 22, 1905, 2, 3](#). [31]

A divine-human Saviour, He [Christ] came to stand at the head of the fallen race, to share in their experience from childhood to manhood.—[Manuscript 54, 1905, 4, 5](#).

He [Christ] took His stand at the head of the fallen race, that men and women might be enabled to stand on vantage ground.—[Manuscript 58, 1905, 3](#).

He [Christ] is our elder Brother, compassed with human infirmities, and in all points tempted like as we are, yet without sin.—[Manuscript 9, 1906, 2](#).

In order to make man a partaker of His nature, He [Christ] took humanity upon Himself, from His earliest years bearing the trials and temptations which the human family must bear. He identified Himself with man's weakness, that man might identify himself with His strength.—[Manuscript 49, 1907, 3](#).

He who was Commander in the heavenly courts laid aside His royal robes, laid off His kingly crown, and came as a little child to our world to experience all the ills that humanity is heir to.—[Manuscript 99, 1908, 7](#).

Christ in the courts of heaven had known that the time would come when the power of Satan must be met and conquered if the human race was ever to be saved from his dominion. And when that time came, the Son of God laid off His kingly crown and royal robe, and, clothing His divinity with humanity, came to the earth to meet the Prince of evil, and to conquer him. In order to become the advocate of men before the Father, He would live His life on earth as every human being must, accepting its adversities and sorrows and temptations. As the Babe of Bethlehem, He would become one with the race, and by a spotless life from the manger to the cross, He [32]

would show that man by a life of repentance and faith in Him might be restored to the favor of God. He would bring to man redeeming grace, forgiveness of sins. If men would return to their loyalty, and no longer transgress the law of God, they would receive pardon.

Christ in the weakness of humanity was to meet the temptations of one possessing the power of the higher nature that God had bestowed on the angelic family. But His humanity was united with divinity, and in this strength He would bear all the temptations that Satan could bring against Him, and yet keep His soul untainted by sin.—[Manuscript 117, 1908, 3, 4.](#)

So great was the interest of God in our world that He gave His only begotten Son to come to the earth as a little child and to live a life like that of every human being, that through Him humanity might reach divinity.—[Manuscript 49, 1909, 4.](#)

Christ came to our world to dispute Satan's sovereignty, to remove from the minds of men the false impressions that they had received of God. He came in human form, that He might come close to the fallen race, and through divine power break the hold that Satan had obtained over them.—[Manuscript 33, 1911, 19.](#)

Ellen G. White Estate

Washington, D. C.,

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MR No. 1239—True “Higher Education”; Appeal to Work the Cities; Wives to Receive Remuneration for Their Gospel Work [33]

(Written October 27, 1909, from Sanitarium, California, to A. G. Daniells.)

I have commenced several letters to you, but other matters that needed attention came in, and your letter was not finished.

I have been instructed to present to our people very definitely the difference between the “higher education” so-called by the world, and that which the Lord regards as the higher education. In the instruction which the Lord gives, there is nothing fraudulent. It is true and safe instruction. Our study of the Word of God will help us to a right understanding of this matter.

The psalmist David wrote: [[Psalm 32:5-11](#), quoted].

Let us study also the 33rd Psalm; it contains precious instruction for those who wish to understand the way of the Lord. In this instruction men are encouraged to proclaim to their fellow men the exalted privilege of expressing the divine image in thought and deed. There is no encouragement for self to manifest itself in large proportions; but encouragement is given that the Lord will impress and refine and purify the heart and mind and life. “Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord: He is our help and our shield. For our heart shall rejoice in Him, because we have trusted in His holy name. Let Thy mercy, O Lord, be upon us, according as we hope in Thee” [[Verses 18-22](#)].

In our individual experience we need to learn the meaning of true sanctification, because we have laid our ways and our will upon God’s altar to be purified and refined and ennobled. This is pure religion. I am instructed to keep constantly before the people of God the divine favor to be obtained by seeking the Lord in faith and [34]

humility of soul. There is a deeper experience for each one of us to gain. If we will seek the Lord in humble confession of our sins, it will be seen by all that we are coming up on a higher platform. Our words and works will be of a character to reflect light. Selfishness will be extinguished, and nobility of soul will shine forth in works of righteousness. Oh, that every soul might look into the gospel mirror, and reflect the divine attributes there revealed!

“Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for Him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass” [[Psalm 37:3-7](#)].

I am instructed to urge these words upon the minds of all who have had the light of present truth. The Lord has appointed angels to be our ministering spirits that the powers of evil shall not destroy us.

These words were spoken to me: “The faith and works of My professed people fall far short of the assurances I have given them.” In these words you may find assurance that the Lord will do for us all that He has promised, if we will do our part to obey all His righteous requirements. It has been presented to me that there must be a cleansing of heart and mind and soul from every evil thing. Unbelief must be put away, and the professing believer must bring into his daily life the principles of the Word of God.

[35] I am instructed to say to the workers in our offices of publication: You may be very zealous for the publication and sale of our books and papers, but this will not make you acceptable in the sight of God if the warnings and strivings of His Spirit are unheeded. It is individual sanctification through the truth that God requires, that His name may be glorified.

Again and again I have repeated the instruction the Lord has given me concerning the opening of new fields, that our large cities might hear the truths of the third angel’s message. Yet with all the urgent calls that have been made our brethren are not yet turning their attention to this work with the determination and earnestness that the importance of the case demands. A great work will be done

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in our cities when more earnest plans are laid for the furtherance of
the cause of present truth in these places.

We would release some of the workers that are now tied up in those places where many interests are centering, that they may go out as missionaries to communicate the truth to others. Not only should the workers in these centers be devoting their energies and means to the sending out of our publications, but they should also feel the importance of spending a portion of their money in supporting the living preacher in the cities where labor wisely expended will be very effective.

The printed page cannot accomplish alone the work that the living minister can do. He can explain the Scriptures to the people, praying with them and appealing to them, and making effective the truths of the Bible. Not merely one or two men are called to do this work, but many men and women who have ability to preach and teach the Word.

As the messengers of God teach the Word, and live themselves by its truths, heavenly angels will set home the Word to minds and hearts. One living discourse to a congregation of hearers may do a work that many publications could not accomplish. The minister’s words, spoken under the Holy Spirit’s guidance, his example in his association with the people, will accomplish a work that our publications of themselves cannot do.

[36]

If necessary, let us limit the number of our periodical publications, and let us send forth men and women to labor in faith and consecration for the giving of this last message of mercy to the world. When it is possible, let the minister and his wife go forth together. The wife can often labor by the side of her husband, accomplishing a noble work. She can visit the homes of the people, and help the women in these families in a way that her husband cannot.

Some will offer themselves for service who are not adapted to this line of work. Direct these to a work that they can do, and encourage them to study the first chapter of Second Peter. Here is a representation of the experiences that will fit men and women to become efficient workers for God.

Select women who will act an earnest part. The Lord will use intelligent women in the work of teaching. And let none feel that these women, who understand the Word and who have ability to

teach, should not receive remuneration for their labors. They should be paid as verily as are their husbands. There is a great work for women to do in the cause of present truth. Through the exercise of womanly tact and a wise use of their knowledge of Bible truth, they can remove difficulties that our brethren cannot meet. We need women workers to labor in connection with their husbands, and should encourage those who wish to engage in this line of missionary work.

[37] Elder Haskell and his wife have united their labors in the California Conference. Conditions here demanded the capabilities of both. Let none question the right of Sister Haskell to receive remuneration for her work. Dr. Kress and his wife are likewise capable of uniting in missionary effort. None would question the right of Sister Kress to receive a salary. Laboring thus, Brother and Sister Kress can accomplish more than if they labored separately.

Study the Scriptures for further light on this point. Women were among Christ's devoted followers in the days of His ministry, and Paul makes mention of certain women who were "helpers together" with him "in the gospel."

The Lord has shown me that there is a work to be done in the cities that is scarcely entered upon. This question of the work in the cities is to become a living question with us. We must not now lay plans for a long, extended work. The message is to be carried quickly. The long delay in carrying out the instruction of the Lord regarding work in the cities has made the work of reaching all classes more difficult. The work must be undertaken at once, and the Lord calls for consecrated laborers who will engage in earnest effort according to the light He has given.

Centers are to be made in many places. Our work is a worldwide one. Let evidences of the Holy Spirit's working upon our hearts be seen in our taking hold of this work in simplicity and in the power of God. Let us follow without delay the instruction of the Lord, to prepare the cities for the coming of Christ.—[Letter 142, 1909](#).

Ellen G. White Estate

Washington, D. C.,

April 6, 1987.

[38] **MR No. 1240—Week of Prayer in San Francisco;
Visit to an SDA Vegetarian Restaurant**

Friday, December 21, [1900], I left St. Helena for San Francisco, where I was to spend the Week of Prayer. I was taken to the home of Dr. Mattner, where I was made every comfortable.

On Sabbath morning I went to the church, intending to speak. I found two stoves in the meeting room, one on either side midway between the door and the pulpit. Fires were burning in each of these. Sabbath school had just been held in the room, and, owing to the imperfect ventilation, the atmosphere was very impure. I felt the effect of this as soon as I entered. My heart began to pain. I could not breathe freely and I knew that exhaustion was coming over me.

I said to Elder Corliss, "I know that I cannot speak this morning." He was greatly disappointed, and asked me if I would venture to speak in the afternoon. I said that I thought I could, and, as nothing had been said before about an afternoon meeting, he put the question to the people. They unanimously decided to have a meeting.

I would have left the church then, but I thought Sara had gone, so I sat down in a chair in the stand. I pressed close behind the organ, fearing that I might fall from my chair and create a sensation. I did not attempt to walk out by myself, for I feared that I could not do it. Presently a hand was laid on my shoulder, and Sara said, "How is it, Mother?" I cannot describe the relief that came to me to know that Sara was there. She helped me into the open air, and immediately I felt better.

[39] I lay down as soon as I could get to my room, and while I rested I asked the Lord to give me strength for the afternoon. He heard my prayer, and helped me to stand before the people, though I was so weak that I had to cling to the pulpit with both hands to steady myself. I asked the people to pray for me, and I would do my best. The Lord was with me, and I had great freedom in speaking from [Revelation 2:1-5](#): [quoted].

—The deep moving of the ^{Restaurant} Spirit of God came upon me, and the people were deeply impressed. After I had finished speaking, Elder Corliss invited all those who desired to give themselves to the Lord to come forward. A large number responded, among them a young man who is a Catholic. Prayer was offered for these precious souls. Several who came forward were in the valley of decision. May the Lord strengthen the good impression made upon their minds, and may they give themselves wholly to the Lord, is my prayer. Oh, how I long to see souls converted, singing a new song, even praise to God's name.

On Sunday afternoon, I spoke to a large and intelligent audience. Many of those present were outsiders. My strength was renewed, and I was able to stand without help before the people. The Lord's blessing rested upon me, and increased strength came to me as I spoke. As on Sabbath, those seeking spiritual help were invited to come forward, and we were glad to see the ready response. I united with Elder Corliss in prayer, and the blessing of the Lord came to me in a special manner. I felt so greatly strengthened that after the meeting I walked to the place where I was staying, a distance of five blocks.

Notice was given that I would speak again on Monday afternoon. We found a large company assembled in the church. I presented, verse by verse, part of the second chapter of Colossians. I have read this chapter many times, but it never seemed so impressive and encouraging as on this occasion. Please read this chapter prayerfully and carefully, and the Lord give you understanding. It is a treasure house of encouragement to the believer.

[40]

I urged all to receive the rich promises of God, which are so full, so abundant, and so assuring. I dwelt upon the folly of turning from Christ to humanity for help. When Jesus is appreciated we shall see the salvation of God; but when we treat the Saviour indifferently, closing the door against the divine Helper, and look to man for guidance, how can we expect to have power? I tried to show my hearers what Christ is to us, and what we may be to Him as His helping hand.

“As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.” This

work has been neglected. If the heart were filled with gratitude, its precious treasure of love and thanksgiving would flow forth to refresh others. Little grievances would not be noticed. Larger difficulties would be met in the spirit of Christ. The heart would go out in prayer to God for patience, perseverance, and forbearance. Then when the enemy came in like a flood, the Spirit of the Lord would lift up a standard for tried, tempted souls.

We are warned, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily."

[41] God says, "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart" [[Jeremiah 29:13](#)]. There is altogether too little courtesy and reverence shown to God. Those who are serving under the blood-stained banner of Prince Emmanuel, who have on their side the heavenly host, should give to the world a bright evidence of the saving power of truth. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately" [[Luke 12:35, 36](#)].

Now, just now, in this day of preparation, may the Lord awaken His people to a true sense of their responsibility. We should have ever-increasing faith and joy in the Lord. Our joy should be proportionate to the greatness of the truth which we claim to believe.

I made an earnest appeal to the people to give to the world a correct representation of the great work before us. I urged them not to mar their faith by accepting errors. We may be complete in Him who is the head of all principalities and powers.

The Lord gave special victory. The countenances of those present expressed their desire to advance in grace and in the knowledge of the truth.

We have every reason to believe that the work carried on in San Francisco by Brother Corliss and his brethren is the work that needs to be done. San Francisco is a center, and must be thoroughly worked. A much more extensive work should be done in this great and wicked city. The message of mercy must be proclaimed in the

highways and hedges. ~~All classes must be invited to the banquet provided by the Lord.~~

On Tuesday Brother Pierson drove us to Strawberry Hill, explaining many things of interest along the way as we wound up the ascending grade. Here there are large parks, to which the people can come from the bustle of the city. This is a blessing which all classes are free to enjoy, the poor as well as the wealthy. Here they can see trees and plants and shrubs from every clime, with roses and lilies and pinks and many other flowers. All are free to enjoy these things, but none are permitted to pick the flowers. Should they do this, the beauty of the scenery would soon be no more.

I could but be thankful that we had visited this place at a time when the park was not filled with men smoking pipes and cigars and cigarettes. As it was, the few men who were there marred the beauty of the place by smoking, testifying to the curse of being under a vile habit. Tobacco is a slow, but sure poison, which destroys the nerve brain power, rendering the user unable to discriminate between good and evil, righteousness and sin. I thought, Oh, how I wish they knew what harm they are doing to themselves by using tobacco, while at the same time they poison the Lord's free atmosphere, so that others are injured.

[42]

From the park we went to our vegetarian restaurant in San Francisco, where we received an invitation to take dinner. Here we found in a narrow building tables set to accommodate as many as possible; but many who desired to come in were obliged to turn away. The plain, simple food placed before the guests was fully in accordance with the sign placed in the only window in the room—Vegetarian Restaurant. There was on the table not a particle of meat, poultry, or anything that has animal life, and yet everything was palatable and acceptable. Our party enjoyed the wholesome, substantial food. The neat appearance of the waitresses, with their dark dresses covered with white aprons, was very pleasant.

We were very much pleased with our visit to this restaurant. We are glad that an effort is being made to provide those who wish to change their diet with food which is wholesome, nourishing, and palatable. The only things that I regretted on this occasion was the inability of the managers to accommodate many of those who wished to patronize the restaurant. If more of these restaurants could

[43] be carried on in San Francisco, what a blessing it would be. By the practical demonstration of how to prepare wholesome, palatable food without the use of meat, many would learn valuable lessons. They would become acquainted with health principles.

I wish that some of those who have means tied up in banks could be led to study the situation and devise means whereby this restaurant could be enlarged, so that it will accommodate more people. It would be a school to our people, who need to learn how to prepare food without using the flesh of dead animals. That which is dead should ever be regarded as unfit for food. We shun the dead bodies of animals, because they are repulsive to us, while at the same time we prepare their flesh for our tables. There is no good reason for our doing this. We should learn that fruits, grains, and vegetables can be so skillfully and tastefully prepared that they will be chosen before any preparation of meat.

After dinner we went to the church, where we found a goodly number of people assembled, notwithstanding the fact that it was Christmas day. We praised the Lord that so many were desirous of hearing the truth. I continued my remarks on the second chapter of Colossians, and the Lord gave me freedom. My burden during the meetings of this Week of Prayer has been to impress the people that true service makes believers self-denying and self-sacrificing. They keep in view the need of individual holiness and consecration, that through the sanctification of the truth they may abound in works of benevolence to the uplifting of others.

[44] Christ said to the Samaritan woman, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water... Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Thus is presented the experience of the thankful heart. It continually overflows in blessings to others.

Paul greatly desired to see the Colossians enjoying to the full the blessings of the gospel. He longed to be with them to speak to them words of encouragement, that their hearts might be comforted, "being knit together in love, and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God." The

Word of God is full of consolation, and presents great possibilities and advantages, which we should strive to appreciate. Through faith in Christ we may reach the highest standard in Christian perfection.

The gospel influences those who receive it to attain to Christian obedience. They are inspired with hope, having that faith which works by love and purifies the soul, making the receiver Christlike in character. As Redeemer and Creator, Christ is the owner of man. He is glorified by the individual service of those who on this earth act as His helping hand.

To refuse to obey the requirements of Christ, to fail to devote every capability to His service, is to rob God. He, our Lord and Saviour, calls for the cooperation of every human agency. As they strive to do good and be good, they will be successful in their work of reconciling man to God through Jesus Christ, unto all the riches of the full assurance of understanding.

Christianity is not a half-and-half work—a service of God and mammon—but a full conversion to God. Christians have an understanding of spiritual things which unites them with Christ and with one another in love. There is no undecided work about true conversion. It is the work of the Holy Spirit upon human character.

The Lord calls for workers who will deny self and follow in His footsteps. He calls for a faithful tithe, for gifts and offerings, that there may be in His treasury means wherewith to advance His work. Our money is His, and it is to be returned to Him. Christ is the light and life and joy of His people. Because He lives, they shall live also, and when He appears it will be to be glorified in His saints and to be admired in all them that believe.

[45]

The spirit of liberality came into our meetings, and the offerings in the San Francisco church amounted to between two [hundred] and three hundred dollars. I feel very thankful to our heavenly Father for this evidence of the working of His Spirit upon hearts. The mission in San Francisco is self-supporting. Many calls are made upon the people for means to sustain the work in their own borders, yet they do not complain but willingly unite in giving for other parts of the field.

Read the eighth chapter of Second Corinthians in the churches, and see if they will not catch the inspiration of liberality. God will help His people to see things in a correct light, and to meet the

pressing emergencies which arise in aggressive warfare. As they give liberally of the Lord's entrusted means, they will learn that as they impart they receive. God will give to them that they may give to others.

During these meetings in San Francisco we had positive evidence of the presence of the Spirit of God. The Lord came very near to us, and His light shone upon us. Elder Corliss labored very earnestly, though suffering from a severe cold.

[46] On Wednesday I left San Francisco for Oakland, where I had promised to spend the last Sabbath and Sunday of the Week of Prayer. On Sabbath I spoke to a company of 600 people in the Oakland church. Through various circumstances I had been brought into a state of exhaustion, and as I looked over the congregation, and thought of my heart trouble, I feared that I would not be able to make the people hear. I asked them to pray for me. At first the weakness of my voice was apparent, but the Lord heard prayer, and my voice increased in strength.—[Manuscript 1, 1901](#).

Ellen G. White Estate

Washington, D. C.,

April 6, 1987.

Entire Manuscript.

**MR No. 1241—Week of Prayer in San Francisco;
Experienced Ministers to Teach Younger Workers;
the Importance of Character**

[47]

Here I am in San Francisco. Two weeks ago Elder Corliss came up to St. Helena and urged me to go to San Francisco and help in the meetings during the Week of Prayer.

A few weeks ago I visited this place, and spoke to a church full of people who had ears to hear and hearts to understand. They seemed to be hungering for the word of the Lord, and we believe they heard to a purpose. As I spoke in plain, simple language the word of life, I knew that Christ was with us, softening and subduing hearts. The Holy Spirit was evidently at work. Oh, how my heart yearned for the precious souls whom I was inviting to look and live.

After the meeting Elder Corliss invited all who wished to give themselves to Jesus to come forward. There was a quick and happy response, and I was told that nearly 200 people came forward. Men and women, youth and children, pressed into the front seats. This is a work the Lord would have done in every church.

Many could not come forward because the house was so crowded, yet the animated countenances and tearful eyes testified to the determination, "I will be on the Lord's side. From this time I will seek earnestly to reach a higher standard."

The most earnest efforts should be made to lead the older and younger members of our churches to take hold of the work where they are. The Lord will use all who will give themselves to Him in deed and in truth. The young men and women who give themselves to the work of teaching the truth and laboring for the conversion of souls should first be vitalized by the Holy Spirit, and then they should go forth without the camp into the most unpromising places. The Lord has not given to those of little experience the work of preaching to the churches. The message is to be proclaimed in the highways and hedges.

[48]

Where are the men who know how to organize? You are needed just now. Only those who are themselves guided by the great principles of the truth, who have themselves felt the power of the grace of God, can be a blessing to others. These are the ones who can labor for church members who are living in carelessness. Those who on their knees and with the Bible before them seek for a living connection with the Source of all power, will gain an experience which will be of more value to them than gold.

Careful management on all points is needed, so that we shall neither run into the fire of fanaticism nor drift into formalism, which will freeze our own souls and the souls of others. We need more of the good, old-fashioned religion which leads a man to walk humbly before God. He who possesses this religion brings into his work an awakened intellect. He grasps the theory of truth, but he does not stop there. He cooperates with God by using in His service all the capabilities and gifts entrusted to him. He spends much time searching the Scriptures and with God in prayer, and divine power comes to him, enabling him to understand the sacred art of saving souls.

There is no need of our making continual blunders in the work of the Lord. Ministers need the guiding philosophy which gives them strength to save souls ready to perish. This philosophy is necessary in the work of God, but how little effort is put forth to educate the youth before they go out into God's vineyard. Little genuine zeal is shown in the work of educating and training the inexperienced disciple to seek for souls as they that must give an account.

[49] I beseech those who have received the light of truth to do all in their power to carry out the commission given by Christ to His disciples. Let ministers understand that they are to impart that which they receive. Let them remember that their success comes from God, who is always ready to give a fresh supply of grace to the humble and contrite ones. Let them live in the light and love of God, improving the opportunities presented to them, and drawing into the web threads which will help to make the perfect pattern. Each human being is weaving his own web, and each throw of the shuttle helps to decide his own soul's destiny and the souls of others by his consistent, godly life.

~~The church is in great need of purification. There are sins which~~
are unrepented of and unconfessed. The poison of sin must be cleansed from the church. Many have been so deceived, their principles are so corrupted, that they have no pleasure in the word of God, and it has no power over their lives. God will test character. In the day of final judgment, when every man shall be judged according to the deeds he has done in the body, nothing will seem to have existence but character and the law of God. Man will be stripped of everything but the character he has formed. All will be seen to be either righteous or unrighteous.

Now pretense and semblance reign in the world. But God's law calls for more than words. An imperative voice says, "By their fruits ye shall know them." God calls for works. Our future happiness depends on our active faith in the Word of God, including His will.

Christ created human beings, and then, by a life of suffering and humiliation and a death of agony and shame, He redeemed them from sin. O, sinner, the Saviour endured all this for you. He died that you might be led to see the sinfulness of sin and come unto Him that you might have life.—[Manuscript 3, 1901](#).

Ellen G. White Estate

Washington, D. C.,

April 6, 1987.

Entire Manuscript.

[50] **MR No. 1242—Talented Speakers Needed for Camp Meetings; Business Men to Handle Financial Matters**

(Report of A portion of A meeting of the executive committee of the California Medical Missionary and Benevolent Association, held in the St. Helena sanitarium library, tuesday forenoon, July 14, 1902. Present: A. T. Jones, W. C. White, A. N. Loper, E. E. Parlin, R. A. Buchanan, W. S. Sadler, L. M. Bowen [members of the committee].)

Early in the meeting Elder Sadler stated his conviction that it would be best for him to resign as president of the San Francisco Medical Missionary and Benevolent Association, and requested that Elder Corliss be chosen to fill the place.

While the board were considering this proposition and questioning the advisability of it, Sister White unexpectedly came in, accompanied by Sister J. Gotzian.

Elder White stated that the committee had been considering matters connected with the San Francisco Medical Missionary and Benevolent Association, and that they would be glad for any words of counsel that Sister White might give.

Sister White asked what special points were under consideration.

A. T. Jones: We were considering, Sister White, the medical missionary and dispensary work in San Francisco.

Sister White remarked that she had not yet been given any definite point on which to give counsel. After a short pause, and without waiting for Elder Jones to state any specific points, Sister White spoke, as follows:

[51] Mrs. E. G. White: My most recent burden has been to make known to our brethren that during the tent meeting season, those who are especially adapted to labor in camp meetings and other large gatherings are not to be held from these meetings by any city work or local affairs in which they may be interested. In our tent

meetings we must have speakers who can make a good impression on the people. The ability of one man, however intelligent this man may be, is insufficient to meet the need. A variety of talents should be brought into these meetings.

The medical missionary work is one important phase of the message to present before our brethren and sisters in camp meetings. Our workers should bear a united testimony in regard to this branch of the work. Their words must have the right ring, for all our people should be made familiar with the work that is to be done in this line.

A short time ago I understood that the brethren were considering the advisability of inviting Brother Prescott to connect with the Berrien Springs school. But I have been shown that he is to give his entire time neither to editorial work nor to teaching, for over and over again the Lord has revealed to us that our people can be reached best at the camp meetings. We must have the best talent at these meetings.

Where is Brother Corliss?

A. T. Jones: He has gone home.

Mrs. E. G. White: I thought he was not going home.

A. T. Jones: He went this morning.

W. C. White: If you say what you desire him to hear, a report of it can be sent to him.

Mrs. E. G. White: From the light that I have had, I know that it would be far better for Elder Corliss and for the cause if he would not specify the exact line of work that he is to do. He should understand that we are in need of camp meeting laborers, and he should hold himself in readiness to be called to these meetings and to give his best thought to them.

[52]

I do not know when our ministers will learn to let business and financial matters alone. Over and over again I have been shown that this is not the work of the ministry. They are not to be heavily burdened with the details of city work. They are to be in readiness to go to places where an interest has been awakened in the message, and especially to attend our camp meetings. They are not to hover over cities at the time when these meetings are in progress.

Camp meetings must be multiplied. Place after place is to be entered. The interests can be divided, meetings being held in more than one place at the same time, if our men of ability are not kept

hovering over the cities at the very time when they could reach many people in large tent meetings. This instruction has been repeated over and over again.

A. T. Jones: You have solved our problem. You could not have spoken on our subject any better if we had told you all that we have been talking about this morning.

Mrs. E. G. White: I did not know what you were considering, but this matter was presented to me only recently. I did not feel like mentioning it at the time because I thought it had been repeated so many times before that it was fully understood.

A. T. Jones: Just before you came in we were discussing whether it would be advisable to assent if it should be suggested that Brother Corliss be president of the San Francisco Medical Missionary Association, which has charge of the medical missionary work in that city.

[53] Mrs. E. G. White: It would not be according to the light that I have had. You must find businessmen to fill such positions. If you cannot find them, establish a school to train men to bear these burdens.

A. T. Jones: That is the way we were looking at it—just as your testimony has indicated it.

Mrs. E. G. White: In this country there is a dearth of ministers who can labor acceptably in our large meetings. Australia, too, has very few such men. Many of the workers have left that field.

When we have a camp meeting, the principal speakers are not to hurry back to the cities to attend to business matters connected with various lines of our work. Now is our time to give the message to the people. Over and over again I have been shown that camp meetings and open-air meetings should be held in Los Angeles and in various parts of the community round about. Good speakers should now be proclaiming the message in these places. But the work is not to be confined merely to Los Angeles and vicinity. A long line of meetings should be held in many other places. Camp meetings are to be held where the people are.

To fasten a minister to one place by giving him the oversight of business matters connected with the work of the church, is not conducive to his spirituality; for it is not according to the Bible plan

MR No. 1242—Talented Speakers Needed for Camp Meetings; Business Men to
Handle Financial Matters 53
~~as outlined in the sixth of Acts. Study this plan, for it is approved of~~
God. Follow the Word.

A. T. Jones: We were inclining in just the direction you have spoken—that Brother Corliss should be at liberty to be used in the field and in the camp meetings, et cetera, instead of being fixed there to that local work as a presiding, leading officer.

Mrs. E. G. White: I know his constitution. From what has been presented to me over and over again, I know that for a while he will take hold of a line of work enthusiastically, but after a time he wearies of it, and should have a change. He is not to be held too long in any one place. He should go from place to place, speaking to new congregations. He has done very well in San Francisco, but it is not wisest to keep him over one congregation too long. He has another work to do.

[54]

A. T. Jones: That is the way we were looking at it.

Mrs. E. G. White: Such men as Elder Corliss and Elder Prescott can bear a much needed testimony in our large meetings. These men should be freed from local responsibilities in order that they may be able to attend these large gatherings. Camp meetings result in the accomplishment of but little good when the helpers are inefficient. In these meetings we must make the most of every service, presenting the various phases of the message forcibly, in order to make a good impression. We must reach the people soon. The little time yet remaining in which to work is rapidly growing shorter and still shorter.

We should secure the best laborers for our camp meetings. These laborers should do personal work with the people. Let them meet the brethren and sisters in little companies for seasons of prayer. After the presentation of the Word in the large tent, let the minister invite those who do not understand the lesson to go into a smaller tent, where he can study the Word with them, dwelling more fully upon the points brought out in the sermon. Thus the camp meetings will be more educational in nature than they now are.

One man is not to do all the speaking either for the old or for the young. Varied talents are to be brought into the services, one laborer speaking at one time and another at another time. Especially in the young people's meetings one speaker should not carry the whole

burden. Hearts that are closed to the words of one speaker may be touched by the entreaties of another.

Brethren, we need to be melted over. We need to be resoldered.

[55] A. T. Jones: Good!

W. C. White: That is what our committee needs.

A. T. Jones: We appreciate that.

Mrs. E. G. White: When we are resoldered we are in touch with the Holy Spirit. If we cannot be resoldered we might just as well stop where we are. We must reach a higher standard spiritually.

During the time when camp meetings can be held in this conference, two or three meetings in different places should be in progress at the same time. There is a time when these meetings cannot be held; but during the months when we can use the tents to advantage we are not to confine our efforts to the largest cities. We must give the warning message to the people in every place.

Even if the outward circumstances seemingly make it difficult to hold the attention of the people, their interest must not be allowed to flag. To maintain an interest we may find it necessary to work very hard, but we should remember that God has entrusted us with a message that we must bear to the people.

We must make more of our camp meetings. As ministers, we must teach in the Spirit, as Christ taught in the Spirit. At the time when the features of a camp meeting are the most discouraging, we should strive the most earnestly to bring in a spirit of hope and confidence in God. We are not to falter when the wheels do not seem to be moving as rapidly as Jehu's chariot wheels moved.

"Work out your own salvation," we are instructed, "with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure."

[56] Instead of choosing the work most pleasing to us, and refusing to do something that our brethren think we should do, we are to inquire, "Lord, what wilt Thou have me to do?" Instead of marking out the way that natural inclination prompts us to follow, we are to pray, "Teach me Thy way, O Lord, and lead me in a plain path."—[Manuscript 104, 1902.](#)

*MR No. 1242—Talented Speakers Needed for Camp Meetings; Business Men to
Handle Financial Matters*

*Washington, D. C.,*⁵⁵

April 6, 1987.

Entire Manuscript.

[57]

**MR No. 1243—Thoughts on Creation and
Character Development; Counsel to Seek and
Follow God’s Guidance**

(Written June 24, 1897, from “Sunnyside, Cooranbong, NSW, to
“Dear Sister Wessels.”)

I learn that you do not feel willing to have your son leave Africa. I heard that he was anxious to leave Africa and establish himself elsewhere, engaging in some missionary work. I understood that he wanted to build a sanitarium in some country where it was needed. We know that a sanitarium is much needed here in Sydney.

We feel very sad to think that so much money has been piled up in buildings in Battle Creek. This outlay of means, unadvised by the Lord, has crippled every new missionary field, because the treasury in Battle Creek has been left destitute of means. They could not help us to start the work from the great center because the means was misappropriated. This warning has been given to them over and over again. We cannot obtain means from the center in Battle Creek to advance the work because they have erected so many buildings that the means is not to be had.

[58] If your son John is anxious to establish a sanitarium, he could try it here where it is so much needed. A start has already been made, but we cannot obtain suitable buildings by hiring them. From the light the Lord has given me, it is better for your sons to be in some place other than Africa. There are temptations constantly around them that have a tendency to lead them away from Bible principles. The souls of your children are precious to you, and much more precious are they to God, who gave His only begotten Son to redeem them to Himself, to bring in connection with Himself, that they might obtain a sound, all-round experience, and as the Lord’s purchased possession call into exercise the qualifications and endowments God has given them to be used, not merely for selfish purposes but for His own name’s glory.

—The material world is under God's control. The laws that govern all nature are obeyed by nature. Everything speaks and acts the will of the Creator. The clouds, the rain, the dew, the sunshine, the showers, the wind, the storm, all are under the supervision of God, and yield implicit obedience to Him who employs them. The tiny spear of grass bursts its way through the earth, first the blade, then the ear, and then the full corn in the ear. The Lord uses these, His obedient servants, to do His will. The fruit is first seen in the bud, enclosing the future pear, peach, or apple, and the Lord develops these in their proper season, because they do not resist His working. They do not oppose the order of His arrangements. His works, as seen in the natural world, are not one half comprehended or appreciated. These silent preachers will teach human beings their lessons, if they will only be attentive hearers.

Can it be that man, made after the image of God, endowed with the faculties of reason and speech, shall alone be unappreciative of the gifts God has bestowed upon him, and which, if improved, can be enlarged? Shall those who might be elevated and ennobled, fitted to be co-laborers with the greatest Teacher the world ever knew, be content to remain imperfect and incomplete in character, producing disorder when they might become vessels unto honor? Shall the bodies and souls of God's purchased inheritance be so hampered with world-bound habits and unholy practices that they will never reflect the beauty of the character of Him who has done all things well in order that imperfect man, through the grace of Christ, might do all things well, and hear at last Christ's benediction, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord"?

[59]

God spoke, and His words created His works in the natural world. God's creation is but a reservoir of means made ready for Him to employ instantly to do His pleasure. Nothing is useless, but the curse has caused tares to be sown by the enemy. Shall rational beings alone cause confusion in our world? Shall we not live to God? Shall we not honor Him? Our God and Saviour is all-wise, all-sufficient. He came to our world that His perfection might be revealed in us.

My dear sister, our faith must increase. We must be more like Jesus in conduct and disposition. The light that shines on our path, the truth that commends itself to our intelligence, if obeyed will sanctify and transform the soul, but if disobeyed it will consume us. I see

that there is danger on every side. We now have altogether too little time left to use it unprofitably. The knowledge of truth, the heavenly wisdom, spiritual endowments, are heaven's goods committed to us for wise improvement. We have no time or strength or goods to use for selfish purposes. By using God's gifts as sanctified and holy to advance his cause in the world, we can lay up treasure in heaven.

I shall not urge your son to come to Sydney, but he can ask wisdom of God, who says He will give liberally to all that ask Him, and upbraid not. But let him ask in faith, nothing doubting, "for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he shall receive any thing from the Lord. A double minded man is unstable in all his ways."

[60] If your son will hang his helpless soul on Jesus Christ, and believe in Christ as his personal Saviour, he will know the will of the Lord. Then let him do what the Lord says. If he feels inclined by the Spirit of the Lord to come to Australia, we will be glad and thankful. Not that we expect that he will invest all that he has here, to be any man's property, but his own. It is not the large gifts we desire.

When the Lord gives your son light to go to any place, do not try to stay his steps. Let him hear the voice of the great Shepherd, and follow Him. I have not written to Peter, John, or Philip, to draw means from you, in all the letters you have received. But as Sister Harmon Lindsay, Brother Peter Wessels, and Mother Wessels have means invested here, some as donations, others as a loan, I have had a desire to keep you acquainted with our situation and advancement.

If I supposed you thought my letters were written to draw means from you, I would stop my letter writing very decidedly. I do not write because I expect you to send us money, but because I wish to help you with the counsel and the light that God has given me. I do not want John to help us here in Australia if the Lord wants him in any other place. I want God's will and God's way to be my will and my way.

May the Lord be your strength, my dear sister. May He be very near to comfort and bless you and your children, and may you be greatly blessed in your children, and be bound up in complete harmony with Jesus Christ, is the prayer of your sister.—[Letter 131, 1897](#).

Washington, D. C.

May 7, 1987.

Entire Letter.

[61] **MR No. 1244—A Night of Troubled Sleep; Talented People to be Educated for Missionary Work**

(Diary entry written June 18, 1892, in Preston, Melbourne, Victoria.)

Preston, Melbourne, June 18, 1892. The past night was one of great suffering. During the evening I had a coke fire in the grate. I awoke with a sense of suffocation and pressure for breath. I called for help. By mistake all the windows in my room had been left closed. I felt sick all over and very faint, and for a time I lost all sense of things about me. At last May Walling and Emily Campbell came to my help, and every effort was made to give me ease. But I was not entirely relieved for some time.

After all had been done that anyone could do, the windows were opened and a screen placed around my bed to prevent the air striking directly upon me. I slept again, a troubled, dangerous sleep. For the next two hours I was wrestling in my sleep to find my way out of a dense wood, to where I could get a free breath of air. When at last I aroused from sleep, I did not come to my proper bearings for some time, yes, for hours. Then I knew that something must be done. I was weak, and my heart pained me. I felt the need of a strong cordial, but there was nothing in the house but grape juice. I took some of this, and it strengthened me, but I was much exhausted.

[62] On the Sabbath, all the members of the family excepting myself went to church. During the day I wrote something in regard to missionary work. I felt deeply as I wrote, and my heart went up in prayer to God to set things in order in this country, and to raise up men who have wisdom to recognize the talent that God has given to many who have accepted the truth. These can be fitted for a place in the work, but they need to be educated and disciplined, that they may know how to use their talents for the spread of the truth and the upbuilding of God's kingdom in the earth.

MR No. 1244—A Night of Troubled Sleep; Talented People to be Educated for
Missionary Work 61
—~~Christ is the greatest missionary our world has ever seen, and I~~
have faith that He will heal me.—[Manuscript 33, 1892, 5, 6.](#)

Ellen G. White Estate

Washington, D. C.,

May 7, 1987.

[63] **MR No. 1245—The Southern Work; Ellen White
Disturbed by Dissension in Councils and Camp
Meetings; Study the Word, and Seek Christ**

(Written December 2, 1902, from “Elmshaven,” Sanitarium,
California, to “Dear Children Edson and Willie White.”)

I thank the Lord with heart and soul and voice that my health is as good as it is. I have every reason to praise my heavenly Father for the clearness of thought that He has given me in regard to Bible subjects. I long to bring out these precious things so that the minds of ministers and people may, if possible, be drawn away from contention and strife to something that is nourishing to the soul—food that will give health, hopefulness, and courage. Many are now saying, “Report, and he will report it.” Some are greedy for those things that satisfy a depraved spiritual appetite and that will ruin their religious experience, placing them outside the city of God with those who live and make a lie.

In the night season many things are passing before me. The Scriptures, full of grace and richness, are presented before me. The word of the Lord to me is: “Look on these things, and meditate on them. You may claim the rich grace of truth, which nourishes the soul. Have naught to do with controversy and dissension and strife, which bring darkness and discouragement to your soul. Truth is clear, pure, savory. Avoid all council meetings where there is dissension, and where men will neither credit My words and obey My lessons nor heed your counsel. Speak the truth in faith and love, leaving the result with God. The work is not yours, but the Lord’s. In all your communications, speak as one to whom the Lord has spoken. He is your authority, and He will give you His sustaining grace.”

[64] My sons, I would have you firmly united as brothers in the flesh and as brothers in Christian fellowship.

—~~I have a work to do, and I am now making decisions. I must~~ remain away from conference meetings. I must not attend camp meetings. The spirit of drawing apart, as the result of judging one another, has become so common, and the churches are becoming so leavened with this spirit, that I have no desire to attend these meetings. After returning from them, it is often weeks before I am able to take up my neglected work.

Because those in positions of responsibility have for years left the Southern field unworked, notwithstanding the most decided testimonies urging them to take up this work; because they continue to neglect this field and use every manner of device in trying to uproot the confidence of the people in those who have done the hardest and most self-sacrificing work in the South, I have but very little confidence that the Lord is giving these men in positions of responsibility spiritual eyesight and heavenly discernment. I am thrown into perplexity over their course; and I desire now to attend to my special work, to have no part in any of their councils, and to attend no camp-meetings, nigh nor afar off. My mind shall not be dragged into confusion by the tendency they manifest to work directly contrary to the light that God has given me. I am done. I will preserve my God-given intelligence.

My voice has been heard in the different conferences and at camp meetings. I must now make a change. I cannot enter the atmosphere of strife and then have to bear testimonies that cost me much more than those to whom they are sent can imagine. When I attend the different meetings, I am compelled to deal with men, standing in responsible places, who I know are not exerting an influence that God can endorse. And when I bear a testimony in reference to their course of action, advantage is taken of this testimony. These men [65] have not clear understanding. Should I say the things that I know, they would not, with their present experience, use this instruction wisely, and would bring upon me inconceivable burdens.

I shall, therefore, leave them to receive word from the Bible, in which the principles upon which they should work are laid down in straight lines.

There are those who look upon themselves as the Lord's servants, but who, as shown by the way in which the Southern work has been handled, are working away from the light that God has for years

been giving. I have pity for them, but I cannot be forever pointing out for them the way of righteousness. They are brought no nearer right actions by what I say than if the words were never spoken. So long as those in responsible positions see things through a false medium, they will put a wrong construction on my work.

The light I have for our ministers is: Seek God; stop your whisperings and your evil surmisings instigated by Satan, and see if the love of God will not fill heart and soul. And I will go on with my writing. This is the light given me, and I shall not depart from it.

Let all keep the way of the Lord, to do justice and judgment. Let prayer ascend to God for the Holy Spirit's instruction. Then when it comes, look at yourselves in the great moral looking glass, God's Word, which will always tell you the truth. When God's servants work as laborers together with God out of love for Christ and the souls ready to perish, a very different atmosphere will be brought into our churches. Each man will be found in his place, recognizing the work God has put in his hands to be done for this time.

[66] Religion not only improves but beautifies the disposition and the character. Christ must be blended with all our thoughts, our feelings, our affections. He must be exemplified in the minutest details of everyday service in the work that He has given us to do. When, in the place of leaning upon human understanding or conforming to worldly maxims, we sit at the feet of Jesus, eagerly drinking in His words, learning of Him, and saying, "Lord, what wilt Thou have me to do?" our natural independence, our self-confidence, our strong self-will, will be exchanged for a childlike, submissive, teachable spirit. When we are in right relation to God, we shall recognize Christ's authority to direct us and His claim to our unquestioning obedience.—[Letter 186, 1902](#).

Ellen G. White Estate

Washington, D. C.,

May 7, 1987.

Entire Letter.

**MR No. 1246—E.G. White Materials Used in a
Paper Presented by R.W. Olson at the Centennial
Commemoration of Ellen White's Visit to Europe,
Published in Ellen G. White and Europe. On File at
the White Estate**

**MR No. 1247—E.G. White Materials Used in a
Paper Presented by G. Pouban at the Centennial
Commemoration of Ellen White's Visit to Europe,
Published in Ellen G. White and Europe. On File at
the White Estate**

**MR No. 1248—E.G. White Material Cited in “The
Humor of Ellen White” by Glen Baker, published in
The Adventist Review, April 30, 1987**

[67] **MR No. 1249—Counsel on Soul Winning; The Need to Crucify Self; The Importance of Character Development**

(Written August 24, 1886, from Basle, Switzerland, to “Dear Brethren Engaged in Labor in Nimes” [France].)

I feel very grateful for the success you have had, and sincerely hope that you will cling to the work until it is nicely bound off. When the first efforts are made in a place by giving a first course of lectures, there is really greater necessity for a second course than for the first. The truth is new and startling, and the people need to have the same presented the second time, to get the points distinct and ideas fixed in the mind.

I have been reading over some of the light God has given me. It is like this: There should be great wisdom used in the presentation of a truth that comes directly in opposition to the opinions and practices of the people. Paul’s habit was to dwell upon the prophecies when with the Jewish people and bring them down step by step, and then after some time open the subject of Christ as the true Messiah.

[68] I have been shown that our ministers go too rapidly through their subjects and bring the most objectionable features of our faith too early into their effort. There are truths that will not involve so great a cross, that should be kept before their minds day after day and even weeks before the Sabbath and immortality questions are entered into. Then you gain the confidence of the people as being men who have clear, forcible arguments, and they think you understand the Scriptures. When once the confidence of the people is gained, then it is time enough to introduce the Sabbath and immortality questions. But men who are not wise advance these questions too soon, and thus close the ears of the people, when with greater care and more faith and aptness and wisdom they could have carried them along step by step through the important events in the prophecies and in dwelling upon practical subjects in the teachings of Christ.

—In efforts made in large cities one half of the effort is lost because they close up the work too soon and go to a new field. Paul labored long in his fields, continuing his work for one year in one place and one year and a half in another place. The haste to close up an effort has frequently resulted in a great loss. Never weary the hearers by long discourses. This is not wise. For many years I have been laboring on this point, seeking to have our brethren sermonize less and devote their time and strength to making important points of truth plain, for every point will be assailed by our opponents. Everyone connected with the work should keep fresh ideas. They should not allow themselves to become merely spectators, but interested workers watching for opportunities to speak with souls, to come close to them by personal, interested efforts. By tact and foresight bring all that is possible into your work to interest your hearers, but avoid long sermons, for they soon weary of this. They want a diversity of labor.

The Bible readings are of great advantage, and will do more to fasten the points of truth in the minds than many discourses. But short, plainly made points, avoiding all rambling, will be of the greatest advantage. God would not have you exhaust your energies before you come into the meeting, either in writing or in any other employment, for when you come with a tired mind you give a very imperfect discourse to the people. Put your freshest energies into the work, and let not the slightest dullness or imperfectness be seen in any of your efforts.

[69]

If from any cause you are tired and exhausted, for Christ's sake do not attempt to give a discourse. Let another who is not thus exhausted speak, short, to the point, or else have a Bible reading; anything but sickly discourses. These will do less harm where all are believers, but when the truth is to be proclaimed before a people who are not in the faith, the speaker must prepare himself for the task. He must not ramble all through the Bible but give a connected, firm discourse, showing that he understands the points he would make. Put all your energies and soul into the work. But every discourse given when the mind is wearied is an injury to the truth. Things must and will be managed by skillful workmen, rightly dividing the words of life, that the interest will be kept up.

A few forcible remarks upon some point of doctrine will fasten in the mind much more firmly than to bring in a mass of matter where nothing lies out clear and distinct in the mind of those ignorant of our faith. There should be interspersed with the prophecies practical lessons of the teachings of Christ. There should ever be the softening, subduing influence of the Spirit of God upon our own heart. The self-denial and the sufferings of Christ should be brought into our labors, and the great love wherewith He has loved us appear in all our efforts.

[70] I wish you to distinctly understand this point, that souls are kept from obeying the truth by a confusion of ideas, and also because they do not know how to surrender their wills and their minds to Jesus. They want special instruction how to become Christians. The work done for Christ in the world is not made of great deeds and wonderful achievements. These will come in as needed. But the most successful work is that which keeps self as much as possible out of sight. It is the work of giving line upon line and precept upon precept, here a little and there a little; coming close in sympathy with human hearts.

This is the service done to Jesus Christ that will be recognized at the last day. The worker has not made himself prominent, but [has] just picked up the opportunities and privileges to do work for the Master which God alone counts of precious value. The little fillings in, the cup of cold water given, the word spoken in due season, all these count, and yet they have not been treasured up by the actor as any wonderful work "I have done." The labor of love for Christ's sake, if treasured by the giver ends there, for he has all the reward he will ever have. But if he does this work for Christ's sake, thinking not of the matter afterward, angels of God gather up these incidents and cherish them as precious pearls.

The gentleness of Christ that is revealed in laboring for souls while self takes no credit, will be rewarded. With God the deeds of all are counted for just what heaven values them, not as they are estimated by the worker. It becomes us to do no more than we can do with order, with thoroughness and exactitude.

If our active temperament gathers in a large amount of work that we have not strength nor the grace of Christ to do understandingly and with order and exactitude, everything we undertake shows im-

perfection, and the work is constantly marred. God is not glorified, however good the motive. There was a want of wisdom which is too plainly revealed. The worker complains of constantly having too heavy burdens to bear, when God is not pleased with his taking these burdens; and he makes his own life one of worryment and anxiety and weariness, because he will not learn the lessons Christ has given him, to wear His yoke and bear His burdens rather than the yoke and burdens of his own creating. Christ says, "My yoke is easy, ... My burden is light." Then let every extra burden be left for Jesus, and all the necessary burdens He will also take, and bear them, and us too.

[71]

God would have us pay heed to His words. The carefully wrought service in the sight of God is of value although easily overlooked by human eyes, yet indispensable in this world where we are doing our work. God wants intelligent workers, doing their work not hurriedly but carefully and thoroughly, always preserving the humility of Jesus. Those who put thought and painstaking into the higher duties should put care and thought into the smaller duties, showing exactitude and diligence.

Oh, how much neglected work is done, how much leaving things at loose ends because there is a constant desire to take on greater work. The work is slurred over that relates to the service of God, because they pull so much work before them that there is nothing done thoroughly. But all the work must bear the scrutiny of the Judge of all the earth. The smaller duties connected with the service of the Master assume importance because it is Christ's service. Selfishness and self-esteem should be guarded against as your bitterest enemy. But how easily self finds opportunities to exhibit itself, and how Satan exults at the exhibitions, and how sorrowful and ashamed are the angels of God of man's foolishness. How unlike Jesus Christ; in what contrast to the example He has given us in His own life. How far removed from His requirements to crucify self, with the affections and lusts.

[72]

He that will be His disciple, He plainly states, can be so only on condition that he denies self daily, and takes up the cross and follows Him. We are not only to be partakers with Christ in His sufferings and sacrifices, but we are to imitate Him in the daily, small, self-crossings, and the denial of personal inclinations.

What will be our feelings when we shall stand on the sea of glass? Shall we look back on the hours of our impatience here? Shall we stand upon the eternal hills of paradise and take in the events of our past life and see how many unnecessary trials we had because we thought God was dependent upon us to do everything? God help us to see our own littleness and God's greatness. God forbid that we should have exalted ideas of our own greatness, and exalt self. Magnitude of experience is no measure of worth. God has a standard so unlike human standards, and if we see God's estimate of us, we would see value where we supposed was littleness, and littleness where we supposed was greatness.

It is the long connection with God which makes man of value. The divine principle in the man constantly growing reveals the heavenliness of his character and the value of his association with men. Brethren, you are all of value in the sight of God. He will not forget your labors of love. I would counsel you not to be in haste to move your tent out of Nimes. It may be advisable to change locations and have new congregations, but all the time you are making a second effort, do it just as perfectly as if the first effort had not been made. Let every talent of the workers be put out to the exchangers. Let everyone do his level best and act an energetic part in the work and service of God.

There are different kinds of work to be done. Souls are precious in the sight of God. Educate them. Teach them, as they embrace the truth, how to bear responsibilities. He who sees the end from the beginning, who can make the seeds sown wholly fruitful, will be with you in your efforts. Says Christ, "Without Me ye can do nothing." Let not one discouraged thought or feeling come in. See and sense the value of human souls. Toil for them, knowing you must meet these again. Oh, we have not fully learned the value of Christ or of His work. Work in faith; do your part, and believe the Lord will work with your efforts. God giveth the increase.

You may do your work with fidelity, and believe that the Lord will do His work. Never forget that you must reach the people through God. If your experience has been long, it is not its length that makes it valuable; it is not the knowledge that makes it of value; it is the praying, loving, godly life that is a sermon daily. I tell you

[line too dim to read, but probably, "The need"] of the world today is more Christlike men and women.

The preaching the world needs is not only that which comes from the pulpit, but that which is seen in the everyday life; not only Bible precepts, but Christlike characters and heaven-born practices; the living, loving disciples of Jesus who have felt that it was more precious to commune with Jesus than to have the most exalted positions and praise of men; hearts that are daily feeling the cleansing blood of Jesus Christ, that are made strong and tender by inward conflict and secret prayer, and whose lives though humble are eloquent with holy deeds—these are the kind of workers that will win souls to Jesus. In our ministry we must reveal Christ to the people, for they have heard Christless sermons all their lives. [74]

God and Jesus, His beloved Son, must be presented before the people in the wealth of the love they have evidenced for man. In order to break down the barriers of prejudice and impenitence, the love of Christ must have a part in every discourse. Make men to know how much Jesus loves them, and what evidences He has given them of His love. What love can equal that which God has manifested for man by the death of Christ on the cross! When the heart is filled with the love of Jesus, this can be presented to the people and it will affect hearts.

Brethren, bring Jesus into your work. Be one in Jesus, of one mind, of one judgment. God will bless you, and you will see of the salvation of Jesus. But let not one exalt himself over another. Work for the Master and do your work in such a manner as not to bring "I" prominent, but each esteem others better than himself. Let Jesus into your heart. Seek to glorify Jesus, not yourself. Oh, self, self, how hard to crucify self; nevertheless self must be crucified, and then Jesus will reveal Himself as a mighty Worker in your midst.—[Letter 48, 1886.](#)

Ellen G. White Estate

Washington, D. C.,

Entire Letter.

[75] **MR No. 1250—Lessons From Sightseeing in Nimes;
The Wilderness Temptations of Christ; Faithful
Sabbathkeeping Enjoined**

(Written October 18, 1886, from Nimes, France, to “Dear Brother and Sister Foss.”)

Although many thousand miles separate us from you, yet we have not forgotten you. I have remembered you in my prayers many times. It was not my choice to come to Europe, but the General Conference urged my coming so earnestly I complied. I am not sorry I have done this, for the Lord has especially blessed me at every step. I have been sustained in a remarkable manner. I have done a great amount of labor and written many pages. I have been here two weeks, have spoken in a hall twelve times and written one hundred pages. I arise at four o'clock, and before the call to breakfast I have written from ten to fifteen pages. I have reason to praise God with heart and lips for His mercy and His sustaining grace.

This place is a large place, an ancient place, and there are many things here that make it worthwhile to see. There are the most ancient buildings I have ever looked upon. Elder D. T. Bourdeau is making it his home here with his family and he is laboring among the French here. There are quite a number who have accepted the Sabbath and been converted, some from the Catholics. There are many Catholics in this city of two hundred thousand inhabitants.

[76] Here, as in many other cities in Europe, the marketplaces are all open. The marketplace here is a large building where everything like produce is brought in wagons, on the head, in baskets, and a variety of ways, to sell. It appeared to be anything but Sunday. There were hundreds of stalls where merchandise was displayed. It was a perfect Babel of confusion, men and women crying their goods for sale, and many in number were making their purchases as on other days of the week.

—In these countries where the Catholic element prevails, the people are the lowest in morals and steeped in ignorance. Sunday is to them a festival, a day for sports, for all kinds of amusements. The people attend the service in church one hour in the day, then their religious observance of the day is at an end. Stores are open all through Nimes as on any of the other days that have no sacredness in their minds attached to them.

We visited a building called the “Square House” which had a large portico or piazza in front supported by immense pillars, very much after the style of some courthouses that I have seen. This building was very ancient, and stood in the days of Christ. The barbarians had invaded this city and made much destruction, and this building was buried beneath rubbish, but it has been dug out and stands exactly on the spot where it was built so many hundred years ago.

We went into the building, and saw many ancient relics and inscriptions as old as the days of Christ. The yard enclosing this building had many stones with ancient inscriptions piled up all around the building. This building was erected by Augustus Caesar for his sons. It would be a great curiosity for you to pass through these narrow, cobblestone-paved streets and find almost every building is a store or shop of some kind. You enter a dark little room and there are the most valuable goods piled up on shelves and displayed on counters. There are many bazaars that have all kinds of goods and every conceivable kind of goods, all very cheap.

[77]

Sabbath I spoke twice in the afternoon and evening. Sunday spoke in the evening to an intelligent audience. Elder Bourdeau interpreted for me. I had much freedom in speaking. Brother Ings is now reporting my discourse.

Sunday, after speaking, I was introduced to an evangelical minister, Mr. Gilley. He is preceptor of a school, and one who has acted the most prominent part in building and making an asylum for orphan children and fallen women. Tuesday we called upon Mr. Gilley and had a very pleasant interview. Wednesday he visited us at the home of Elder Bourdeau, by request, and gave me some very interesting facts in reference to the ancient buildings and objects of interest dating back as old as the days of Christ. This was valuable and interesting to me.

Thursday, October 21, we held a meeting in the hall in the afternoon. Some could attend at that time who were not able to come in the evening. After I had spoken with freedom for about one hour we called Mr. Gilley, who was at liberty. He favored us with his company, conducting us to an interesting ancient castle and giving us an explanation of many things that attracted our attention on the way. Here it was our work to climb up many granite steps, then a more gradual ascent higher and higher until we reached the remains of the old castle. It had in its day covered a large space of ground, but the stones were estimated of so high value they were removed and used for the material for other buildings.

[78] We entered the tower and began to climb the narrow, stone, spiral stairs in the tower until we stood at the top and were richly rewarded for our toil in the magnificent view which was presented before us. We could overlook Nimes and the olive groves abounding in and about Nimes, presenting a very beautiful picture. I thought, while so high up, of the temptation of Christ when he was beset by Satan. He was placed on the pinnacle of the temple and then invited, and as well taunted, to evidence that He was the Son of God by casting Himself down from the dizzy height. Disguising his true character he quoted Scripture showing that he was not ignorant of the Scriptures: "If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash thy foot against a stone." Jesus answered him, "It is written again, Thou shalt not tempt the Lord thy God."

Failing here, "The devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

From this eminence we had a broad, extended view, but nothing that was in comparison to the view of the kingdoms of the world spread out before the Son of God in most bewitching loveliness and richness; and sorrow came into our hearts as we were impressed with the fact that many bow down and worship anything and everything but the Lord God who created the heavens and the earth.

—How many Satan tempts to worship him who yield to the temptation. They do the very things Satan wants them to do, which is to give attention and devotion to those things which separate the mind and heart from God. Beautiful were the kingdoms and their glory spread out like a panorama before the sight of the Son of God. He was tempted in all points like as we are, but the beauty of holiness, the uncorrupted heart, was to be more desired than any of the glitter or tinsel of earthly things.

[79]

If those who worship God will only place their feet upon one single text of the Bible, and meet Satan with “It is written,” they can effectually resist Satan. Wherever you are, be it in Paris, in Nimes, in Constantinople, in Venice or Rome, Babylon or London, place yourself upon the Lord’s side. “Thou shalt not follow a multitude to do evil.” “As for me and my house,” whatever other men may do, whatever they may serve and worship, “we will serve the Lord.”

The temptation will come. If you keep the Sabbath, the very day the fourth commandment has specified, you shall have to give up this source of gain. You shall have to close your business on Saturday, the busiest and most profitable day in the week. And when you hesitate to comply with a plain “Thus saith the Lord,” because you will lose profit, and riches will not increase unto you, you continue in disobedience to God and bow the knee to Satan as he tempted Christ to do.

If you gain a loftier place and are in favor with the transgressors of God’s law, you may escape some inconvenience and opposition and reproach, but you have bowed the knee and acknowledged Satan’s supremacy. You have chosen his way and his will to be your way and your will, but have refused God’s claims and made yourself liable to suffer the penalty of the transgression of His holy law against all disobedience.

[80]

The impressions made upon my mind upon this occasion will never be effaced. This tower has stood for ages upon a most commanding eminence. Could we only know the history of these ancient buildings, what revelations would be made to us. I appreciated the information given us by Mr. Gilley.

October 23, Sabbath. Elder Ings spoke to those assembled, with profit. In the afternoon I talked to the people, and then we had a social meeting, and many good testimonies were borne which

were translated to me. There was one converted from Catholicism, some from the Methodist and Baptist [churches], and one from a life of dissipation. The testimonies had the true ring. Here were the few who had separated themselves from the many to obey God and serve Him, refusing to worship the prince of this world, for he is the prince of darkness. To be singular for singularity's sake is positively detestable, below the dignity of a Christian, but to be singular because it is necessary to be so as the result of worshiping God and Him only, places Heaven's dignity upon man. We must not be afraid of being singular when duty requires us to be thus to exalt and honor God; and we must bear in mind that the work of Christ is specified. "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" ([Titus 2:14](#)).

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people" ([Deuteronomy 7:6, 7](#)).

[81] We must not be afraid of being singular. Do not court singularity for the sake of being odd, but for the sake of avoiding sin and dishonor to God. And in this case we are not to mind even the multitude who are against us. "Thou shalt not follow a multitude to do evil" ([Exodus 23:2](#)). Because the law of God is made void in our world, does it make it a virtue to transgress that law? It may appear to the world a very small matter for the Christian to be in harmony with the world by just the act of keeping Sunday for the Sabbath in the place of the seventh day, but God's Word says the seventh day is "My holy day." The man of sin says, "I make a sabbath for you and you must keep the first day of the week."

The God-fearing Christian sees that Satan is tempting, "Worship me" and "all these things will I give thee." But naked duty must be chosen. Worship God in obeying His commandments, and [do] not bow the knee to the man of sin. Let not Satan's bribe be accepted, but manfully be true to God. Even if the world calls you singular, that which is right in God's sight, do. "He that walketh uprightly walketh surely" ([Proverbs 10:9](#)).

~~We thank the Lord that a few have had the moral courage in~~
Nimes to cease to longer transgress the law of God, to accept the light and take their position firmly to keep the Sabbath that God has sanctified and blessed. Let the light shine forth from these few in bright, steady rays, reflecting light upon those who are in darkness. Said Christ to His disciples, “Ye are the light of the world.”

God has a church. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; it is the people who love God and keep His commandments. “Where two or three are gathered together in My name, there am I in the midst of them.” Where Christ is, even among the humble few, this is Christ’s church, for the presence of the High and Holy One who inhabiteth eternity can alone constitute a church. Where two or three are present who love and obey the commandments of God, Jesus there presides, let it be in the desolate place of the earth, in the wilderness, in the city, [or] enclosed in prison walls. The glory of God has penetrated the prison walls, flooding with glorious beams of heavenly light the darkest dungeon. His saints may suffer, but their sufferings will, like the apostles’ of old, spread their faith and win souls to Christ and glorify His holy name. The bitterest opposition expressed by those who hate God’s great moral standard of righteousness should not and will not shake the steadfast soul who trusts fully in God.

[82]

All things shall work together for good to those who love God. “This is the love of God, that we keep His commandments.” They that will be doers of the word are building securely, and the tempest and storm of persecution will not shake their foundation, because their souls are rooted to the eternal Rock.

October 29—We visited the large establishment for the orphan children and for fallen women.—[Letter 108, 1886.](#)

Ellen G. White Estate

Washington, D. C.,

Entire Letter.

[83] **MR No. 1251—Complete Victory Possible Through
Faith in Christ**

(Written July 14, 1908, from Sanitarium, California, to Charles I. Hirschmiller.)

I have read your letter, and I would say to you, Look not at your sinful life, for there is no hope to be found in doing this. Look to your crucified Redeemer. He assumed human nature, and was tempted in all points like man is tempted, that we might know how to meet the foe. He waits to impart to each member of the human family power to become a partaker of the divine nature, power to overcome the corruption that is in the world through lust. [John 3:14-18, quoted.]

You can see from these Scriptures that it is no virtue in anyone to be faithless. The Son of God came to save to the uttermost all who would come unto God by Him. Though your sins are as scarlet, yet if you will come to Christ confessing your sins, He is faithful and just to forgive you your sins, and to cleanse you from all unrighteousness. Will you not exercise faith in the one upon whom the Lord has laid all power? “The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him. Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” [John 5:22-24].

[84] For days I have been in a condition of weakness and suffering, but I am aroused to write and tell you that you have a full and complete Saviour. I am instructed to say to you, Look unto Jesus, who gave His precious life for you. You have a part to act. You must come to the Saviour just as you are; you must come believing His word and claiming His saving grace. This is your only remedy—belief in the sacrifice that has been made in your behalf.

My brother, if you will grasp the words of Christ, you will stand on vantage ground. Plant your hopes on the assurances of the Word. Whatever may be your faults, whatever sins you may have committed, you are to have more faith in the word of God than in fasting or any other act you can perform. Accept a “Thus saith the Lord,” believing His word, and trusting it fully.

Do not depend on the state of your feelings for assurance that you are a child of God. You are to work out the sum of your belief. Bear in mind that the Lord Jesus is your efficiency. It is your privilege to become meek and lowly in heart as you study the life of Him who is the author and finisher of your faith.

Ever remember that God has a people prepared for His name. There are victories for you to gain, and these you are to have through your faith in Christ. When you feel discouraged, disappointed, go to God in prayer. Trust in Him, and do His will. All the fasting in the world will not take the place of simple trust in the word of God. “Ask,” He says, “and ye shall receive.”

God is a very present help in time of need. If you will put your trust in Him, He will make His goodness pass before you; He will lead you by His counsel. His Holy Spirit, His providences, the teachings of His Word—all will be agencies in instructing you and leading you in the way of the Lord. God’s promise to you is, “I will never leave thee, nor forsake thee” [[Hebrews 13:5](#)]. Therefore you may say with humility, yet with firm confidence, “This God is my God forever and ever.”

[85]

I am instructed to say to you, “Trust not in self, but trust in God. This is the measure by which we are judged in the sight of heaven—our faith in God. Seek earnestly to work the works of God. Ever maintain the simplicity of true godliness. “He that sinneth against Me,” God says, “wrongeth His own soul” [[Proverbs 8:36](#)]. Study the Scriptures, for there is nothing that will so firmly establish your faith in God or your belief in His truth, as this. If you will have faith in God, you cannot fail of coming out victorious.

Do not speak of trials and discouragements. Look away from these things to Christ. “Behold the Lamb of God, which taketh away the sin of the world” [[John 1:29](#)]. You are the purchase of His blood. Do not disappoint the One who gave His life that you might be an overcomer. He was tempted on every point that you and I can be

tempted on, and in order to resist He spent whole nights in prayer and communion with his Father. Christ did not leave this world until He had made it possible for every soul to live a life of perfect faith and obedience, to have a perfect character.

Christ has made it possible for you to practice His life. You have His precious words in the Bible; believe in them, carry out their teachings. Never doubt the word of God. This word, if received into your life, will refine and sanctify you, and increase your usefulness. It is your privilege to help those who need help, to speak words of encouragement to those who need encouragement. Bear in mind that you are to show to the world the light of the glory of God.

[86] “Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” [[Philippians 4:4-7](#)].

You are not called upon to fast forty days. The Lord bore that fast for you in the wilderness of temptation. There would be no virtue in such a fast; but there is virtue in the blood of Christ. Will you not believe that there is power in His sacrifice to purify and refine you, power in His grace to make you a laborer together with God?—[Letter 206, 1908](#).

Ellen G. White Estate

Washington, D. C.,

May 7, 1987.

Entire Letter.

MR No. 1252—Safety in Counseling Together

[87]

(Written January 3, 1901, from St. Helena, California, to Dr. E. R. Caro, in Sydney, Australia.)

I have before me a letter expressing the same opinion that you have expressed that the Newcastle Bath business should not be taken over by the Cooranbong Retreat, but should remain under the control of the Sydney Sanitarium.

In saying that the Retreat should take over the Newcastle work I have followed the light given me. The proposition that the Sydney Sanitarium should control the Newcastle work is not in the order of God. Were this proposition followed the work in Newcastle would be bound about. You should not seek to take this extra responsibility. You have not been appointed to act as a manager, but as a physician. You are not to feel that you are qualified to manage all the Sanitariums which may be established in Australia. This is not in the order of God. You are to counsel with the officers of the Union Conference.

You should not feel authorized to follow your own judgment alone in choosing persons to fill positions in the Retreat or the Sanitarium, for you are not the best judge. You fail to read character aright.

You have asked me in regard to your mother coming to New South Wales to take part in the work. I respect and love your mother too well to advise her to do this. She cannot read character or deal safely with human minds.

You cannot be depended on as a safe judge of people. You would suppose certain persons fitted to fill certain positions, when older and more experienced men would read beneath the surface and see that if these persons should be placed in these positions they would either prove inefficient, or would influence others in a way that would bring about results difficult to counteract.

[88]

In your trips through the Colonies you see certain persons whom you suppose to be just the ones for certain positions. But do not call any such person to fill a position until you have talked the matter over with experienced counselors. The Lord has men who have an understanding of the work, and with these you should counsel.

Lay your plans before the men who have carried responsibilities in the work in Australia. This will bring you peace and rest. You and Brother Sharp need to counsel with those who have had an experience in cultivation of land and in dealing with human minds, who can better judge of people and their qualifications than it is possible for you to do. Be cautious, Dr. Caro. Do not feel at liberty to move independently, as you have sometimes done in the past, to your own hurt and to the injury of the cause of God. There is safety in counseling together.

I think that this has been presented to you again and again. Again I am instructed to repeat to you: A wrong order to things must not be brought into the institutions erected at so great a cost of money, anxiety and care. In no case is the work in medical missionary lines which God has outlined to be done in Australia to be left for you to manage, for you have not the qualifications which would fit you for this work. The work of a physician is enough for any man to carry.

[89] God has given us men who are fitted to act as managers who have had experience in this line and who are men of prayer, men who study the Word and who will, when given a chance, do the work that God has appointed them. Those who are appointed to act as managers in our institutions must be men who will consult their brethren. The very evidence given that one man or two men feel that all the responsibility devolves on them is the sure sign they are not qualified for the work and cannot discern how much is pending. They must be men who will watch unto prayer. God will use men who walk humbly before Him, who keep His fear before them, and who tremble at His word. But self-confidence, if encouraged, will lead to disastrous results.

Christ's prayer for His disciples, "For their sakes I sanctify myself, that they also might be sanctified through the truth" [John 17:19] has been left on record for us. You need to realize that you have much to learn, that you need a higher, holier sanctification of soul, body, and spirit before you can be a leader. There is great need

for you to walk in humility of mind. Do not lay plans in accordance with your own wisdom. Thus you will imperil the cause and hinder its advancement.

He who assumes the grave responsibilities of a physician needs to take counsel with God and with his older and more experienced brethren. Unless he walks in the light, keeping his soul purified, elevated, and ennobled through the truth, he will reap the consequence of failing to understand his own strength and his need of gaining his reputation by the sanctifying, glorious power of the truth.

No one can transgress God's laws without suffering the consequence. God calls upon physicians to walk before Him in truth and righteousness. He will cooperate with all who do this. But when a physician trusts in his own sharpness, Satan leads him into strange paths, where the footsteps of Christ are not seen.

God will work with every Christian physician. And to Him the physician is to give the honor and glory for the success that attends his work. The only safety for physicians is in walking and working in humility and faith. The physician who does not put his trust in God will use his profession to hide many unrighteous deeds.

[90]

You must not suppose that because the patients at the Sanitarium have your instruction in regard to present truth they do not need the help of God's delegated ministers, whom the Lord has used and will still use to do His work. You have not as deep a knowledge of the Scriptures as you should have because you have not made the work of God your first consideration. If the work of ripening off the people of God were left in your hands many would bear the impress of half-done, superficial work.

You are wholly dependent upon the great Physician for the ability and power to do good work. Cling to Jesus. He will give you sharpness of intellect to discern with readiness, and steadiness of nerve to execute with precision.

I write you this but I have not liberty, at the present time, to say all that I might say. Will you read the article entitled, "Responsibilities of Physicians," found in Testimony No. 32, p. 195? Read this through carefully and follow the instruction it contains.

My much-beloved brother, you need to realize that in some respects your ideas are contrary to the lessons God has given in His Word. Our Saviour has left us all an example of self-denial and

self-sacrifice. But this lesson you have not learned by experience. You have carried out your own ideas and plans, to the injury of the work. This God has opened before me and I dare not withhold.

[91] During your experience in Sydney as a physician your example has not always been correct. You established yourself in an expensive house. Why? To make such a display that people would think you a wonderfully successful, popular physician. Having started in this way, everything else must correspond.

While you were at Ann Arbor you gained wrong ideas in this respect. It would have been better if those sent from our schools to Ann Arbor had never had any connection with that institution. The education in drug medication and the false religious theories have brought forth a class of practitioners who need to unlearn much they have learned. They need to obtain an altogether different experience before they can say in word and in deed, We are medical missionaries. Till they obtain such an experience, the great Physician does not acknowledge them as medical missionaries. They come onto the platform of action unprepared for the high and holy work which needs to be done at this time.

The Lord has placed you in a position where you can bear responsibilities, if you have that wisdom gained from on high by most earnest prayer and humility of soul. God will hear your supplications if you will seek Him earnestly. You have at times made some excellent movements. But again, you are in danger, by your impressions and prejudices, of creating difficulties hard to remedy. Link up with men older and more experienced than yourself, men who can give you advice and counsel, even if you are a physician. Do not feel that it is your work to manage the sanitariums which may be established in Australia. When you reveal by your life and influence that you consider, that you ask wisdom of God, that you have gained an experience different from the experience which you have had in the past, you will be a man who can be depended on in emergencies.

[92] I am very anxious that you shall not feel that God has given you the work of a director. You are a physician, not a manager. It is possible for a physician to assume far more responsibility than he should. Do not cast aside my words as of no consequence, as some physicians have done. Remember that a refusal to receive light does not alter facts. The truth will stand and will be vindicated. I hope

and pray that you will link up with your brethren. Never feel that it is your prerogative to disparage the ministers of the gospel and exalt physicians as infallible. This has been done repeatedly. God help you to avoid this fatal mistake.

The words that some have spoken against the chosen ministers of God have been spoken against Christ. The sarcastic references made by physicians to those ministers who did not entertain the same ideas as they themselves with reference to the so-called medical missionary work, have had their influence. God will work in His own time and His own way to counteract the leaven that has thus been introduced; but at what a cost has this influence been exerted! The effect of this influence will not be fully known until the judgment sits and the books are opened. Then it will be seen that souls who might have stood firm as overcomers were confused and led into crooked paths by physicians.

The sacred truth for this time has been covered with disrespectful statements. Principles have been presented which are entirely contrary to the teaching of Christ. Statements have been made which have confused minds with regard to the truth of God's word, and some will never disentangle themselves from the seductive error into which they have fallen. They will never see the true bearing of the last closing message. Their influence is lost to the cause at the very time that it is most needed.

God has given His people talents to use and improve. He desires them, by cooperation with Him, to grow up into the full stature of men and women in Christ Jesus. Through the testimonies which He has been given to His people, He has presented truth line upon line. Many rejoiced in the light, but Satan came in, and working through the mis-named medical missionary work, he led them to cast under their feet the work of presenting the truth as it is in Jesus.

[93]

The work of God is a great work. Wise men are needed to keep Bible principles free from a particle of worldly policy. Every worker is being tested. Paul speaks of those who bring to the foundation wood, hay, and stubble. This represents those who bring in as truth that which is not truth, even their own suppositions and fabrications. If these souls are saved it will be as by fire, because they conscientiously thought they were working in harmony with the Word. They will only be as brands snatched out of the burning.

The work which might have been pure, elevated, and noble, has been mingled with fallacies brought in by men. Thus the beauty of the truth has been marred. Nothing stands forth untainted by selfishness. The mingling of these fallacies with the work of God makes that which should stand out clearly and distinctly before the world a jumble of conflicting principles in its practical working.

Oh, how many there are who have yet to learn to manifest Christ-like patience and forbearance in the home and in the church! What is the lesson that should be learned by those connected with our schools, our publishing houses, our sanitariums? “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves” [[Philippians 2:3](#)]. “Be kindly affectioned one to another with brotherly love; in honor preferring one another” [[Romans 12:10](#)].

[94] My brother, when will you learn this lesson! It is not houses, lands, carriages, expensive furniture, outward display, which make a man stand high in the sight of a holy God and the ministering angels. God looks at the heart. He reads every purpose of the mind. He knows the motives which prompt to action. He reads between every line of writing sent out. He can distinguish between the true and the false. He places His seal upon the deeds that are done and the books that are written in humility and contrition of heart. He values sincerity and purity of principle above everything else.—[Letter 3, 1901](#).

Ellen G. White Estate

Washington, D. C.,

May 7, 1987.

Entire Letter.

MR No. 1253—William Foy Lectures in Beethoven Hall [95]

(From an interview with Ellen White, conducted by D. E. Robinson on August 13, 1906, apparently regarding material that was to be included in a book.)

We used to have some very powerful meetings. But it is not all out there, and I don't know as there is any need of putting it out.

Elder Stockman was preaching, and he was dying with the consumption. He talked as though inspired by the Holy Spirit, feeble as he was. I always sat on the front seat next to the stand, and as I heard a noise like a groan I saw that Elder Brown was as white as human flesh could be, and he was falling out of his chair. I suppose my interested look to him called the attention of Stockman, and he looked around, and he [Brown] was ready to fall on the floor. He [Stockman] turned around, and said, "Excuse me," and took him in his arms, and laid him down on the lounge. He was one that did not believe in these things, and he had a taste of it right there. The power of the truth came upon him so.

(That was one instance I saw that Marian [Davis] had not put in. There is but an item now and then; I do not know as that is essential. I was going to call the attention to it. That is, I think, as well as it could be written. We had a great deal of this, but we never can tell it)....

Then another time, there was Foy that had had visions. He had had four visions. He was in a large congregation, very large. He fell right to the floor. I do not know what they were doing in there, whether they were listening to preaching or not. But at any rate he fell to the floor. I do not know how long he was [down]—about three quarters of a hour, I think—and he had all these [visions] before I had them. They were written out and published, and it is queer that I cannot find them in any of my books. But we have moved so many times. He had four.

[96]

Question: Did you ever have an interview with him?

I had an interview with him. He wanted to see me, and I talked with him a little. They had appointed for me to speak that night, and I did not know that he was there. I did not know at first that he was there. While I was talking I heard a shout, and he is a great, tall man, and the roof was rather low, and he jumped right up and down, and oh, he praised the Lord, praised the Lord. It was just what he had seen, just what he had seen. But they extolled him so I think it hurt him, and I do not know what became of him.

His wife was so anxious. She sat looking at him, so that it disturbed him. "Now," said he, "you must not get where you can look at me when I am speaking." He had on an episcopalian robe. His wife sat by the side of me. She kept moving about and putting her head behind me. What does she keep moving about so for? We found out when he came to his wife. "I did as you told me to," said she. "I hid myself. I did as you told me to." (So that he should not see her face.) She would be so anxious, repeating the words right after him with her lips. After the meeting was ended, and he came to look her up, she said to him, "I hid myself. You didn't see me." He was a very tall man, slightly colored. But it was remarkable testimonies that he bore.

[97] I always sat right close by the stand. I know what I sat there for now. It hurt me to breathe, and with the breaths all around me I knew I could breathe easier right by the stand, so I always took my station.

Question: Then you attended the lectures that Mr. Foy gave?

He came to give it right to the hall, in the great hall where we attended, Beethoven Hall. That was quite a little time after the visions. It was in Portland, Maine. We went over to Cape Elizabeth to hear him lecture. Father always took me with him when we went, and he would be going in a sleigh, and he would invite me to get in, and I would ride with them. That was before I got any way acquainted with him.

Question: Where did you see him first?

It was there, at Beethoven Hall. They lived near the bridge where we went over to Cape Elizabeth, the family did.—[Manuscript 131, 1906, 1, 4-6.](#)

Ellen G. White Estate

Washington, D. C.,

June 4, 1987.

**MR No. 1254—Included in Manuscript Release Nos.
1265 and 1266**

MR No. 1255—Church Leaders to Set an Example of Christlikeness [98]

(Written April 13, 1886, from Basel, Switzerland, to J. G. Matteson.)

Your letter was received yesterday. You state in your letter, “Your mother speaks of Brother Hanson as a transgressor of the Sabbath. I suppose you know that Brother Hanson is not a member of the church, consequently we cannot labor with him or cut him off, because he is already cut off by his own positive request.”

He places himself outside of the pale of the church where he cannot be brought under the discipline of the church, and yet he has a voice in the church as if he belonged to the church. I cannot see the consistency of this and know that this move is all out of God’s order. It shows blind, hazardous movements; it is giving influence to a man who refuses to be in harmony with the church, and through this one man whose way is after the world and not after the Lord’s plans Satan comes in to control other minds. Then how could you or any members of the church, if they stood in the light, place him on a committee?

You state, “I do not know whether he will make an application for admittance. If he should do so he would have to take a better stand than he has ever done yet.” My brother, notwithstanding this attitude of Brother H who has cut himself loose from the church, he is made one of the committee of your board to have influence in the matters of the church, and you have allowed this thing done. Strange foresight! [You place on the committee] a man who does not keep the Sabbath, for he does do business on the Sabbath—collects debts, pays his workmen, settles accounts, and has no more sacred sense of the Sabbath than to keep it when convenient and transgress it when [99] it is convenient for his own interest.

I know that God cannot approve of your connecting Brother Hanson with a committee or giving him any trust while he has cut

himself loose from the church and stands dishonoring God in his business matters. It shows that the man has not true and sacred ideas of holy things, and you are fastening him in a fatal deception in thus treating his case. My brother, you have done more to keep him in this position of blindness than any other man could do. You have in your attitude said to the sinner, "It shall be well with you." You say you could not labor with him or turn him out because he is not in the church, yet you have linked up with him and showed your preference for him and made him your confidant and counsellor. He has upheld you and you have upheld him, and God is dishonored by you both.

[[Ezekiel 3:17-22](#), quoted.] These solemn words speak to you and me. I have to bear the plain notes of warning from God. I must not suffer my brother to continue in sin. [I must warn him of] his danger. I must tell him "the wages of sin is death." God has said it. "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sin" [[Isaiah 58:1](#)]. Here, my brother, is a work that you have not done as you should have done. And why? Because your own soul was not right before God. [Following line illegible.]

[100] My brother, had you felt the necessity of preaching the lessons of true Christianity yourself, and of taking J. G. Matteson under strict discipline, then you could have seen and felt the necessity of instructing others. When you do not reach the standard yourself, how can you bring others up? When I see the people in Christiania and other places regarding you in the light they do, as though you were almost as Christ, and then know how far short you come of practical godliness, I am distressed beyond measure. A man who has ability as you have, and with your entrusted talents, is far more accountable than those who have less light and less ability. Your position, then—what you have done or may do—will be no excuse in your case for not reaching the Bible standard in Christian character. You need daily the transforming grace of Christ on your heart or you cannot do the work of God with clear spiritual discernment, with an eye single to His glory.

From time to time God has seen fit to open before me your life, your temperament, your character, and I must say to you that you have a work to do for yourself before you can be admitted to become

a member of the Lord's family in the heavenly courts. Sin is sin, whether it is in J. G. Matteson or in the man of lowly position. You are not right with God. A man in God's eye is just what he is in his own family. The converting power of God will be seen in his home. You should have had a testimony to bear to individuals and families in the Spirit of Christ, and [should have had] a love for their souls that would have placed you among the faithful watchmen, but, I feel compelled to say, you are not there now. You must set your own heart in order. You have a work to do for yourself which no other can do for you, to overcome your pettish spirit and to cleanse the soul temple of its defilement.

When you see yourself as God sees you, you will possess genuine humility, not humility put on for special occasions but a principle that is abiding. You cannot be clear before God and prepared for His appearing unless you put away every wrong from you. It will be a most difficult lesson for you to learn true humility. While you appear to be at times very humble, there is a self-esteem, a self-devotion, a high opinion of yourself which leads to dangers that you do not discern. You are not ready for Christ's appearing, and unless you are a changed man in heart and in character, in manner, in deportment, you cannot be a true watchman on the walls of Zion. There is earnest work before you. You must be a different man. [101]

While it is duty for the watchmen to be wide-awake, faithful to discern evil, and understanding the necessities of the cause and work of God, they will frequently be called to bear a plain, pointed testimony to individuals who are in danger. Their testimony must not be given in an impatient spirit, not in an overbearing spirit, not with a domineering spirit, but with the spirit and meekness of Christ. There are two extremes to be avoided: one is the shunning to declare the whole counsel of God, and running into the spirit of revivalists in this age of crying "peace, peace, when there is no peace," and weaving into the labors an element which moves the feelings but leaves the heart unchanged. A sensational religion is to be dreaded, for it is hard work, when once it has been woven into the experience, to ever make the individuals feel that they must go deeper than mere emotional exercise; that they must practice true godliness.

My brother, you have been weaving into your labors this kind of element. While evils have been growing and gaining the mastery,

you have fastened many to J. G. Matteson but not to the cross of Jesus Christ. Now, I am alarmed for you because I was shown that you have unbounded confidence in yourself and your manner of labors. You have not laid the ax at the root of the tree, and various kinds of evils have been springing up that needed to be rooted out from the church, with judicious labors and with far-seeing judgment.

[102] The very work that needed to be done has not been done. Your ways appear right in your own eyes, but not so in the eyes of the Lord. The truth of God may be proclaimed from the lips while it has not a sanctifying influence upon the heart and character, having a constraining power upon the man. The thoughts, the affections, are engrossed by worthless, revolting things, and the heart is defiled. The salvation of the soul will not be secured without a deeper work. Your supreme love and confidence in yourself must be broken up in some way, or you will be weighed in the balance and found wanting. Your conscience feels the power of the truth; you work earnestly to present the truth; and for this reason I feel so bad because I know that unless you are an overcomer, you will not have the overcomer's reward.

You lack the very experience you need to make you what God would have you to be. You need to study the law of God. Look in the mirror; bring your own heart to its searching, far-reaching principles, and go not away and forget what manner of man was presented to you in that mirror. I have not much hope for the church [members] unless the very ones who labor for them are converted men and Christlike in character. I am pained to write you these things. I hoped I should not have to write them. Search and see if self is not idolized. You must cleanse the soul temple.

The second extreme is to be always hammering at the people and in a harsh, unChristlike manner talking in a way that they think you are provoked, weaving self into your labors in the place of learning lessons of Jesus and having His Spirit. Now, my brother, whatever you have done or may do, I feel burdened with the word of the Lord. The Lord says to you as to Nicodemus, "Unless ye are born again, ye can never see the kingdom of God." The truth has been accepted and preached by you, but the heart has not been cleansed of its moral defilement. You need the divine impression on your character.

There are men like Brother Hanson who are not controllable by the Spirit of God, who are harsh in their families, dictatorial, severe, and overbearing. If you were a thoroughly converted man and a daily learner in the school of Christ, a man to put away your childish, babyish feelings and manners at home, and put on meekness, gentleness, kindness, forbearance, and long-suffering, then you would be prepared to give instruction to those who need it. [103]

You have so little self-control that when you read these words I greatly fear you will act like a child that when reproved or corrected will throw itself down. “A new heart also will I give you, and a new spirit will I put within you.” While you are desirous to appear right with your brethren, do, for Christ’s sake, surrender your soul to God. The truth is kept far away from the center of your being; [remainder of line illegible]. This is an individual work. I was shown while in America the condition of the churches in the kingdoms that had your labor. Many precious souls had been raised up, but they were receiving a mold that would not tend to make them perfect and entire, wanting nothing.

One of the most earnest prayers in the Bible is, “Create in me a clean heart.” Oh, will men in any position, as superiors, inferiors, or equals learn the simple lesson to begin at the beginning and have the heart right with God through the new, creating power of His Holy Spirit. Then what pure streams would flow forth from a pure fountain. How precious the experience, how precious the lessons that they have learned, and can, in their turn, teach others. But if they have not reached the standard themselves, how can they teach others to reach it?

The church [members] must be refined, purified. Better if they had never connected themselves with the truth than to claim to believe it, take the name of Seventh-day Adventists, and yet not stand as high in the scale of morality and practical godliness as do many who have never seen the truth. Thus Christ and the truth are misrepresented, the world is encouraged in their unbelief, [and] other churches do not care to examine the evidences of doctrine and faith that bear such fruit. [104]

The example of men and women professing the truth is of such a character that it works against the truth. They are holding the truth in unrighteousness, because they are destitute of the first principles

of Christianity exemplified in the life. Hearts are buried up in worldliness, saturated with that which is earthly, sensual, cut off by their own course of action from communion with God, dead to holiness, twice dead, plucked up by the roots.

Now, you can never cure these evils till you see the necessity of subduing and controlling J. G. Matteson. The truth must be planted deep in your own soul first, and then in the souls of others. I want you to be a conqueror; God wants you to be a conqueror; but you are far from this today. You need to be busy and earnest with your own soul. A solemn message is to be given to the world, and you are standing directly in the way of our reaching the hearts of many because all their experience and all their religion centers in their high estimate of yourself. No one can ask you to labor more than you do; but you must have a living connection with God so that you will have His grace to be with you. You must bring religion into your home; religion must regulate your life. The truth must sanctify your words, your thoughts, and your actions. Your faith must produce beauty of soul that will be manifested [in] words and actions, else it will be as sounding brass and a tinkling cymbal.

[105] When you are sanctified through the truth, you will be a Christian—patient, kind. You have an overbearing temperament. You hold yourself too high, and others hold you too high; therefore anything you may do looks right in the eyes of others, but they do not look into the soul. The great Searcher of hearts says, “I know thy works.” Your heart needs to be humbled before God. You need to be very jealous of yourself. You have made acknowledgment of your errors at different times in your experience, but you have not put them away. You have not seen the sinfulness of many thoughts or the offensive character of your works before God. As a faithful watchman, I see the danger, if you die as you are, of your losing your soul; therefore I warn you.

Now, my brother, I have not thrown you aside; I have not lost my interest in you; but I do urge upon you to face the mirror. Sin is offensive to God. We must live so near to Jesus that we shall protest against iniquity and disobedience of God’s requirements. While self is strictly disciplined, God will give wisdom and power to aid in disciplining others. Thus all the influence will be exerted on the side of pure, faultless, undeviating obedience, and no exception will be

made on any policy principle, and no unsanctified influence will be tolerated to weaken and demoralize a church. Oh, how I dread to write these things to you. But I dare not withhold them, lest my soul will be chargeable with your sin.

There must be a decided reformation in Brother Hanson's family or they will all be lost together, parents and children. Their attitude to the [domestic] help in their family is, How can flesh and blood be turned to the profitable account? The management in the house is conducted upon principles the reverse of Christian. The employer is too ready to prey upon the employed. They are often arrayed against each other like natural enemies. How can angels abide in that house?

May the Lord turn and overturn in Christiania. Better, far better, would it be today so far as the church is concerned, if a blow had not been struck there until an altogether different mold could have been placed upon the work and the church. This work may look all right in your eyes, but O, my soul, how it looks in the eyes of the Lord! Now I shall write no more on this, although there are other things I might say in reference to the work as God has presented it before me. Now you can see why I have not desired to come to Christiania again. I am soul-sick. If you stood free and clear, then I should know that God would work for us; but as you have stood, I have no confidence that He will.—[Letter 43, 1886](#).

[106]

Ellen G. White Estate

Washington, D. C.,

July 9, 1987.

Entire Letter.

[107]

**MR No. 1256—Reproof for False Statements
Regarding Promotion of EGW Books; Unfair
Treatment of Publishing House Workers; God’s
Law to be Obeyed**

(Written June 8, 1895, from Granville, N.S.W., to “Dear Nephew”
[Frank E. Belden].)

I received your letter, also the favor of your music book and songs in leaflets, from the hand of Ella May White, and I thank you for them. As soon as the Vancouver mail closes, I shall be pleased to examine your song book.

You seem unreconciled to the statement you understand me to have made in a letter to Elder Olsen, that you were selfish in leaving the Review Office. You have mistaken my meaning. It was not the act of leaving the Office, but your spirit and course while connected with the Office that was presented to me as selfish. What I wrote to Brother Olsen was not based on reports received from anyone, but on what the Lord had presented before me.

The course pursued in regard to wages, at the time under consideration, was a purely selfish course and was contrary to the principles on which the Office was established, the principles of self-sacrifice and of justice between man and man. Those who exerted an influence to increase the wages of the workers connected with the Office were displeasing God. There was a confederacy for the robbery of God’s treasury. One worked to secure higher wages for others so that the contrast between the wages of the workers might not appear disproportionate. All who acted a part to carry this influence were engaged in a selfish work, which will sooner or later react upon themselves unless they repent.

[108] Evil angels exulted, and the Lord said, “Shall I not judge for these things?” “They have turned unto Me the back, and not the face: though I taught them, rising up early and teaching them, yet they

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~~have not hearkened to receive instruction. But they have set their~~
abominations in the house which is called by My name, to defile it.”

The Lord brought me by His Spirit into the very meetings where you were speaking in favor of the wages of one and another being raised. Then I was shown that the result would be separation from the Office because of the wrong course practiced in several lines. As I have said, your act in leaving the Office was not the objectionable point presented to me, but it was the various things enacted in the Office while you were presiding that were contrary to the will of God. In the councils your voice was often heard, and I knew that your only deliverance from Satan's snares would be for God to allow your own course of action to separate you from the Office. But I was surprised that the result came as soon as it did. The Lord let you have your own way, and Captain Eldridge made his own choice.

When you insisted that you were doing all in your power to bring Great Controversy [1888] and Patriarchs and Prophets [1890] before the people, I knew your statements to be untrue. Captain Eldridge and you confederated together to uphold and sustain each other, and worked according to your blindness of mind in using your influence to control the management of the books to make as high a show as possible in gathering means into the Office. The Lord brought me into your council meetings. I was bidden to mark the influences at work to repress Great Controversy that resulted in its falling nearly dead from the press, as was the case also with Patriarchs and Prophets.

The most solemn promises were made to me by Brother C. H. Jones that if I would reduce the royalty on Great Controversy to ten cents, the Pacific Press would push the book with all their power. Yet in spite of these promises Bible Readings was brought in, and, being sold cheap, hindered the sale of the book that God had commanded to be written, that the light of truth might be given to the world to prepare a people for the great day of God. Every appeal was made that I could make, but without effect. Stoutly and strangely was the unjust work carried forward.

Brother C. H. Jones thought he did not do the right thing by me, but he must follow the lead of Battle Creek. At the conference at Minneapolis, in the autumn of 1888, Captain Eldridge faithfully promised me that he would take hold of these works and push them

the next spring. Did he do it? No, they were kept back decidedly, determinedly, and your voice did much to accomplish this; you discouraged their sale and exalted Bible Readings, and the influence of Captain Eldridge was united with yours. I have forgiven you this, and mention this matter that you may understand what the reference to selfishness means.

Now my dear nephew, these matters were opened to me years ago. I had nothing to do with your leaving the Office, and in regard to the act of leaving I have made no charge of selfishness. Neither have I questioned your sincerity in casting lots. But I refer to the entire period of your service in the Office, and also that of Captain Eldridge to your course in interposing to shut from the people the warnings given of God, and your exalting and pressing Bible Readings, declaring that only one book must be in the field at a time.

[110] You and Captain Eldridge manifested the same spirit and exerted the same influence at Minneapolis. When Captain Eldridge said to me, "Sister White, we shall take up your books in the spring, and push them," I replied, "I suppose, Captain Eldridge, you will be as strenuous then as now in carrying out what you have maintained was the right way to do, to occupy the field with only one book at a time." He said, "I suppose a man has a right to change his mind, if he sees differently."

The very same thing you complain of in C. H. Jones, in reference to your book, was carried out in reference to Great Controversy, and Patriarchs and Prophets. The Pacific Press violated their solemn promise to me that if I would take ten cents royalty, they would give wide sale to the book. They would have reduced the royalty still more, but warnings were given me that I was encouraging a spirit of injustice, and that it was my duty to guard not only my individual rights but the rights of others. I was to take my stand firmly, and not be swayed by men, however high their position, for their business transactions were not all directed by the Spirit of God. The Lord will vindicate only the truth, and all who practice injustice and double dealing God will judge.

What excuse did Brother C. H. Jones give for not keeping his word? He told me that it would not answer to push the Great Controversy and Patriarchs and Prophets while the men in the Review Office stood in the position they did in reference to the matter, for

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~~they would be jealous of the Pacific Press.~~ I said, "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey." I have often quoted this as representing the course of the false shepherds, but I never expected to make an application of it to the treatment I myself received among our own people. But thus it has been presented to me.

In these matters you, my nephew, were not guided by the Lord, but were walking contrary to Him. When I talked with you in my own room at Battle Creek, you stated to me things you may have imagined were true, but they were false. You said you did as much to recommend my books as you did for other publications, but that you dared not make a specialty of my books lest others should say it was because I was your "Auntie." I was disgusted at this talk. Precious truth and light given to prepare a people for the great day of God had been left in obscurity, and this was the flimsy excuse offered. More than this, you said, "I have not known of one soul being converted through the reading of Great Controversy, and I have known many souls converted through Bible Readings. In the same talk you said, "I do as much to sell your books as I do Elder Smith's. You believe they are inspired, do you not?" I said, "You may answer that question. I shall not."

[111]

After I had witnessed the confederacy for raising the wages of the workers in the Office, the Lord brought me into the meetings of the auditing committee that settle with the ministers for their labor. Angels of God were there, making a record of everything done. Brother Henry's voice was the controlling power, cutting down wherever he pleased, deciding the wages of the workers according to his ideas and feelings. How little did anyone think that the universe of heaven were noting every transaction. Brother Henry was not a poor man; he accepted large wages for himself and gave his strong influence of securing large wages for others in the Office. But these other workers, whose circumstances neither he nor other members of the auditing committee took pains to ascertain, were paid according to the impulse of this one man.

This work will be met in that great day when every work shall be brought "into judgment, with every secret thing, whether it be good,

or whether it be evil.” Jesus says, “Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” The Lord of heaven is not correctly represented by many of those
[112] who claim to be representatives of Him. They are transgressors of His commandments. But He declares, “Them that honor Me will I honor.”

All who were concerned in the payment of the large wages have been guilty of robbery toward God. “Will a man rob God? Yet ye have robbed Me, saith the Lord.” And the result has been that God’s messengers and workers who are poor in earthly treasure are pressed into hard places. Some have large families, some have a father and mother to support, and it is difficult matter to make ends meet. Did these men in the Office think of this? They will seek to pacify their conscience by some substitute of their own contrivance; but the books of heaven tell the story. The large wages they accepted for themselves and vindicated the acceptance of for others, they no more earned or needed than did some of those whom by their decisions they were limiting to a certain sum without a word of inquiry as to whether this would cause suffering or not. Is this doing as they would be done by? Is it loving their neighbor as they love themselves?

The law of God is a complete standard of righteousness. Man has not in himself sufficient wisdom to frame a perfect rule of right, and therefore God has given His law as a safe guide. Man is not left to his own fallacious reasoning in regard to his course of action toward his fellow men or his service to God. He is not left to stumble along, following the imagination of his own heart and mind. God calls the attention of men to a comprehensible rule of action, commandments that have God for their Author, the law pronounced by inspiration holy, just, and good. The service that God expects of His servants is not left to question and doubt. Will man love God supremely, and his neighbor as himself?

[113] The Lord will not accept donations to His cause from means gained by the robbing of His treasury. This is not the way to make wrong deeds right. It will not blot out the record from the books of heaven. God requires strict impartiality in deal between man and man. “But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good

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fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.”

The eighth commandment is to barricade the soul, to hedge man in, so that he shall make no injurious encroachment—which his self love and desire for gain would make—on his neighbor's rights. It forbids every species of dishonesty, injustice, or fraud, however prevalent, however palliated by plausible pretenses.

The ninth commandment requires of us an inviolable regard for exact truth in every declaration by which the character of our fellow men may be affected. The tongue which is kept so little under the control of the human agent is to be bridled by strong, conscientious principles, by the law of love toward God and man.

The last commandment condemns covetousness. Every selfish desire, every degree of discontent, every act of over-reaching, every selfish gratification works to the strengthening and developing of a character which will destroy the Christlikeness of the human agent, and close the gates of the city of God against him.

There will be astonishing revelations when the judgment shall sit and the books shall be opened. The Revelator says, “I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.”

[114]

Oh, I wish that men who filled responsible positions in the Review and Herald Office would carefully study the history of their works during their connection with the Office, and let their unfeigned prayers come up before God that His Holy Spirit shall quicken their consciences and memories. Oh, that they might see the evil of practices utterly opposed to God's holy law, and repent, and confess their sins before it shall be forever too late. They are transgressors of the law. He who offends in one point is guilty of all.

There is not a moral precept enjoined in any part of the Bible which is not engraved with the finger of God in His holy law on the two tables of stone. A copy was given to Moses on Mount Sinai. The first four commandments enjoined upon man his duty to serve the Lord our God with all the heart, and with all the soul, and with all the mind, and with all the strength. This takes the whole man. This requires a love so fervent, so intense, that man can cherish

nothing in his mind or affections in rivalry with God; and his works will bear the signature of heaven. Everything is secondary to the glory of God. Our heavenly Father is to be ever cherished as the first, the joy and prosperity, the light and sufficiency of our life, and our portion forever.

Oh, if men in exalted positions only knew their weakness and God's strength and sufficiency and fullness, they would pray most earnestly, Let Thy word be my counselor. I tell all who have any connection with our institutions, Take counsel with sanctified reason, surrendered wholly to God; then you will be guided by the Lord. Many of you have kept the truth far away from the citadel of the soul. A man cannot continue in sin and be a Christian. Christ always separates the contrite soul from sin. Men may labor in connection [115] with the work of God as did Noah's carpenters, and yet resist the divine influences. The Spirit of God is beckoning heavenward, to imperishable honors. The love of God pervading the soul possesses a recreated power through the Holy Spirit.

God will not hold him guiltless that does not set the Lord ever before him. He will walk contrary to those who walk contrary to Him. He will visit the iniquities of the fathers upon the children and upon the children's children, unto the third and fourth generation of them that hate Him; and will show mercy unto thousands of them that love Him and keep His commandments. The heart's inclinations are true when they remain under the restraint of the holy precepts of Jehovah.

Oh, that men would fear and tremble before the Lord God of hosts. He has made sufficiently plain His claims upon the human agent. The law speaks condemnation to those who are not doers of His precepts. God will accept no plea that man can offer to obtain acquittal. There is no power in law to save the transgressor of law. But Christ, who gave Himself as the world's Sin-bearer, becomes the Mediator for man, and the Sin-pardoner for all who come confessing their sins and accepting Him as their Saviour. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." "And of His fullness have all we received, and grace for grace."

The last six precepts of the law are comprehended in this: Thou shalt love thy neighbor as thyself. The very ones who are in need of

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your love and sympathy are to be helped. We are to cry to God daily,
“Create in me a clean heart, O God.” And what will be the answer?
“A new heart also will I give you, and a new spirit will I put within
you: and I will take away the stony heart out of your flesh, and I will
give you an heart of flesh. And I will put My Spirit within you, and
cause you to walk in My statutes, and ye shall keep My judgments,
and do them.”

[116]

Then a spirit of kindness will be manifested, not by fits and starts, but continually. There will be a decided change in attitude, in deportment, in words and actions toward all with whom you are in any way connected. You will not magnify their infirmities; you will not place them in an unfavorable light. You will work in Christ's lines, manifesting to others the love that Christ has manifested for you.

Instead of exposing and publishing one's faults to others, you will put forth the most patient efforts to heal and bind up. “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” A harsh-spirited man is unrefined, coarse; he is not spiritual, he has not a heart of flesh, but a heart as unimpressible as a stone. His only help is to fall on the Rock, and be broken. The Lord will place all such in the crucible, and try them in fire, as gold is tried. When He can see His image reflected in them He will remove them; but if there proves to be no genuine gold, then they consume like dross.

The Lord has His eye upon every soul. All are the purchase of the precious blood of the Son of God, and in dealing with souls valued at such a price we are to exercise kindness and forbearance, even as we would desire to have exercised toward ourselves. If those in positions of trust fail to exert this kind of influence, which is the keeping of the law of God, then by precept, by example in business lines, they mold the sentiments of those connected with them, and unless they repent, the Lord in His providence will remove them, and the results of their work will react upon themselves. When they were sowing the seed, they did not reflect that a reaping time was coming. We should never forget that whatsoever a man soweth
that shall he also reap. The religion of Christ is to take possession
of the whole being, and give force and power to all our faculties,

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renovating, cleansing, and refining. It manifests itself without parade and high sounding words, but is shown in an upright and unselfish life.

Lest a single statement of the precepts of Jehovah shall be evaded or forgotten, lest we should indifferently regard their claims, God declares that to all who transgress that law they are a ministration of death. The heavenly council, having arraigned and convicted the law breaker, pronounces his condemnation; and there is nothing in himself to save him from the sentence and penalty of death. "The sting of death is sin, and the strength of sin is the law."

I write this especially at this time because the leaven of disobedience and transgression of the precepts of Jehovah has been working in many minds, and the result is that hearts need to be purified, refined, and sanctified, that they may become vessels unto honor. We need to preserve contrition of heart, and to say with Paul, "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ." "My beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord."

Let the words of the beloved disciple be considered and practiced: "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth Him that begat loveth Him also that is begotten of Him." If all would take heed to these words and obey them, we should see in all our institutions a different state of things. The souls of the workers would be surrounded by an atmosphere that is healthful, like a precious odor, a savor of life unto life.

[118] "By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" [1 John 5:3, 4]. "If a man say, I Love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also" [1 John 4:20, 21].

I have been called to hear the loud voices in the determination of decisions against one and another who are chosen of God and

MR No. 1256—Reproof for False Statements Regarding Promotion of EGW Books; Unfair Treatment of Publishing House Workers; God's Law to be Obeyed
precious. ~~Some things in these persons did not please the men in~~
authority, and their case was not dealt with according to the law of
God, in kindness, but according to human prejudices. Also, much of
this work has been done by men who have not the Spirit of God, but
are really agents through whom Satan can perform his work.—[Letter](#)
[15, 1895](#).

Ellen G. White Estate

Washington, D. C.,

July 9, 1987.

Entire Letter.

[119] **MR No. 1257—Funds Needed to Establish Medical Institutions in Australia; Camp Meetings Planned**

(Written September 11, 1899, to Josephine Gotzian, a generous friend in the United States.)

I am much burdened regarding the dearth of means which delays the opening of our Avondale Health Retreat. The principal part of the building is up, roofed, floored, and enclosed, but it is not plastered. And we are losing precious time, which ought to be filled with effective work in behalf of those for whom this building is erected.

I have done what I could to help this work along, as well as helping in many other enterprises of great importance to the advancement and honor of the cause, that demanded encouragement and assistance. The money which our brethren in California sent me in payment for the College stock that I took from Mrs. Scott was very soon distributed where it would count the most for the work of the Lord. Not one penny of it would I use for myself. All of it, and much more, has gone into the work.

Last year I gave \$125 to the Stanmore meetinghouse and \$100 to the meetinghouse in Windsor. This year I have given \$250 to the meetinghouse in South Brisbane and \$250 to the meetinghouse in Hamilton, Newcastle. I have invested five hundred pounds in the Avondale Health Retreat and \$500 in the Sydney Sanitarium.

[120] This present time is a most important time for the work in Australia, and not only for Australia but for the missionary work in the countries near Australia which should receive laborers from this field. The work in Australia is just struggling onto its feet, and as it becomes strong it will exert its strength in behalf of other fields. Just now the work in Australia must be advanced as rapidly as possible, for everything is now favorable and the Lord is going out before His messengers, encouraging them, directing their work, and blessing their efforts.

~~The work of our Health Retreat here in Avondale will have a~~
very important relation to other parts of our work. It will not only serve as a hospital for the sick of this district, who are most destitute of proper facilities for treatment and of a knowledge of nursing, but it will also receive patients from Sydney and Newcastle and from more distant places. Already the Summer Hill Sanitarium, Sydney, is overflowing, and Dr. Caro says there are patients there who would do better in a place like Avondale. Dr. Rand of Newcastle is waiting impatiently for us to be ready for patients. This is an especially good place for those who become interested in the present truth, for they can attend the Bible classes at the school. It is a splendid place for convalescents who may be benefitted by the country surroundings.

When plans were being laid for this building and the committee was planning to make everything as small as they could, to save money, our Counsellor said to me, Where is the room for your weary missionaries? In response to this we built larger, and are planning to make it a resting place for weary ministers, missionaries, and evangelists. Brother Gates is here and needs the very care and treatment that this institution is intended to afford. He caught a bad cold in Melbourne and needs treatment now, but our place is not yet ready.

In times past we have had to take sick people into our own homes for treatment because it was not safe to give them treatment in the places where they live. And now our houses are full of busy workers, and we rejoice that the Retreat is nearly ready for work. Soon the school will close, and several young people who have been preparing for this will be ready to enter its employ as helpers and students.

[121]

Will you, my sister, donate something for this work? You have helped us in the past, and at the time of your past donation you intimated that you could do something more if I would write to you in regard to the matters that we have in hand. I now venture to write. This building must be opened, for the necessity is great. We need your help. Can you give it to us by your own donation and by asking the help of others? I know there are those who could help us if they would. I know there are those who would cheerfully help if they understood our work and its needs.

We see new fields to be entered, and we pray the Lord for help. I am sending to you with this [a] copy of a letter just received from

Elder Tenney. The next camp meeting held in Queensland will be at Toowoomba, a beautiful city about one hundred miles west from Brisbane. It is the business center of a large, fertile, and wealthy district. There is a small band of Sabbathkeepers in this place, and much prejudice against the truth, but we trust that the camp meeting will sweep this way, and that this may become the center of an important work.

[122] Last year at the Brisbane camp meeting I was urged to hold some meetings in Toowoomba, and I promised that I would spend Sabbath and Sunday there on my way home. After this a large company of brethren from Rockhampton assembled and urged us to visit that place, which is nearly four hundred miles north of Brisbane. We decided to respond to their request and went to Rockhampton as soon as the Brisbane meeting was over. I was sick on the way and while there but was able to speak to the people three times. My severe illness prevented our stopping at Toowoomba as we had promised, and I now think that I shall attend the Toowoomba camp meeting, and thus fulfill my promise to visit that place.

About two weeks after the Toowoomba meeting the camp meeting in Maitland will commence. Maitland is a place of over 20,000 people, twenty-two miles west of Newcastle, and twenty-eight miles northwest of Cooranbong. The instruction given to me about our work has been that we should as rapidly as possible present the truth in the various suburbs of Newcastle and also in all the towns along the railway line from Newcastle to Brisbane. Maitland is a rich farming district and is the center of a large stock raising district. If we are successful in securing proper help we hope with the blessing of God to have a rich harvest of souls there, some of whom will go forth to work for others.

Brother John Paap, who formerly lived at Kaikoura, New Zealand, and who has been one of the chief supporters of our school, has recently sold his property in New Zealand and has settled in Maitland. The presence of his family there will be a help in the formation of a church in that place.

Last Thursday Willie and his wife and myself drove from our home to Maitland for the first time. The first ten miles of the road was rough and mountainous, and we could proceed but slowly, but the last part of the road was good. We spent an hour taking our

dinner by the roadside and were from seven a.m. to two p.m. in making the journey.

When we reached Brother Paap's place we found that they had been waiting dinner for us some hours, but had given up our coming, and brethren Starr and Daniells had gone to look for a campground. Although I had been travelling since seven o'clock I did not stop to rest, but we started out immediately to meet Brethren Starr and Daniells and to search for a campground. [123]

There were good high grounds in East Maitland but we wanted to find a place in West Maitland where there is the largest population. We drove around for nearly three hours and found that all the unoccupied ground around West Maitland is low and subject to floods. In past years this city has suffered greatly from the floods, and about four weeks ago much of the land around the city was under water. At last we gave up the effort to find a campground nearer than that which Elder Starr had selected, near East Maitland. This matter settled, we drove rapidly to the five o'clock train, which we reached just in time to get on board. I found room to lie down and slept a portion of the way. At nine-thirty we reached Strathfield, where we were met by Brother J. J. Wessels, who took us to his home. I thought it was a pretty busy day for one seventy-two years old.

I shall speak to the people here on Sabbath, and on Sunday we are to visit several villages on the railway line near Hornsby, that we may see what the opportunities are for selecting a good location for the Sydney Sanitarium. We are praying the Lord to lead and guide us in this matter. We desire that this sanitarium shall be established outside the city, in a high and healthful locality, where we can secure easy communication with the city and have the advantages of the city water supply. We must be several miles from the sea.

The building erected at Avondale for a health retreat is small, about fifteen rooms in all, but it will serve for the present necessity. For this building we solicit your donations. Those who help us in this will be doing a good work. We are much in need of money to provide facilities for work. May the Lord help His people to do the work that is so urgent in this part of His great vineyard. There are important fields to be worked. We shall not hover over the churches but press into new territory and raise the standard in places where [124]

the message has not been proclaimed. May the Lord bless and guide you, is my prayer.—[Letter 139, 1899](#).

Ellen G. White Estate

Washington, D. C.,

June 4, 1987.

Entire Letter.

MR No. 1258—The Need for Church and Sanitarium Buildings

[125]

(Written May 1, 1899, from Summer Hill, New South Wales, to
“Dear Brother Haynes.”)

We received your donation of two pounds. We thank you for it, for we stand very much in need of means. The Captain Norman who it was stated in our papers donated such large sums, has proved a fraud. Not one dollar has been realized. He has disappeared, no one can tell where. It is a strange affair and a great disappointment to us. We did hope for the financial help we so much needed, but this is one thing among the “all things” that work together for good to those that love God.

During the week of prayer I visited Newcastle accompanied by Miss Sara McEnterfer. We made our home with Elder Haskell and his wife. They have just hired a large brick house at Wallsend on which is painted in large letters, “Empire Clothing House.” It is a two-story building with good stable. It has no spare grounds; the house, barn, and outdoor kitchen occupy all the space. The owners promised that if Elder Haskell would take the place for one year they would put it in good order. It has quite a number of rooms and can be secured for ten shillings per week, \$2.50 American currency.

One room, the sales room, can be used for a meeting place. If our people hired a hall there for only one meeting a week, they would have to pay ten shillings. We are all well pleased with the place, for we need our means to pay the workers who go out to give Bible readings. When we visited Brother and Sister Haskell they had only just moved into their new house and were not yet settled. There is repairing to be done while they occupy the rooms that are in a tolerably good condition.

[126]

In the same suburb, Wallsend, there is a stone church which has been closed. This place will seat about 250 people. The church has been misused; mischievous boys have felt at liberty to break up the

flooring and the windows and pull down the pulpit. It will take about one hundred pounds to repair it and put in the seats. Then it will be a valuable little church. If we had the money we would purchase and repair it at once, but we dare not invest.

In Hamilton, where the camp meeting was held, we contemplate building a meetinghouse. The ground is purchased but there must be no debt on the place. Therefore we wait for the Lord to open the way. He will do this. His promise is as good as a deed. A portion of the money is already raised. I gave fifty pounds to the Brisbane church and another fifty to the church in Hamilton. When we receive money we will commence to build a humble house of worship. Just now, in midwinter, the people have to meet under a tent that has no flooring. They have no other place in which to assemble.

During the week of prayer we had good meetings in Newcastle. I spoke twice under the tent, Sabbath and Sunday afternoons. The Lord blessed me with freedom. I looked upon that people so interested in the word of God and called to mind how, a few months before, there was not a Sabbathkeeper in Newcastle. Now about thirty have been baptized, and ten more will soon go forward. We thank the Lord and praise His holy name for His wonderful works to the children of men.

[127] On Monday we returned to Cooranbong. Twice I spoke to the students in the school. I also attended the morning meeting and bore my testimony. The Lord is moving by His Holy Spirit. I must see of the salvation of God. I long for it to come fully to all who are God's chosen people, that they may give to others that which God has given them, choosing a life of self-sacrifice and full surrender to God.

On Friday, Sara and Willie accompanied me to Sydney. We went directly to Sister Tuxford's home and found a room all prepared for me. That evening I was invited to speak to the workers in the Sanitarium, and the Lord gave me liberty in prayer and speech. I spoke to them plainly on the necessity of faithfulness in the discharge of every duty. All seemed to be interested and pleased, and all save one bore their testimony. On Sabbath I attended the afternoon meeting in Stanmore and spoke to a well-filled church. The blessing of the Lord was in the meeting. I longed to see the outpouring of the Holy Spirit, and I entreated the people to choose God as their

portion. Many excellent testimonies were borne, and the Spirit of the Lord was with us.

Sabbath evening I again spoke to the workers in the Sanitarium, and the Lord blessed us. I remained seated while speaking, and this rested me. It was a great satisfaction to them all to hear the testimony I bore. I spoke to them once again before returning home.

We feel so distressed over the situation of our Sanitarium; we cannot see where the means is coming from to erect the building. The building now being used casts discredit upon us as a people. It was a dwelling house, and the bathrooms which should be large and convenient, are composed of a sleeping room partitioned off, one part of which is used for the ladies and the other for the gentlemen. The persons on one side of the partition can hear all that is going on in the next apartment. This cannot leave a favorable impression on the minds of the patients. We are praying that the Lord will send us means, and we believe that means will come. The Lord will help us in this work. The medical missionary work is to bring the truth before many others, and the Lord will open the way before us. The building they now occupy is full to overflowing and rooms have to be secured in another building. [128]

The work must go forward in this new world. We are lifting the standard of truth in new places and the work is advancing. We shall be grateful for any assistance you can give us, and if you can interest others to help us we shall thank the Lord and thank the donors.—[Letter 88, 1899](#).

Ellen G. White Estate

Washington, D. C.,

June 4, 1987.

Entire Letter.

[129]

MR No. 1259—Earnest Effort Needed in the Cooranbong—Maitland—Newcastle Area

(Written September 12, 1899, from “Sunnyside,” Cooranbong, New South Wales, to “Dear Son Edson.”)

Be careful how you move. The last move you made in reference to your boat resulted in injury to yourself. Your course of action must not be a temptation to those who would excuse their neglect of the field where you have worked so hard. Do not give them a semblance of excuse for selfishness and hardheartedness. Do not lay a stumbling block in their path. This is the work of the enemy, and he is a wonderfully skillful worker. You are now to seek the Lord as never before. “Make straight paths for your feet, lest that which is lame be turned out of the way” [[Hebrews 12:13](#)].

My son, do not become discouraged. Look to Jesus, and trust in Him. Keep the eye single to the glory of God. Hide self in God. Do not, I beseech of you, participate in this mania for illustrations. If you will depend upon God and walk humbly before Him, He will be your helper and your God. The Holy Spirit is freely bestowed upon every soul who will exercise faith in God. Edson and Emma, you are very precious to me, but you are even more precious to the One who gave His life for you. “Walk before God, and be ye perfect” [See [Genesis 17:1](#)].

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I sometimes think it may not be long before I lay off the armor, but I am not concerned about this matter. I want to work while life lasts. I see a great work to be done near where we are located. In the city of Maitland, a beautiful place twenty-seven miles from Cooranbong, our next New South Wales camp meeting will be held. The roads to Maitland are steep and mountainous, but they are being improved, and will soon be quite passable. At the close of our camp meeting in Toowoomba, Queensland, and in Maitland, meetings will be carried on in Newcastle, where a neat house of worship has been built. Hamilton is a large suburb of Newcastle. Adamstown and

Lambton, suburbs of the same ^{Area} city, are waiting to be worked. ¹¹⁹ Mr. Arnott, the manufacturer of the Arnott's biscuits, or crackers, resides in Lambton. The homes of many of the wealthy are in this suburb.

I should have placed Wallsend before this last mentioned suburb. Wallsend, which is nineteen miles from Cooranbong, is divided into three parts—West Wallsend, Young Wallsend, and Wallsend proper. Some time ago Sara McEnterfer and I drove to this place. Part of the road has been newly worked, and for some distance it was hard travelling for the horses; but passing this, we had a good hard road for the remainder of the journey. We passed Cockle Creek, a little town which must be worked, and a little later came to West Wallsend. Two or three miles further on was Young Wallsend, and a drive of another five miles brought us to Wallsend proper. Three and a half hours from the time we left Cooranbong we were at the mission at Wallsend. When the roads are finished, we shall be able to make the journey in three hours.

In all these places there are precious souls who must be searched out and labored for. There is no rest for us in this warfare. Before I left home to make my first visit to Queensland, the people in these towns along the line were presented before me as sheep having no shepherd. After the important meeting at Brisbane, we entered Newcastle, where a greater interest was manifested than we have seen at any camp meeting in this country—indeed I might say in any country. One week ago we were driven out to the suburbs surrounding Newcastle, and I then saw the settlements which had been presented before me, all waiting for the third angel's message. These are wicked places, but God has precious souls in all of them. [131]

I have been instructed that these places must be worked. Those who understand the reasons for our faith are not to excuse themselves from earnest, interested labor. "Go work today in My vineyard," the Master says. None will be excused from doing their utmost to extend the knowledge of the truth. The word has come to me, "God's people are not to be only consumers, but producers as well." We have a great and grand truth to proclaim. We are not to lose our spirituality in doing nothing; we are to labor to save perishing souls from ruin. All heaven is at work to save the souls ready to die. Will we cooperate with the great Master Worker and heavenly beings? Will we go out into the wilderness of sin and draw souls to Christ?

The great Shepherd of the sheep will teach us how to work, how to hunt for souls, and the Holy Spirit will be our efficiency.

We have no time to lose. The message is for the world. "I came not," Christ says, "to call the righteous, but sinners to repentance." Let the trumpet call be given. While some give the heaven-sent message to the large assemblies, let others go from house to house and open the Scriptures to the people. Angels of God will give the people ears to hear and hearts to understand.

[132] The worker who labor in humble dependence upon God, seeking His counsel at every step, will be guided by heavenly wisdom. Let them not trust in their own feeble efforts, but trust in God and pray to Him in faith. Ever remember that "the kingdom of heaven suffereth violence, and the violent take it by force." We need to cultivate that persevering faith which will hold fast to the promises. Humble yourself, but exalt God. Empty the soul of selfishness and sin, and lay hold of God's power. Then you can claim His promise, "Ask, and ye shall receive."

Bear in mind that if we commit iniquity, if we cherish deception and falsehood, if we deal unfairly in order to bring gain to ourselves, the Lord cannot hear our prayers, and we shall remain weak and unsatisfied. Cleanse the heart of self and hatred, and let love for souls rule, even for those souls who have dealt with you unjustly and dishonestly. They need all the pity you can give them, for they will receive according to their works.—[Letter 156, 1899](#).

Ellen G. White Estate

Washington, D.C.,

June 4, 1987.

Entire Letter.

MR No. 1260—Evangelistic Successes in Newcastle and Brisbane; Cooranbong’s Need for a Hospital

[133]

(Written March, 1899, from “Sunnyside”, Cooranbong, and Newcastle, N.W.S., to Philip W. Wessels in Cape Town, South Africa.)

I received your letter and feel very thankful that you have again taken your position under the bloodstained banner of Prince Emmanuel. May the Lord instruct you at every step. You will be tempted, you will be tried, but walk softly before God. Put your entire trust in the Lord. Serve Him with heart and soul, and believe that He pardons your transgressions and forgives your sins. He says in His word. “Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me” [[Isaiah 27:5](#)]. The Lord is soon to come in the clouds of heaven. Then the trials and tribulations of this life will be over.

You speak of being in financial difficulties. I know, and our workers know, what this means. We have received nothing this year from our publishing houses to meet our outgoing expenses. We are waiting patiently as best we can. The laborers working on the school building need their money, but they cannot have it for there is no means in the treasury. But they have borne this bravely.

The providence of God has gone before us to open up new fields, and we must follow where Christ leads the way. The work in Brisbane, Queensland, has shown the distinct guidance of the Lord. An excellent spirit was manifested throughout the camp meeting there, and at its close the work was followed up mainly by Brother and Sister Haskell, Brother and Sister Wilson, and Brother Pallant. Brother Wilson is now asleep in Jesus. Brother Pallant has had to leave Queensland because of his health. For a long time he has been sick, but was unwilling to give up his work. He has been taking treatment at the Sanitarium in Summer Hill, laboring at the same time in Sydney. I felt distressed over the situation in Queensland.

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The tent has been leaking like a sieve, but the interest has not decreased. It seemed necessary to build a chapel, but the finances were so slow that it looked like an impossibility.

Meanwhile a camp meeting was held in Newcastle. We had feared we should have a small meeting during the holidays, but it proved to be just the time. The tent was crowded night and day. I spoke four times each week and had large congregations. The Lord has hitherto helped us. The health addresses have called out large congregations. Thirty-five have taken their stand for the truth, and they seem to be trustworthy. The net is still cast in the sea for more. I heard last night that forty were keeping the Sabbath in Newcastle, and among these there are many remarkable cases. They were taken right out of the world-men who were smokers and beer drinkers, and who have never made any profession of religion. They are soundly converted. They gave up their tobacco and their beer, and are full of hope and joy and courage in the Lord. This class never attended meetings anywhere before they kept the Sabbath.

[135] Sunday School teachers and men in positions of trust have accepted the truth as a result of the camp meeting. One man has been baptized who has been a signalman on the railway for twenty years and always gave perfect satisfaction. He has a family of eight boys and one girl. This brother has lost his position but others who have accepted the truth have been allowed to retain their situations and keep the Sabbath. Many interesting cases have come to our notice, and still the work goes forward.

A cooking class is held in Newcastle by our people, and women come thirty and forty miles to attend this class. A branch sanitarium has been started in Newcastle. This work has just commenced, but it is doing well.

A health club has been formed of two hundred citizens. These are all classes of people, from all denominations, and they meet together once a week.

The truth has gained a signal victory in Newcastle, and doors are opening for us to do aggressive work. The lack of means is our only drawback. A church building must now be erected in Newcastle. There is an old stone church in Wallsend, a suburb of Newcastle, which can be purchased for sixty pounds. It is in a good location. A larger church was built, and this old one was left to be the sport of

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larrikins [~~Australian for young hoodlums or vandals~~]. The floor has been pulled up and window panes broken. A new roof must be put on and new seats made. Then it would make a good meetinghouse. As two churches will have to be built in Newcastle we shall purchase this one if we can. It will accommodate two hundred people. If I had means I would get it at once.

We expect that the Lord will work in our behalf. We came to the point not long ago where I made a most earnest appeal to our brethren in America to send us money. A few days ago some money was sent me from California, the price of some property I had sold. We saw the great necessity in Brisbane, and I donated L100 of this money to help in the building of a church there. At the same time I loaned L100 to the Sanitarium in Sydney, which was in great need. In the mail before last L100 came to me as a loan from Elder Loughborough, to help in the building of a hospital in Cooranbong. This was sent to the Echo office, but as they had been obliged to purchase a new press because of the increase of work, and to add to their building to provide rooms in which to work, they could not honor my draft. I must wait until they can do this. [136]

Newcastle, N.S.W., March 17, 1899.

Sister Sara McEnterfer accompanied me to Newcastle on this morning's train. I am writing in the mission home, where Brother and Sister Starr live. Both are doing their best to advance the cause of truth. The interest continues to be good, and we have faith that a large number will take their stand for the truth. Twelve or fifteen will be baptized next Sunday. How far this interest extends we know not, but the citizens who are not believers say that the whole community is stirred.

Newcastle spreads over a large extent of land, and meetings are being held in different localities. Several are giving Bible readings. The meetings held by Dr. Caro call out a full tent, and he talks most decidedly on health reform principles.

“Sunnyside,” Cooranbong, March 20, 1899.

Home again. I bore my testimony on Sunday to a goodly congregation. On Sabbath there sat in the meeting with his wife and family a man who two weeks before had cursed his wife because she decided to be baptized. Afterwards he told Brother Starr that he was ashamed of himself. We think that he will obey the truth and himself be baptized. We hope the Lord will open the way for him.

[137] Lay hold by faith, my brother. The Lord wants you to trust in Him who gave his life for you. Hold fast the faith unto the end. Your wife has now the reward of her faith. May the Lord bless the dear soul. I would be much pleased to have you make us a visit and see what we are doing. Brother Haskell writes that the meetinghouse in Brisbane will be dedicated next Sabbath and Sunday. Oh, what a blessing it is that they have a meetinghouse. The tent they were using leaked badly.

There is a much larger work to do in Newcastle. Brother Lord has moved to Cooranbong with his family. He has a large family of eight boys, and has had to borrow money to come to this place. We are now sending them food. When they arrived we took them to our home and found sleeping room for them. They breakfasted with us, and then we moved their goods to their place six miles from the station. They are now adrift for the truth's sake. His married son, with his wife and child, are living in a tent on the Avondale Estate. He is earning six shillings a day. Brother Lord's only daughter is married, and she and her husband are now living in a small tent in a field near the school. They have given him work. So you see there are those who are suffering for the truth's sake.

The father sacrificed a good salary for the truth's sake, and now his entire family—himself, his wife, seven sons, his married son and his wife, and his daughter and her husband—are living in tents. These fourteen souls are homeless and dependent for bread to eat for what their hands can earn.

Brother Lord is a converted man and as firm as a rock to principle. He asked his employer for a recognition of his twenty years of service. Had he made one mistake? Had he been unfaithful in the least? They readily said that he had not. Then why not allow him a pension, as they had others who had served no longer? They refused

him this, but said that if he would work on the Sabbath, he should have his place and three pounds seventeen shillings a week. But if he left them, he must expect nothing.

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Both father and mother are brave and courageous. God help them, is our prayer. We shall not let them suffer for [lack of] food. We shall try to find them work, but at the present time we have no money to pay the workers on the school building. We are in need of the money that has been pledged but has not been paid.

You see, my brother, we know how to sympathize with you. We pray the Lord to help you out of your difficulties. The truth of God will triumph. The mail has just been received, and there was a letter from Brother Haskell. He writes to Brother Starr, "We have received the pound you sent, and thank you for the offer of another pound from Nellie." I cannot give you particulars to show you how much we are in need without making my letter too lengthy. But we have had several very remarkable answers to prayer in this line. I think fully one-third of the donations received in Brisbane have been from those not of our faith. One man with whom we had a little talk and who was very friendly and [who] came to the meetings quite often called on us one night, and although we had not asked him for a penny [he] said he would like to contribute to our building fund. He gave me two five-pound notes. Another man who is an infidel gave us two guineas, [A guinea equals 21 shillings (\$5.25 at the time this letter was written).] and so it has been.

The coal mines must have the truth brought to them. The suburbs must be worked. A hospital must be built in Cooranbong. Dr. Kellogg assures me that he will raise \$1,000 for this. We shall get believers and unbelievers to donate labor to clear the one acre of land on which the house is to be built. One man has promised to give the logs for building. We are suffering for [the lack of] this building for our sick. One man was taken sick. When the doctor came he did not put his hand upon him, [only] left a little medicine, and charged two guineas. It is just terrible. The doctors do scarcely anything for the sick. Dr. Rand came and found that the man had had no action of the bladder for days and no movement of the bowels for more than a week. The doctor from Newcastle had asked nothing about his condition.

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Application has just come for a sick girl to be taken into our hospital, but we have only selected the place for the building. God will help us. The building we shall erect will be a sanitarium and hospital combined, and it will be erected on the best site on the Avondale school ground. We must all walk out by faith, and humbly trust and wait and watch and pray. Let us humble our hearts before the Lord and walk softly before Him; for we need the wisdom that God alone can give. If we are tried, let us not be impatient. We shall put our trust in the Lord, for in the Lord Jehovah is everlasting strength.—[Letter 47, 1899](#).

Ellen G. White Estate

Washington, D. C.,

June 4, 1987.

Entire Letter.

MR No. 1261—High Standard of Purity and Holiness to Characterize Gospel Ministers

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(Written September 9, 1886, from Basle, Switzerland, to “Elder Oviatt, My Brother and Fellow Laborer.”)

For two nights I have not been able to sleep many hours. About two A.M. I have been awakened greatly burdened, and, after devoting some time to prayer, have attempted to write.

Your case with many others has been before me. Several years ago I was shown that your danger was very great on account of your attentions to other women besides your wife. You have indulged your own inclinations in this direction, and you stand guilty before God. The root of the whole matter is: unchaste thoughts are entertained which lead to improper attentions and advances, then to improper actions. All this is bad enough in men who have only a common work to do, but it is a hundredfold worse in those who have accepted sacred positions of trust.

I have in your presence dwelt particularly upon the importance of abstaining from the very appearance of evil. I have presented in your hearing the special temptations of the enemy, thinking to arouse your consciousness, that you would barricade your soul against the temptations of the enemy. I have written especially upon the dangers of young men and also of married men showing special attention to young ladies and to other men’s wives. When crossing the ocean on my way to Europe, I was mightily stirred and wrote out special warnings. This was in your behalf as well as for others. It was to stop your downward course, that you should in the strength of Israel’s God arise and be a man, not a plaything for the devil.

I was shown that in consequence of temptations you could not lift up “holy hands, without wrath and doubting” [1 Timothy 2:8]. Your thoughts and actions crippled your endeavors; your earthliness and sensual thoughts dwarfed your spiritual growth. You are far from being the man God would have you to be, and you fail to

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qualify yourself for the work you might do because your thoughts are not pure but tainted and corrupt. Some things were shown me that are open to the eye that never slumbers or sleeps. This is written in the books of heaven, and in a little time your case will be decided, whether your name shall be blotted out from the book of life or not. It certainly will be [blotted out] unless you are a converted man, and humble your soul before God and confess your sins and turn unto the Lord with your whole heart, and purge from you every impure thought and corrupt action. Says the True Witness, "I know thy works." Do not attempt to teach the people until you are a changed man; until you have in humble penitence sought the Lord with true contrition of soul and have a new heart.

I was shown that Satan would make his temptations strong to corrupt the ministers who are teaching the binding claims of the law of God. If he can tarnish the virtue, confuse the sense of purity and holiness, if he can insinuate himself into their thoughts, suggest and plan for them to sin in thought and deed against God, then their defense is gone; they have separated themselves from God; they have not the power and Spirit of God with them, and the sacred message of truth they bear to the people is not blessed of God; the seed is not watered and the increase is not realized. What you need, my brother, is a pure and holy heart. Cease at once from attempting to teach the truth until you know that in the strength of God you can overcome lust.

[142] If your mind had been, in the years you have professed to be a child of God, educated and taxed to dwell upon Jesus, to pray when traveling on the cars, when walking in the streets, and wherever you were, and had you been binding about your thoughts and teaching them to dwell upon pure and holy things, I should not have to address you as I do today. The Lord must be in all your thoughts, but this work is strangely neglected.

There are some of our ministers who are engaged in active service who have some sense of the importance of the work, but there is a large number who are handling sacred truth about as they would engage in any common business. They have not been refined, ennobled, sanctified, by the truth. They have not advanced step by step, growing in grace and the knowledge of Jesus Christ. They have not real, genuine faith in taking God at His word. They have not gone

on from strength to a greater strength. They have not increased in ability, but kept up the same low tone of efficiency. They have not become able men in the Scriptures, mighty men in God, and yet every privilege has been within their reach. The cause of God has not been glorified by their tame, Spiritless, Christless work.

These have done great injury to the truth, and why? Because the heart is not cleansed. They have not a new, clean heart, but a heart that is open to the temptations of Satan. Such can never lead the people to the true, pure fountain of living waters. They may make others acquainted with the reasons of our faith, but it will be impossible for them to do the work which a true shepherd of the flock will do—to “feed the flock of God, ... not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock” [1 Peter 5:2-5; and verses 4-10 quoted].

We must awaken to our God-given responsibilities. Your adversary the devil is intensely active, represented as a roaring lion, and we must be wide-awake and not ignorant of his devices. We shall surely be overcome by Satan’s devices unless our hearts, our minds, our wills, are in complete subjection to the will of Christ. We shall surely fail of salvation unless the natural elements in our character, the discordant elements, are brought daily and hourly into unity with Christ’s character. Unruly, debasing tendencies and passions cannot reign in the heart controlled by the Spirit of Christ. There are many who have never submitted their will and way fully without any reserve to Jesus Christ.

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There need to be far more lessons in the ministry of the Word of true conversion than of the arguments of the doctrines, for it is far easier and more natural for the heart that is not under the control of the Spirit of Christ to choose doctrinal subjects rather than the practical. There are many Christless discourses given, no more acceptable to God than was the offering of Cain. They are not in harmony with God.

The Lord calls upon you, my brother, to step down from the work, leave the walls of Zion, or be a converted man. When your own heart is sanctified through the truth, there will be in it no moral defilement. It will now require a most desperate resistance upon your part to unholy suggestions because your soul is tainted with

spiritual malaria. You have breathed a satanic atmosphere. You have not been a man in the sight of God. When your mind should have been growing, your ideas elevated, and your plans and labors broadened, you have been growing less and less efficient as a worker, because God is not blessing your efforts.

[144] The perversion of our gifts, or their degradation to unworthy ends, is a crime in the sight of God; and yet this is constantly prevailing. The man who has capabilities for usefulness and employs all that is winning and attractive to destroy others, to lead them astray, to bring them to a brackish, poisoned fountain, to quench their thirst rather than bringing them to Christ, is doing the devil's work.

There are many who profess to believe the truth who are corrupt in morals and who tarnish the purity in thoughts and impulse of others; who ruin souls under the pretense of saving souls; who utter words to the unwary, Satan speaking through them, as he spoke through the serpent when he tempted Eve. For all such there is a terrible retribution. They will reap that which they have sown. It is a terrible thing to use God's entrusted gifts, lent to bless the world and perverted in their use, leaving a blight, a woe, a curse, instead of a blessing. But I have written largely upon this, as you have seen in different forms.

And again I say, "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" [[Isaiah 55:6, 7](#)]. Go to work and confess your sins before God. Seek God, for you know but very little of this kind of work. Put your thoughts to work upon pure, holy subjects. Tax your powers. Send your supplications to heaven in earnest contrition of soul. Let your conversation, your thoughts, your deportment, be in harmony with the holy faith you claim to be defending. And when all like yourself shall repent and find the pardoning love of God, we shall see that God will work in a wonderful manner with His people. Sinners will be converted; backsliders will be reclaimed.

[145] I leave these lines with you. I had hoped that the great light shining from the Word of God would have been accepted, brought into your religious life, and you become a true, sincere Christian, doing the will of God from the heart. But I have been urged by

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~~the Spirit of the Lord to write you. The work must go forward.~~
Everything impure must become pure and holy or be purged from our hands, for all that is earthly, sensual, devilish, is a stumbling block to others and a curse to the cause of God.

The sooner the ranks are purged from all this class, the more surely shall we see the salvation of God and the power of the truth in our midst. It is because we are loaded down with those who have not been partakers of the divine nature, who have failed to escape the corruption that is in the world through lust, that we have so much weakness and feebleness in our midst. We must arouse. We must cleanse the cup of Israel of its moral defilement.—[Letter 5, 1886](#).

Ellen G. White Estate

Washington, D.C.,

June 4, 1987.

Entire Letter.

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MR No. 1262—Counsel Regarding a Second Marriage

(Written August 26, 1895, from Cooranbong, N.S.W., Australia, to “Dear Sister” [Mrs. Ketring].)

I have received and read your letter, and will make but a brief reply, for the American mail, which closes on Monday, must have my attention. In regard to the marriage of your daughter with J, I see where you are troubled. But the marriage took place with your consent, and your daughter, knowing all about him, accepted him as her husband, and now I can see no reason why you should carry any burden over this matter. Your daughter loves J, and it may be that this marriage is in the order of God that both J and your daughter may have a richer Christian experience and be built up where they are deficient. Your daughter has pledged herself to J in marriage, and to break her marriage vows would be far from right. She cannot now disannul her obligations to him.

You say that J was engaged to some young lady in Topeka. I cannot speak concerning this, for I have not heard J’s reasons for breaking his engagement, if he did so. But I had a personal knowledge of his former relations with his first wife K. J loved K far too well, for she was not worthy of his regard. He did all in his power to help her, and sought in every possible way to retain her as his wife. He could not have done more than he did do. I pleaded with her, and tried to show her the inconsistency of her course, and begged her not to obtain a divorce; but she was determined and willful and stubborn, and would have her own way. While she lived with him, she sought to secure all the money possible from him, but she would not treat him kindly as a wife should treat her husband.

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J did not put his wife away. She left him, and put him away, and married another man. I see nothing in the Scripture that forbids him to marry again in the Lord. He has a right to the affection of a

woman who, knowing his physical defect, shall choose to give him her love.

The time has come when a sterile condition is not the worst condition to be in. I see wives who have borne large families of children, and they are unable to give them proper care. These women do not have time to recover from the weakness of bearing one child before they are with child again. Many of these women are the wives of poor men who have not sufficient means to support their increasing families, and I am at the present time helping them to feed and clothe and educate their children. But notwithstanding their inability to support their offspring, children are brought into the world as fast as possible.

But God is not in this kind of doing. The husbands of these women seem to think that their wives are for no other purpose than to gratify their lustful passions. Children are brought into the world so rapidly, responsibilities accumulate so speedily, that the wives and mothers have no chance for the cultivation of their minds, no time or opportunity to devote to religious work. God is not glorified in such families.

Many of our young women missionaries marry, and in a few months' time they have children to care for, and are taken out of the missionary field. You may rejoice that your daughter will not be thus hindered in her work for the Master. She can accompany her husband in his travels, and be a help to him, and when she is left at home she can work for the Lord as though she were unmarried. This is my view of the matter.

I have confidence in J, and believe that he is a Christian. I had occasion to know something of the temper of his spirit when he was going through his trial with his first wife. She tried to extract money from him when she saw she had the advantage of him, and he was willing to do tenfold more for her than it was her right to expect or his duty to do. He has sore and hard trials on her account. I have tried to help him all that I could. I have tried to enable K to see and understand her duty. But as she has taken the course that she has, I cannot see that this new union should be disturbed.

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It is a serious matter to part a man and his wife. There is no Scriptural ground upon which to take such a step in this case. He did not leave her, she left him. He did not marry again until she had

obtained a divorce. When K divorced herself from J, he suffered most keenly, and it was not until K had married another man that J married again. The one he has chosen I feel certain will be a help to him, and he can be a help to her.

J is not perfect in character. He has some objectionable characteristics. He has been entrusted with means, and he does not always put it to the very best account. Sometimes he is very lavish with his money, and sometimes very narrow in its use and severely economical. But a good, God-fearing woman at his side will be able to advise him not to move impulsively, and counsel him to place his money in the treasury of the Lord.

[149] J is in a responsible position, and if the members of the family to which he has allied himself in marriage will prove true to him, they will influence him to become a wise steward of his Lord's goods. Then he will bestow his means as if in the view of the whole universe of heaven. He will not participate in any unlawful scheme for making money, but will move with an eye single to the glory of God. He will eschew all petty tricks and avoid all mean, dishonest devices, and will do nothing that will [in] any way work against the cultivation of true piety. He will realize that all his business transactions lie within the domain of God.

We must not lose sight of the fact that the steward is to trade with his Lord's goods, and that he is handling a sacred responsibility. The Bible requires that men buy and sell and transact all their business with as keen a sense of their religious obligation as they have when offering up petitions to their heavenly Father, asking for strength and grace.

The Lord has not left anyone to do as he pleases with his goods, and to give as impulse shall dictate or as friends may demand. The money he handles is not his, and is not to be expended unnecessarily, for the vineyard of the Lord is to be worked, and its working requires the expenditure of means. Now is our day of trust, and the day of reckoning is yet to come.

The Lord has entrusted means to His stewards to be used wisely, for all are moral agents and are required to bear responsibilities. Our varied trusts are given in proportion to our ability to use, but we are not to use God's means merely for the gratification of selfish desires, and as inclination may dictate.

J has failed at times in the past in handling his Lord goods, and has not always considered whether he was using the money entrusted to him in a way that would please his Master and advance the cause of truth. He must give an account of how he disposes of the means given in trust to him. He cannot study his own will in this matter. He must seek wisdom from God. I do not desire J to bestow one dollar in this destitute field unwillingly, for unwilling offerings are not accompanied with the blessing of God. I have no urging to do, and do not wish to force money from anyone, even for the work of God.

God has a work to do, and I am using all the means that I can spare, and provide myself with home, livelihood, and common conveniences. There are others who gladly and willingly help me in this part of the Lord's vineyard. If all do their duty according to the measure of their responsibilities, the amount entrusted to them will be doubled. He who gives back to God His own, will be honored for his fidelity, and will hear the Master say, "Well done, thou good and faithful servant." But it is not proper for persons to give just as the notion may strike them. Christ has a right to all that we have. [150]

You must not be surprised that J does not feel free to help your son. If your son has not appreciated the opportunities and privileges he has had, if he has misapplied his own powers, and wasted his God-given talents, the question is, Will he do better upon a second trial? Has he learned the lesson that God wills he should learn? There are many precious souls who would be so glad of a chance to obtain an education, who will not sow wild oats but will use every capability in obtaining knowledge with which to do good. I am surprised that J did not at once accede to your request, as you are the mother of his wife whom he loves. It may be that he is learning caution, and is taking the lesson of the past to heart. He has helped many whom it was not his duty to help. You should take his refusal to give you money as an evidence of his sincerity in that he will not compromise himself to win your favor.

I am sure that J means to do his duty. The mistake he made in bestowing his money on his first wife's family has probably taught him not to repeat the experiment. I hope that his refusal to give you means to enable your son to go to Battle Creek or to Union College

will not cause you to become prejudiced against him. It should have no such influence.

[151] If your daughter loved J. I see nothing in the Word of God that would require her to separate from him. As you have asked my advice I will freely give it to you. If J had given you the money you asked for, would it not have been something like trying to buy your favor? Would it not be much more fitting for your son to go to work and secure money for himself, and educate himself, rather than to be dependent upon anybody for such a favor?

There is such a thing as giving unwise help to our children. Those who work their way through college appreciate their advantages more than those who are provided with them at someone else's expense, for they know their cost. We must not carry our children until they become helpless burdens. Educate your son to be diligent, able to sustain himself and to help others.

God is the proprietor of the universe. Every man, woman, and child, with all the time and talents that have been bestowed upon them, belongs to God, He has given ability to men that they may use it to His glory, and thus have increased ability, wisdom, and understanding. God has a claim upon every soul, and we are responsible agents and should give Him constant service. Body, soul, and spirit, we should consecrate ourselves to His service, and do those things that will forward His cause in the earth. We are to do His will upon the earth. Our pleasure is not to be consulted nor permitted to be the governing impulse.

Now, my dear sister, I will send you this letter, and also forward a copy of it to J. I desire to act the part of a mother to him. In times of affliction he has needed a mother. Every penny he has placed in my hands has been used for the saving of perishing souls, and in time to come may it be his experience to hear from the lips of the Master, "Well done, thou good and faithful servant: ... enter thou into the joy of thy Lord."

[152] I am truly sorry that you have taken upon yourself unnecessary burdens. Do you not see that in separating J and your daughter you would create two evils instead of curing one? Your daughter has married J, and there is no reason why she should be separated from him. You have no just excuse for desiring them to cease living and working together as man and wife. You may give publicity to the evil

reports that may come to you, and be the means of making yourself, your daughter, and her husband miserable. Let those two, as children of God, unite their interests as their marriage vows require them to do; let them consecrate themselves to God to do His will, to be vessels unto honor, meet for the Master's use.

On your part, act as a faithful mother should. Be wise to counsel and help them in every way that lies in your power. Knowing that you all belong to God, deal justly and lovingly with each other. Be frank, be kind, cultivate whole-souled integrity, and you will win a crown of life that fadeth not away. Have perfect trust in God, and He will bless you and give you peace and rest.

I have written this letter at half-past-one in the night, in order to send it to you in this mail. I will now close, with much love to yourself and family.—[Letter 50, 1895](#).

Ellen G. White Estate

Washington, D. C.,

June 4, 1987.

Entire Letter.

[153] **MR No. 1263—Testimony Regarding The Monterey,
Michigan, Church**

(Written June 6, 1863, from Otsego, Michigan.)

Last evening while engaged in family prayer at Brother Hilliard's, the blessing of the Lord rested upon us and I was taken off in vision. I was shown some things relating to the church at Monterey. It is Satan's object to divide and scatter them, and make them a proverb of reproach.

I was shown that Brother Day is walking blindly; his feet are stumbling. He must make "straight paths" for his feet, lest the "lame be turned out of the way" [[Hebrews 12:13](#)]. I was shown that Brother Day had manifested too much interest in the case of Sister Johnson. Many eyes are upon them. Brother Albert has not understood himself. He has not moved according to his usual good judgment and prudence. He has trusted too much to his own judgment, and already he has unwittingly injured the cause of truth which he has loved.

I was pointed back to the testimony given for Brother Albert some years since. I was then shown that Satan and those who despised our faith were watching, ready to exult over his downfall. I saw, Brother Albert, should you follow in the course upon which you have started, the triumph of unbelievers would be complete and your influence would be ruined. Already you have hurt the cause of truth. Already many are looking upon you with suspicion.

[154] I was pointed back and shown the interest which you have manifested for Sister Johnson. It was, I saw, greater interest than you should have taken in her case or in any other one situated as she was. In the divorce your influence was too great. These things have injured you. Yet, if you had not taken the unwise course you have of late, unbelievers would not have looked with so much suspicion upon your past interest which you have manifested. You have had thoughts of making Sister Johnson your wife. If you should do this,

you give the death blow to all the influence you have tried to exert in Monterey.

You have moved blindly, very blindly. If you should follow your own mind and purpose in this matter instead of being happy in your marriage relation, you would be miserable. God's blessing would not attend you. You would forfeit the confidence of your brethren. A few view matters as you do, but they are as blind as yourself, and all of them are not reliable.

I saw that Victor Johnson has dreadfully fallen, but I have seen that if even now he humbly repents he may return to God. Yet I doubt whether he ever will come into a position where God can acknowledge him as His.

Years ago I was shown that God had pitied Victor. His love of drink is constitutional; that is why the habit is so strong and so hard to overcome. This accursed habit of using tobacco has led him to the old irresistible hankering for strong drink. I saw that his wife had suffered much on his account, yet she has not always done as she should and helped him as she should. She has been fretful, complaining, faultfinding, finding fault with the brethren, telling her trials to him who had all that he could do, with her help and the help of his brethren, to overcome an appetite almost as strong as death. She has failed, greatly failed, at times.

If she could ever have been that help to him she should have been, and reformed him, she would have saved her husband, and hers would have been a glorious reward; but she often had a set will of her own, a purpose to carry out of her own. She was not yielding, and pressed him often with her will and desire to do thus and so, when she might have yielded as well as not. She is not clear in the sight of heaven. [155]

Brother Day, you were not as careful as you should have been to abstain from all appearance of evil before Sister Johnson left her husband. You were in her company, often alone in conversation with her. However pure your motives, you have been judged, and now, especially since the death of your wife, unbelievers put their own construction on the matter; and if you should make her your wife you would bring a reproach upon yourself and the cause that your whole future life could not wipe away. You would give the enemies of our faith cause to blaspheme.

Sister Johnson is not clear in this matter. She has not been right or felt right. God's Spirit has not guided you or her in this matter. You have prayed over it, Brother Albert, but your desire and wish to follow in a certain course has led you to take for light and evidence that which is no light and evidence, and the enemy has wrought here greatly to your disadvantage but to his own great advantage.

It is not safe, I saw, for you, or any other one in a case like this, to mark out his own course, to take his cause in his own hand, run his own risk, and trust to his own judgment, however good that judgment might have been previously. A desire to take a certain course may lead the person to take for evidences that he is right, that which is no evidence. His will is not in subjection to the will of God, and the enemy often has much to do with controlling the will and desire of the person.

[156] A responsibility rests upon you, Brother Albert. You have been converted to the truth, have felt its saving power. You belong to the church of the living God, belong to your brethren. You are united to them by high and holy ties. You are not your own. It is a matter of vital importance to the church what course you take, and the church should have a right to speak in this matter when their prosperity and influence are so nearly concerned.

And again I saw, Brother Day, that the church [at Monterey] has not taken the right view of scripture. A woman may be legally divorced from her husband by the laws of the land and yet not divorced in the sight of God and according to the higher law. There is only one sin, which is adultery, which can place the husband or wife in a position where they can be free from the marriage vow in the sight of God. Although the laws of the land may grant a divorce, yet they are husband and wife still in the Bible light, according to the laws of God.

I saw that Sister Johnson as yet has no right to marry another man, but if she or any other woman should obtain a divorce legally on the ground that her husband was guilty of adultery, then she is free to be married to whom she chooses.

I saw that Sister Johnson was not free to marry again.

Then the matter was presented in another light. If there were no difficulties and Albert could marry her according to the laws of the land and not violate God's law, yet he ought not to do so if by so

doing he injures the cause of present truth. That cause should be dearer to him than life itself; and if by marrying he should bring one stain upon the cause of God, his wife is dearly purchased, and he cannot be happy, for God's blessing will not attend him.

I saw that Brother Albert has highly regarded the truth; he has sacrificed for the truth. Now he can make a sacrifice which comes closer than his possessions. He must die to self. Self must be sacrificed. Self is touched. His own will must be yielded and be brought into subjection to the will of God. [157]

I saw that the church at Monterey should learn wisdom. Some have made matters a great deal worse by going to extremes. Brother David Rumsey has been too fast and acted unwisely. He has taken advantage of Brother Albert's failings to build himself up. There is cause for deep humility on his part, and to consider himself lest he stumble and be overthrown. Some who have had but little or no influence for good have been free to talk to this matter and to exaggerate. That which they did not know, they have surmised and guessed at. Such mouths should be stopped; they are a curse to the church.

Brother Albert Day, I was pointed back and shown some things in the past. I was shown that you had moved injudiciously while your wife lived, in frequently visiting Sister Johnson. There was a wrong in this matter, and these things caused your wife much secret sorrow and sadness. She had the utmost confidence in your integrity, yet she did not feel at ease. The appearance was evil. You have been infatuated with Sister Johnson. She has insinuated herself into your favor. She was not right; her heart was not right; her thoughts were not right.

There is a sacred circle around every family relation that never should be overstepped. No other one has the least right within that sacred circle. You moved unwisely in interesting yourself so much in the case of Sister Johnson. You were stepping over that sacred circle which should debar you from the family of Sister Johnson and preserve you exclusively to your own family. Your sympathy and interest have been enlisted, and that to your own hurt.

Sister Johnson had no right to enlist your sympathy as she has. She is more at fault than yourself in going to you with her family troubles. You have placed too much confidence in her. You have [a] [158]

too exalted opinion of her. She does not bear all the Christian graces you think she does. And for months her mind has been directed in the wrong channel. Satan has poisoned her mind, her thoughts, and she has had a powerful influence upon you, Brother Albert, and you have not known what you were doing.

It is time for you to arouse if you have any regard for your future prosperity and your eternal interest. The conversations you have had together for months past have been displeasing to God and have injured you both. Satan, I saw, had managed this matter to suit himself. And he has been triumphing in his success. I saw that you are greatly entangled, but that you should at once make decided efforts to clear yourself at once and finally from Sister Johnson.

Brother Carl Russman has not viewed matters right. He has taken for granted things which he should not without positive evidence, and established things in his own mind without sufficient foundation.

For some length of time Sister Johnson's affections were weaned from her husband and transferred to another. Brother Albert has thought that she would make a good mother to his children. He is mistaken. She is not a woman with a hopeful turn of mind. She walks in a shadow, lacks patience, is fretful and peevish, often to her own child, and she could not begin to fill the place that one should in that family. That stricken flock need one with amiable traits of character, hopeful, cheerful, forgiving, with a great fount of affection; one who will form their characters not for the world but for heaven.

[159] Sister Johnson has ever loved you too well, and you have been unwise and shown a preference for her, which has brought you in a position where for a time your influence is gone. It is now only by humility and devotion to God that you can regain the confidence you have lost. It will take time to heal the wound that you have brought upon the cause of God. You have hurt yourself greatly. It will take time to do away the effect of the wrong course you have pursued. I saw that it was perfectly natural for Victor to feel very bitter toward you. You have said and done much of late in regard to him which he feels is cruel. You have something to do to take back things which you have said and done in order to get Victor away from the place. You should make things as straight with him as you can, that your skirts may be clean from his blood.

You have, Brother Albert, offended your brethren. This is a sin in the sight of heaven. They were jealous for the cause of God. You spurned their fears. Your judgment was perverted, and they now have to suffer on your account. I have seen, Brother Albert, that you have been imprudent, and Victor has noticed things which have cast a sad gloom upon his spirits. You have manifested a preference for the society of Sister Johnson which has been noticed and caused unbelievers to make remarks. These things have hurt your influence. It is not safe for two families to be so closely united as your two families have been. By so doing the shield which should guard the privacy and sacredness of every family is broken down and Satan leads on to take a course to injure and ruin the cause of God and one another.

Brother Albert, I have tried to shield you before the church and before those who love to talk. I hope I have not carried the matter too far in trying to shield you. I fear I have. I fear that the course I have taken will cause some to doubt the truthfulness of the visions and think me partial. I was shown that many were jealous of you, and this is one apology for my doing as I have done. But now as I speak directly to you I dare not spare you. Your imprudence has been highly censurable in the sight of God. May the Lord tear off the veil which has blinded you and let you see all things clearly.

You have been infatuated. You have exalted Sister Johnson in your mind far higher than she deserved. She has not, in her troubles, made God her strength and burden bearer. She has fled to human aid which could not avail her. She is not devotional or a godly woman. She lacks humility, religion, and a spirit of perseverance, and is not a person who can exert a correct religious influence upon your children and take care or manage with calmness when placed in disadvantageous circumstances.

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She is easily fretted, easily irritated, looks upon the gloomy side, and lays much of this to her troubles; but she could, if she had let her troubles drive her to God, have borne her troubles with more of a Christian spirit, and would have had a saving influence on her husband. She has reproached him too much when he had but little or no confidence in himself, was staggering, ready to fall through very weakness. She has been fretful, [and] accused him of many things. I have heard many conversations in vision which had an awfully

discouraging tendency upon him. Brother Albert, as I write I feel astonished that you have been so deceived and blinded.

For years Victor has noticed your preference for his wife's society, and it has had a tendency to discourage him and drive him to his old habits. God's eye is upon all this matter. He is acquainted with it all; every word and act is known to Him, and in order for you to recover yourself from the snare Satan has set for you, you must make straight and thorough work.

[161] Brother Albert, God has designed you should be a pillar in the church, a strength to the weak. Satan has said from the first he would overthrow you. He has led you in your unconverted life to be exacting and to overreach, and as you have seen the sin of this and have been reforming, you have established a character. All have had unmistakable proofs of the work of reform. The truth has wrought for you, and Satan knows that if you follow on and are a thorough overcomer, the sins he led you to commit fall on his own head. He is not willing to lose you. He is constantly at work to devise some means to overthrow you, that your transgressions may finally rest upon your own head.

God will help you if you take the right course. But you have deeply grieved some of the best of God's children, and angels have been watching you with the deepest solicitude, seeking to turn your mind in a different channel from that in which it was running.

I saw that it was your duty to take every occasion [for stumbling] out of the way of others. Free yourself now and forever from Sister Johnson. Let not your affection linger there for a moment. It is not justifiable in the sight of God.

I was shown that Victor Johnson has truly loved his wife. She was dearer to him than any other one upon earth. When the divorce was in progress, his feelings were intense. He besought his wife to defer the matter. He promised amendment; promised to not trouble her, but go away and reform. She should have eagerly grasped at even that feeble hope that it was possible he might amend, and even if she had to suffer some time longer, given him another chance. There was an error in still pressing matters forward. Although those who were engaged in the matter thought they were taking the best course, yet they did not exercise the pitying love toward Victor that Jesus has shown them, and they should have considered that "with

what measure ye mete” to others, “it shall be measured to you” again.—[Manuscript 2, 1863](#).

Ellen G. White Estate

Washington, D. C.,

June 4, 1987.

Entire Manuscript.

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MR No. 1264—A Message to the Churches

(Written February 10, 1908, from Sanitarium, California.)

“Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money” [Isaiah 52:1-3].

The Lord has instructed me to say to our churches: There is no safety in placing confidence in human wisdom or strength. [Isaiah 28:9-17, quoted.]

The figures here used by the prophet are representations of spiritual things. “Who among us,” He asks, “shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the king in His beauty: they shall behold the land that is very far off” [Isaiah 33:14-17].

The Kingdom of Christ

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The government of the kingdom of Christ is like no earthly government. It is a representation of the characters of those who compose the kingdom. “Whereunto shall we liken the kingdom of God,” Christ asked, “or with what comparison shall we compare it?” He could find nothing on earth that would serve as a perfect comparison. His court is one where holy love presides and whose offices and appointments are graced by the exercise of charity. He charges His servants to bring pity and lovingkindness, His own

attributes, into all their office work, and to find their happiness and satisfaction in reflecting the love and tender compassion of the divine nature on all with whom they associate.

The prophet continues: [[Isaiah 33:20-24](#); [65:18-25](#), quoted].

The power of Christ alone can work the transformation in heart and mind that all must experience who would partake with Him of the new life in the kingdom of God. “Except a man be born again,” the Saviour said, “he cannot enter into the kingdom of heaven.” The religion that comes from God is the only religion that can lead to God. In order to serve Him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind and give us a new capacity for knowing and loving God. It will give us willing obedience to all His requirements. This is true worship.

Privileges and Duties of Believers

Every converted soul should labor for unity of spirit and action with the One who prayed that He and His disciples might be one. The followers of Christ do His cause decided injury when they follow the customs and habits of the world. Truth that is not lived, that is not imparted to others, loses its lifegiving power, its healing virtue. Every one must learn to work, and to stand in his place as a burden bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit.

Having acknowledged Christ as the Saviour of the world, the disciples were charged to prove before men their claims, by representing in their lives the beauty and purity of His character. They had been called to repentance, and had been baptized in His name. In His name they were to call others to repentance. And all who would accept the offer of forgiveness were to be baptized in the name of the Father, of the Son, and of the Holy Spirit. By this ordinance believers were to be admitted to church fellowship; and from this time of open profession, a divine change was to be revealed in their lives. As members of Christ’s church on earth they were to represent the principles of His church in heaven.

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Speaking to His church Christ said, "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them." The professing Christian who is not a Christian in practice, is not included in this promise. It is only when the voice of the church becomes the voice of Christ, that the promise can be received in its fulness.

The upbuilding of the kingdom of God is retarded or urged forward according to the unfaithfulness or fidelity of human agencies. The work is hindered by the failure of the human to cooperate with the divine. Men may pray, "Thy kingdom come, Thy will be done in earth, as it is in "heaven"; but if they fail of acting out this prayer in their lives, their petitions will be fruitless.

Church Discipline

[165] Let none speak lightly of the duty of the church to administer censure and rebuke; neither let them criticize the action of the church when this painful task becomes necessary. Christ has given plain instruction regarding the duty of the church toward those who, while professing to be loyal members, are bringing dishonor to the cause of God by their course of action. "Every plant, which My heavenly Father hath not planted," He says, "shall be rooted up." God has commanded that those who prove themselves unworthy of church fellowship shall be separated from His body. Those who speak against the exercise of this authority speak against the authority of Christ.

The one who first brought temptation into the courts of heaven is constantly working against the peace and prosperity of the church on earth. To those who will listen to His words, Satan represents the authority of the church as harsh and lacking in sympathy, because it seeks to free the members from corrupting influences. It was Satan's purpose in heaven to dethrone God and himself take the place of the Most High. He failed in this purpose and was cast out from the heavenly courts; and since that time he has tried to instill in the hearts of men and women the belief that God is arbitrary and harsh in His dealings with His creatures.

The church does injustice to God when it allows to exist as part of itself elements that are bringing dishonor to His cause. In the responsibilities God has laid upon His church, He gives to each individual a part to act, with encouragement to draw upon the wisdom of God for His help. But there are those who depart from the way of the Lord, and who take sides with the tempter and his sympathizers; and there should be those in the church who in the fear of God will act with justice and righteousness and faithfulness in administering reproof.—[Manuscript 9, 1908](#).

Ellen G. White Estate

Washington, D. C.,

June 4, 1987.

Entire Manuscript.

[166] **MR No. 1265—Minds of Committee Members to be Worked by the Holy Spirit; The Marks of Christlikeness**

There are many things that should be conducted in a more serious way. There have been board meetings and council meetings where certain principles have been placed before the board and resolutions voted to be carried out. Elder Olsen has supposed that the matter would be conducted on correct principles, and he trusted matters too much to others to carry out. But there were unfaithful stewards in responsible positions who appeared to sanction the propositions but who had not the least intention of carrying them out. They would do the opposite of that which came before them for their decisions. Therefore wrongs were practiced and evils were carried out in untruthful, deceptive lines.

Some minds are not worked by the Holy Spirit. They are so constituted, through following their own human judgment and using common fire in their service as stewards of God, that their ways have been accepted as the Lord's ways, and solemn, sacred matters which relate to the various lines of work have been carried in altogether a different manner than the propositions made. One or more men gave assent to measures laid out before the board or councils, but all the time they decided they would have their own way and carry out the matter as they chose. This was the light presented to me. Elder Olsen's advisers were blinding his eyes so that he should see through the eyes of these men who were preaching under a deception.

[167] This is the reason I was obliged to take the position that there was not the voice of God in the General Conference management and decisions. Methods and plans would be devised that God did not sanction, and yet Elder Olsen made it appear that the decisions of the General Conference were as the voice of God. Many of the positions taken, going forth as the voice of the General Conference, have been the voice of one, two, or three men who were misleading

~~the Conference. There were things in regard to Sunday work, in regard to the color line, and in regard to the Sentinel, that better never have been introduced in the Conference. The Lord did not preside in many meetings. There were some loud voices and urgent pressing of things that were backed by a will and determination that savored more of the common fire than the sacred. Plans were made that were all out of line with the unction or the leadings of the Spirit of God.~~

In regard to the Sunday question, we cannot handle it as a Conference. The circumstances that will arise will determine such questions. The Lord gives us light if we will seek for it by humble prayer. Wisdom and knowledge from heaven will come as to just when, how, and where we should work, when this light is needed. I am afraid of the many resolutions framed to come before the Conference, and acted upon without special seeking of the Lord. There have been resolutions brought into the Conference and without due consideration acted upon and made law, and many will pay no regard to these laws for they were found to be a binding about of our work and binding of false principles upon the conferences.

Young, inexperienced men who are unprepared rush ahead, not knowing whether they are right or wrong. Their wisdom is exalted above the wisdom of God. The Lord would have His people have real, genuine faith, for without faith it is impossible to please God. [168] “And whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many” ([Matthew 20:27, 28](#)).

Ambition for the highest position excluded Satan from heaven, and he means to work upon every human being to lead them to sin as he has sinned. But ambition to do large things wears away the life with a great many perplexities. The invitation of Christ is, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light” ([Matthew 11:28-30](#)).

Ambition in the disciples of Christ, and thirst to be highest, make them represent the men of the world. They are sure to lose Christ out of their hearts and they [are sure to] find disappointment following

disappointment. Many in this world who are first in privileges and count themselves in many respects talented above others, will in the future great test find themselves far below the humble, meek, and lowly ones. God's estimate is accurate. Man's measurement is deceiving. Humility and the disposition to serve God by serving others are the true marks of Christlikeness, and they will be truly honored in the kingdom of God.

It is not enough that man follows the dictates of conscience. The mind must be enlightened as to what is God's will, and then an enlightened conscience will be an enlightened, intelligent will.—[Manuscript 33, 1891](#).

Ellen G. White Estate

Washington, D. C.,

July 9, 1987.

Entire Manuscript.

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Explanatory Note

[The opinions in this document were expressed by Ellen White at a time when only a small group represented the General Conference. After the General Conference was reorganized in 1901 to provide broad representation, Mrs. White took a different view. At the 1909 General Conference she encouraged strong support for the General Conference. At that session she said: "At times, when a small group of men entrusted with the general management of the work have, in the name of the General Conference, sought to carry out unwise plans and to restrict God's work, I have said that I could no longer regard the voice of the General Conference, represented by these few men, as the voice of God. But this is not saying that the decisions of a General Conference composed of an assembly of duly appointed, representative men from all parts of the field should not be respected. God has ordained that the representatives of his church from all parts of the earth, when assembled in a General Conference, shall have authority.... Let us give to the highest organized authority in the church that which we are prone to give to one man or to a small

MR No. 1265—Minds of Committee Members to be Worked by the Holy Spirit;
The Marks of Christlikeness 153
group of men.”—[Testimonies for the Church 9:260, 261](#). See further
The Early Elmshaven Years, by A. L. White, pp. 75-94, 108-110.]

[170] **MR No. 1266—Church Leaders to be Humble and Spirit-Filled; Board Members Not to Serve Indefinitely**

(Written October 21, 1894, from Ashfield, NSW, “To the Brethren Who Shall Assemble in General Conference” [February 15 to March 4, 1895].)

I have a burden upon my mind which I cannot lay off. The home field needs wise men in its councils. “Without Me,” said Christ, “ye can do nothing.” We can well spare the work of men who are without the imparted wisdom of God, and the sooner this is done the better it will be for the president of the General Conference and for the other members of the Conference, who must carry the work in straight lines, making clean, thorough records and straight laws for the methods and plans of the other conferences. The General Conference needs to consider well whom it places upon its boards as counsellors and planners, for the voice and influence of those whom they select will have much to do in the shaping of the work.

Year after year men who are not in touch with the all-wise and unerring Counsellor are placed in leading positions. Too long these men have been entrusted with sacred interests. They have not grown with the advance and development of the truth; they have not waxed strong in spirit, filled with wisdom and the grace of God. They are selfish and opinionated, and have come to look upon their positions in the cause of God as they would upon common business transactions. They have lost a sense of the sacredness of the work.

[171] The General Conference is so arranged as to connect itself with the work in all parts of the world, and in its councils there should not be heard any human opinions or selfish thought. Favoritism and moving from impulse should find no place; but they have [been] to a large degree.

I have the tenderest sympathy for your president, Elder Olsen. I know his soul is weighed down with burdens; and unless those

connected with him have the Holy Spirit's guidance, mistakes of a serious character will be made. Plans mingling the human element with sacred matters will be inaugurated, and men's ideas will be accepted as light when they are detrimental to the progress and success of the cause of God.

I have carried these matters upon my soul until they seem to be eating away my courage and life. Now I can refrain no longer. I have spoken. Had I known of one who would have stood by Elder Olsen and given him that wisdom in counsel and that help he so much needs, I would have sent this letter long ago; but after writing it, I have drawn back from sending it.

It has been a mystery to me how Elder Olsen could receive and sanction two men of similar religious character, when he has no evidence that they are consecrated to God. They have manifested little of a vital connection with God, and yet he has linked them together and sent them upon distant and important missions, to do important work demanding clear and sanctified agents who could look to heaven and say, "Speak, Lord; for Thy servant heareth."

Elder Olsen's proposition to have A. R. Henry come to this country, I could not sanction. I was compelled to say that we did not want him. God had presented his case before me. Since the Minneapolis meeting he has never taken his position in full reception of the light God has so graciously given for these last days. He has not honored the position he has occupied in the Office, because he has carried the spirit of A. R. Henry in full size. In him there has been no diminution of self. God has revealed to me that the influence given to these men whose hearts are not right with God, who are not in harmony with God, will prove in the end a curse instead of a blessing. The confidence of the people cannot sustain these men if they pursue their course of action.

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Those who have subdued, contrite hearts are tenderly regarded by the Lord. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" [Isaiah 57:15]. Thank the Lord! I praise His name that He does not judge unrighteously. "His mercy is on them that fear Him from generation to generation. He hath showed strength with His arm;

He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich He hath sent empty away” [Luke 1:50-53]. Read also every verse of the 62nd and 34th Psalm, for they both contain important lessons.

[Jeremiah 2:11-13; 7:3-11; Jeremiah 17:5-10; 18:11-15, quoted.]

[173] These words of the Lord were read in my hearing, and I want that they should be read before the people who need them, especially before the men who have not been walking in the light. I would not urge Elder Olsen personally to take the load upon his shoulders. The men who should stay up his hands are weakening them, and I appeal directly to them. God grant that something shall be done; for I know that the Lord cannot prosper His [church] while such principles as have been practiced are still the rule of action. When the messages sent them are brought before these men, and they make no response, are unaffected, or else [are] too proud to admit their wrong course of action, bracing themselves to resist every appeal, their spirit is similar to that of Nadab and Abihu. They are determined to walk in the way they have chosen, and the Lord gives them up to their own perverted imaginations.

The Lord has a controversy with them, and yet Elder Olsen treats them as representative men, sending them hither and thither as men of discernment, endorsing them as trustworthy and reliable men, to whom the people shall listen and show respect as the voice of God in the Conference. But when they give unmistakable evidence that they are not taught or led of God, they are not to carry matters as they choose; for they will not work in Christ’s lines. Enterprises in this large field of God need much consideration and wisdom from God; but men’s ideas, mingled with selfishness, will be enough to drown the voice of God, which will not be heard in the uproar of voices. Thus portions of the field are neglected and mismanaged. No arrangements are to be made to fit the field. We must take them as they are, even though hard and unpromising.

The men who are engaged in the work must have a knowledge of God and of Jesus Christ, whom He hath sent. They must be men whose hearts are under the discipline and molding of God, giving evidence that they love and fear God and are responsible to Him; men who are humble, conscientiously and faithfully performing the

~~work as God would have it done; men who are not arbitrary and self-exalted, anxious to carry out their own ideas, but who feel that they can and will lean upon the great Counsellor.~~

There is little of the Holy Spirit in your councils. The men composing them do not feel that they must “be still, and know that I am God.” The work has been extended, and the churches need the riches of the grace of God, the sanctification of the Spirit of God, that the members, by a proper division of labor, may develop their capabilities in doing good. A more important matter than this cannot occupy the minds of the members of the General Conference in their deliberations.

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The same men are not to compose your boards year after year. Changes should have been made long ago. God would have the church roll away her reproach, but as long as men who have felt fully competent to work without accepting counsel of God are kept in office year after year, this cannot be done. This state of things is leavening every branch of the work, because men do not feel their need of the guidance of the Holy Spirit. When men feel competent to pronounce judgment and condemn the Holy Spirit, they do a work for themselves which will be difficult to counteract. The whole head becomes sick and the discernment so weak that it is apt to judge unrighteously. The Spirit still calls, but they do not hear nor heed the call of God.

[1 John 2:9, 10, 15, 16, quoted.] God calls; listen to His call. [Revelation 3:2-5, 15-18, quoted.]

Those who have resisted light and evidence are in a very sad condition, for they walk as blind men, and not knowing at what they stumble. They make crooked paths for their feet, and the lame are turned out of the way. The Holy Spirit has been proffered again and again to the church in Battle Creek. The Holy Spirit has breathed upon the souls there for whom Christ has died. Then was the time to honor God, to praise Him, to respond to His grace by cultivating a love for heavenly things, by beholding Jesus, that His likeness might be reflected in their cheerful, grateful praise for the manifestation of His love and grace.

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There is but a step from earth to heaven. Why did the heavenly anointing depart? Why did mischief come in? Because the soul was not trained to the exercise of pity; because faith scarcely had

an existence; because the men handling sacred things were sharp, critical, and censorious.—[Letter 2, 1894](#).

Ellen G. White Estate

Washington, D.C.,

July 9, 1987.

Entire Letter.

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Explanatory Note

[The opinions in this document were expressed by Ellen White at a time when only a small group represented the General Conference. After the General Conference was reorganized in 1901 to provide broad representation, Mrs. White took a different view. At the 1909 General Conference she encouraged strong support for the General Conference. At that session she said: “At times, when a small group of men entrusted with the general management of the work have, in the name of the General Conference, sought to carry out unwise plans and to restrict God’s work, I have said that I could no longer regard the voice of the General Conference, represented by these few men, as the voice of God. But this is not saying that the decisions of a General Conference composed of an assembly of duly appointed, representative men from all parts of the field should not be respected. God has ordained that the representatives of his church from all parts of the earth, when assembled in a General Conference, shall have authority.... Let us give to the highest organized authority in the church that which we are prone to give to one man or to a small group of men.”—[Testimonies for the Church 9:260, 261](#). See further *The Early Elmshaven Years*, by A. L. White, pp. 75-94, 108-110.]

MR No. 1267—Evil Counsels Followed at the Review and Herald and the General Conference

[177]

(Written October 12, 1895, at Granville, NSW.)

The reproofs that have been coming to the men who have walked away from God into false paths have not been for anything that has come suddenly. There has been a working of the great deceiver upon human minds, after human methods that God has not sanctioned. Men controlled by the Holy Spirit, familiar with the principles of the law of God, could not engage in it if they had been looking to God and trusting in God. But men, human men, have had a settled determination to carry out their own devisings as if the Lord had authorized them to do this work. Men were working upon principles that God has condemned, which God will not accept, but in the great day of God He will say, "Who has required this work at your hands?"

The natural traits of the human heart are always warring against the Spirit. The old man, not dead, will revive and have power to do mischief that will sink souls in ruin. Man has been building up the things he once destroyed. He has permitted himself to increase and Christ to decrease. He exalts his planning and devising as very wise, and Christ is left out of his counsel.

These men have had light; they have had the warnings and messages from God sent to them. I have often been aroused at twelve and one o'clock at night and have felt charged by the Spirit of God to write to you, but you have received other counsel, of men, and ignored the counsel of God, else things would have never come to this. Evil counsels have been exalted and honored. Why have you done this? Much money has been used in the erecting of buildings to make an appearance of prosperity, "to give character to the work," it is said, and to give the impression that the men managing this institution were superior business men. You have voiced their decisions; you have wanted them to be according to their representations; and

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Christ has decreased, and the men counterworking away from God's plans have increased.

I could not entrust the light God has given me to the publishing house at Battle Creek. I would not dare to do this. As for your book committee, under the present administration, with the men who now preside, I would not entrust to them for publication in books the light given me of God, until that publishing house has men of consecrated ability and wisdom. As for the voice of the General Conference, there is no voice from God through that body that is reliable.

There is nothing to be depended upon. Everything is diverted into selfish channels. The Conference taking the publishing interest from Review and Herald Publishing Association does not relieve the situation at all, for the very same methods, the very same selfish plans, the very same ideas and devising remain. Enough robbery and dishonesty in deal have been practiced without now spreading to the General Conference this leprosy of cunning and double dealing and turning away men from their rights. I have now no words of sufficient force to describe the situation that has been steadily carried forward, notwithstanding all the warnings, all the messages given of God. When the word of the Lord is respected more highly than the words of men who have given evidence that they have no living connection with God, then the Lord's will and my will [will] be done.

[179] Oh, how my heart aches, that spiritual wickedness should prevail in high places! The working of minds under the inspiration of Satan has come to a high pass. The men have been listening to the suggestions of Satan, and they know not from what source their wisdom came. They know not that that wisdom was from beneath, and would stop at nothing until they saw that all control was in the power of a set of men who were taking the place of God. The principle has been at work either to control or to crush all that cannot be controlled. There has been a spirit of deep, deep heart opposition to the truth of the gospel. Oh, to what obstinacy can the heart of man be brought! I stood nearly three years in Battle Creek. The power of God was revealed. Evidence was piled upon evidence, and on different occasions I hoped for a thorough work to be done.—
[Manuscript 57, 1895.](#)

Washington, D. C.,

July 9, 1987.

Entire Manuscript.

Explanatory Note

[180]

[The opinions in this document were expressed by Ellen White at a time when only a small group represented the General Conference. After the General Conference was reorganized in 1901 to provide broad representation, Mrs. White took a different view. At the 1909 General Conference she encouraged strong support for the General Conference. At that session she said: “At times, when a small group of men entrusted with the general management of the work have, in the name of the General Conference, sought to carry out unwise plans and to restrict God’s work, I have said that I could no longer regard the voice of the General Conference, represented by these few men, as the voice of God. But this is not saying that the decisions of a General Conference composed of an assembly of duly appointed, representative men from all parts of the field should not be respected. God has ordained that the representatives of his church from all parts of the earth, when assembled in a General Conference, shall have authority.... Let us give to the highest organized authority in the church that which we are prone to give to one man or to a small group of men.”—[Testimonies for the Church 9:260, 261](#). See further *The Early Elmshaven Years*, by A. L. White, pp. 75-94, 108-110.]

[181] **MR No. 1268—Wrong Principles Followed in Battle Creek; Moral Integrity to be Maintained by Each Individual**

(Written July 1, 1896, from “Sunnyside,” Cooranbong, NSW, “To the men Who Occupy Responsible Positions in the Work.”)

I cannot sleep after twelve o’clock, for matters have been laid open before me during the past night that have been presented to me from time to time since the Conference at Minneapolis. Some things which were then shown me, I could not fully comprehend, but I saw that methods were being devised and planned which would bring in corrupt principles. Some matters have been presented to me several times, in order that I might comprehend them.

The light which God has been pleased to give me upon matters relating to His work, I cannot now fail to understand too distinctly; for the things which I have been shown have become realities. I presented no false vision before the men in Battle Creek when I said that some were handling responsibilities which they were not fitted to undertake. When men like A. R. Henry and Harmon Lindsay refuse to be worked by the Holy Spirit, and yet consent to accept important responsibilities, Satan takes possession of their minds, and plans and devises for them.

[182] When these men entered upon this work, they did not foresee the results, but step by step has been taken under the generalship of satanic agencies, who knew from the beginning what the results would be. Had they kept in touch with the divine Character, they would not have done the work they have done, but while at Minneapolis they both closed their eyes to the light and padlocked their hearts against evidence, in order that the Holy Spirit might not find entrance; and their course has testified to the result.

When Elder Olsen linked himself with these men, he perverted his spiritual eyesight, and saw things in a strange light. He knew that they were resisting the Spirit of God, but thought that by uniting with

~~them he could convert them. The result has been contrary to this;~~ for to a large degree they have converted him. His clear discernment between right and wrong has become injured.

From the beginning of his work as president of the General Conference, Elder Olsen's policy has been a mistake. Instead of upholding that which he knew to be according to the law of God, instead of standing firmly as a faithful guardian for those holy trusts which would keep the great heart of the work pure at any apparent expense or financial loss, he has tried to occupy a position on both sides. He has not been altogether in harmony with the men I have referred to, but so much so that Satan has stolen a march upon him. Unconsciously he has been ensnared, and his principles of integrity and purity have been corrupted. God has been dishonored, and His Spirit has been grieved.

Christ taught His disciples that the measure of divine attention bestowed on any of God's work is proportionate to the rank which that object occupies in the scale of creation. The little brown sparrow, apparently the most inferior of birds, is watched over by Providence. Not one falls to the ground without the notice of our heavenly Father. The flowers of the field, the grass which clothes the earth with verdure—all share the notice and care of our heavenly Father.

“Behold the fowls of the air,” Christ said, “for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these” [[Matthew 6:26-29](#)]. If the lilies of the field are objects upon which the great Master Artist has bestowed care, making them so beautiful that they out-rival the glory of Solomon, the greatest king that ever wielded a sceptre; if the grass of the field is made into a beautiful carpet for the earth, can we form any idea of the regard which God bestows upon man, who was formed in His image?

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God has given man intellect in order that he may comprehend greater things than these beautiful objects in nature. He carries the human agent into a higher department of truth, leading the mind higher and still higher, and opening to him the divine mind. And in

the book of God's providence, the volume of life, each one is given a page. That page contains every particular of his history. Even the hairs of his head are numbered. God's children are never absent from His mind.

[184] And though sin existed for ages, seeking to counteract the merciful tide of love flowing from God to the human race, yet the love and care that God bestows upon the beings He has created in His own image has not ceased to increase in richness and abundance. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" [John 3:16]. He crowned His benevolence by the inestimable gift of Jesus. By this sacrifice, a healing flood of life and heavenly grace was poured upon our world. This was God's gift to man—a gift that defies all computation. By giving His Son, God made it impossible for man to say that He could have done more; and the mind of man is put to the utmost stretch in the effort to comprehend this wonderful love.

By thus pouring the whole treasury of heaven into this world, by giving us in Christ all heaven itself, God purchased human affection and human ability. By yielding our minds to Him, they will be cleansed from all selfishness and covetousness, and filled with unselfish love. The Lord directs every mind that will be captivated by His love, and reveals to it the mystery of godliness.

But when sin entered the world, it corrupted men, so that every imagination of the thought of their hearts was only evil continually. For centuries God looked with patience and forbearance upon the awful presumption of the antediluvian world, and upon His broken law, which a degenerate race was trampling under foot. Then He came forth out of His hiding place, and punished the inhabitants of the earth for their iniquity, sweeping them away by a flood.

But no sooner was the earth re-peopled than men resumed their hostility to God and heaven. They transmitted their enmity to their posterity, as though the art and device of misleading men and causing them to continue the unnatural warfare, was a sacred legacy.

Christ came to announce to our world that He had brought to men the donation of eternal life. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." But so constantly had satanic hatred against the law of

God been cherished in the heart, and so widely had it spread throughout the entire race, that at the time of Christ's advent every human agent who showed friendship to God and advocated the law, was accounted as a traitor to the common cause. A wakeful impiety was exercised by the enemies of God, and those who departed from evil made themselves a prey, and were treated as enemies to the welfare of men. The principles of injustice and fraud were widespread, and a masterly power was constantly at work, seeking to bring into confederacy the forces of evil. This contemptible confederacy boasted of its power in the very face of heaven.

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The Lord of life and glory is coming the second time, without sin unto salvation; and I present the above picture for your consideration, for it has been presented to me as a representation of the state of things which Satan is seeking shall exist at Battle Creek. I might enlarge upon this subject, for it is deep and broad and high; but other matters must be presented before you.

The men who have been connected with the greatest interest upon this earth have tainted and corrupted the work of God. The instrumentalities which He designs shall be used in advancing His cause have been used to forward unlawful schemes, which are in direct opposition to the work which God has specified as His. God has been forsaken by the men who have voiced decisions regarding His work, which has thereby become entangled. Men have seemed determined to place the mold and superscription of their human wisdom upon the work of God. They refused to be worked by the Holy Spirit, and brought in their own wisdom and devising.

The result of this has been in various ways. The sacred character of the cause of God is no longer realized at the center of the work. The voice from Battle Creek, which has been regarded as authority in counseling how the work should be done, is no longer the voice of God; but it is the voice of—whom? From whence does it come, and where is its vital power? This state of things is maintained by men who should have been disconnected from the work long ago. These men do not scruple to quote the word of God as their authority, but the God who is leading them is a false god.

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Men whom we had reason to believe would maintain their integrity against all wrong have proved to be unreliable, unable to bear the test of trial. Brother H. W. Kellogg was not proof against

the representations of Brother A. R. Henry and some others. Professedly, these men were working for the interests of the publishing institution, and though Brother Henry Kellogg at first declared that he would not adopt certain resolutions or act upon certain methods, which he knew were not fair in business lines or in keeping with the way of the Lord, yet he finally accepted these propositions, which meant act after act of complicated robbery—robbery which was clothed in angels' garments. I say complicated, for everything seemed to have reference to some other line and some other interest. This, if you desire, I can define; but my guide cautioned me in no case to accept propositions coming from the board of directors of the publishing house in Battle Creek; for they meant robbery, robbery of those dependent upon the talents and abilities which God had given them. They meant robbery on the right hand and on the left, even more so than the men who advocated them could discern.

[187] I have been brought where I heard conversations which must not remain a secret much longer. Brother Kellogg should have stood firm to principle, listening to no flattering representations, for he had a much longer experience than many others. But he sanctioned methods that he should never have approved. Had he stood firm in the love and fear of God, had he borne the test, holy angels would have anointed his eyes with eyesalve; he would have seen the cupidity, selfishness, and oppression that were robbing God's servants of their rights. He would have realized that the men who proposed these measures to him were actuated by unholy impulses and devisings, that they were men who did not plan with God.

It is impossible to designate to what extent the false has taken the place of the true, or how far deceptive principles have been carried in business deal. But the father of deception has been working through men, and has taken possession of one line after another, working in an underhanded manner to gain control of the whole, and conduct the work on principles which would be carried out at the expense of integrity. Satan has spread his net to entangle souls, in order that religious instruction shall not come to the people in God's way, but through men who would misapply, control, tear down, or exalt, just as they should see best. This deception took with Brother Henry Kellogg, and his approval gave strength to falsehood. The men who had power in their hands could then say, It is done.

—They met with similar success when it came to my nephew Frank Belden's turn to be tempted. When he went to the office he was not prepared for the temptations which surrounded him, and he too sacrificed right principles. Thus the leaven worked. Others, whom I will not name, when brought into connection with the perverting influence, listened to representations that were not founded upon truth but which were the inventions of human minds. All who adopted these resolutions confederated together to accomplish certain ends. They dismissed the word of God from their counsels in this thing, and consented to be guided by human influence in their high sphere of action. Thus souls were sacrificed on the altar of mammon. [188]

The men who originated these specious inventions nourished and cherished them until they believed them to be truth, and set aside the simplest, plainest, and most decided injunctions in the word of God.

Again and again I have been taken by my guide to hear words and assertions which were untrue, but which were spoken with great earnestness in order to captivate the minds of men with reference to authors and their books, and in regard to money and how it should be used. This seemed to be a subject upon which A. R. Henry was crazed, but his enthusiasm was the inspiration of Satan, and by the influence of the tempter the moral depravity has spread till there is danger that it will corrupt every right principle in the life of Brother Henry.

Harmon Lindsay is no more pure in his integrity than is A. R. Henry. I have seen different ones come from interviews with them, dazed and bewildered, accepting theories concerning the course to be pursued toward their fellow men, that were in direct contrast to the counsel of God.

Those who have gone to Battle Creek for the purpose of attending the General Conference have been leavened by this wrong influence. The mind of Philip Wessels was leavened and corrupted by the false representations made to him when there. He has retained the arguments of some of the men in responsible positions, and the result is seen in his separation from God, and [in] his work. The men who were supposed to be trustworthy betrayed their trust, and so corrupted his principles that he can see nothing clearly. I pointed out his danger to him, but he would receive no message from me. [189]

The fact that Sister White received royalties was the stumbling block which was placed before him in Battle Creek.

I speak that which I have seen, and which I know to be true. The speculative spirit has been gaining supremacy in the Battle Creek publishing house, and oppression is seen in a marked degree. I must speak plainly; for a power from beneath, a power that works in the children of disobedience, is working in the men who are acting in opposition to the leading of the Holy Spirit.

For years speculations have been entered into by some in responsible positions for the purpose of erecting large buildings, which would give the idea of great prosperity. The men who have planned this put forward as their reason that it would give character to the work, but the real reason is pride, selfishness, avarice, and covetousness. These large buildings would not be erected by self-denial and self-sacrifice on the part of the men to whom God has entrusted His work.

Some seek to erect large buildings in order to give an impression of the blessing of God, while in their hearts they devise every possible plan to take from their brethren that which is their due. They have evidenced they have no conscientious scruples in regard to receiving all that they can possibly grasp, for Satan gives them the impression that in their cruel business dealing they are doing God a service. Large buildings can give no Christlike character to the work, be they ever so imposing. Correct principles maintained, a righteous character developed by those in God's service, firm resistance against evil—these will do more to honor God than the finest building.

[190] “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord” [[Jeremiah 9:23, 24](#)].

Not only have these men corrupted minds in Battle Creek, but they have carried their unChristlike principles with them wherever they went. Elder Olsen made them his staff of honor, and as they accompanied him on his journeys, they tainted and corrupted the minds of the people in various cities. The president of the Conference has

~~no right to burden the Conference with a multitude of cares which~~ will endanger the truth of God in his own heart and in the hearts of others. He must not spend his time in trying to assist men who have devised plans and methods of dealing which are unfair; and men that do this should not be paid the highest wages ever paid anyone in the Office. The president of the Conference should learn whether the business transactions are carried on with the strictest integrity; he should know whether they are presided over by men who have pure, clean hands. His indignation should be aroused against the slightest approach to a mean, selfish action. Let one wrong deed be practiced and approved and the second and third will follow in the same line of fraudulent deception.

[[Micah 6:1, 6-12](#), quoted.]

This Scripture is applicable to those who, unwilling that any besides themselves shall have a chance, have been devising and planning to make merchandise of their fellow men.

I have been shown that some men worked with Elder Smith, in an underhanded manner, in order to lead him to place the lowest possible royalties on his books. Elder Smith was deceived in the object of these men; he thought that they were really trying to advance the cause of God; and they obtained their desire. Then they came to me and to others, telling us that Brother Smith received only so much for his books, and urging that the canvassers would rather handle books that would sell rapidly.

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But the night after this plea was made, the matter was opened before me. I saw that they had visited Brother Smith and obtained his consent to a low royalty in order that they might present this as that which I and others should do. This was obtaining terms of royalty by fraud. I was shown the spirit that prompted these men to action.

In the days of Nehemiah “there was a great cry of the people and of their wives against their brethren the Jews. For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live. Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.... Yet now our flesh is as the flesh of our brethren, our children as their children; and, lo, we bring into bondage our sons and our daughters to be servants, and

some of our daughters are brought into bondage already; neither is it in our power to redeem them; for other men have our lands and vineyards.” “And,” writes Nehemiah, “I was very angry when I heard their cry and these words” [[Nehemiah 5:1-6](#)].

[192] I have heard from many the cry of unjust dealing, and, knowing something of the inward working of these matters, I have been stirred with indignation. For years men have been working contrary to God’s word, ignoring judgment and justice. Shall we be compelled to follow the same course pursued by Nehemiah? We read of him, “I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.” “Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.” “The former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver, ... but so did not I, because of the fear of God” [[verses 7, 9, 10, 15](#)].

Shall we call a halt? Shall we present the condition of things to the people? The most inconsistent plans have been devised by men whose minds were not moved by the Holy Spirit. Men have striven to bring their fellow men under their jurisdiction, but we cannot endorse their actions, for God regards not those who practice oppression, who make man an offender for a word, and who lift up and cast down at their pleasure, placing men in close places that they may gain their own unjust ends.

Anyone who has had courage, moral courage, to call these things by their right name, and who has refused to be drawn into the net spread for the unwary, who would not be robbed without making a protest, were not looked upon with favor by those with whom they disagreed. Members of councils and boards who would not uphold exaction and double dealing, but who took a firm stand for the right, were not invited to be present at the meetings where these plans were discussed.

[193] A great crisis is coming upon us. If men still yield to men, as they have been doing for the last fifteen years, they will lose their own souls, and their example will lead others astray. God’s soldiers

~~must put on the whole armor of God. We are not required to put~~
on human armor, but to gird ourselves with God's strength. If we keep God's glory ever in view, our eyes will be anointed with the heavenly eyesalve; we will be able to look deeper, and see afar off what the world is. As we discern its dishonesty, its craftiness, its selfish eye-service, its pretence, and its boasting, its want of fair, honest dealing in the ordinary intercourse of life, and its grasping covetousness, we can take our stand, by precept and example, to represent Christ, and convert souls from the world by our sound principles, our firm integrity, our hatred of all dissembling, and our holy boldness in acknowledging Christ.

Do not let the world convert you. Hold fast your profession of faith, maintaining your religious principles firmly but not stubbornly. Your religion cannot be in any other man's keeping. Honor the cross of Christ, and the cross will honor you. Let every man stand in God, not to be bought, not to be sold, but to reveal a Christian fortitude. Serve no man through fear of what that man can do to you that is disagreeable. Christians you cannot be if you depend on any other man's conscience. Christ died to give men moral independence, freedom to exercise their God-given ability. His servants are to be circumscribed by no man or council of men unless they have decided evidence that the men or council of men are worked by the Holy Spirit.

God has given us all that we possess. It all belongs to Him, and we are not to sit at the footstool of any man to obey his orders, for God has made us free moral agents. He requires us to preserve our moral independence, and not be bound by any man. Our consciences are to be controlled by no power on earth. The Holy Spirit will work upon minds if we will hearken to its faintest whispers. It is the voice of your Advocate in the heavenly courts.

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There has been merchandise carried on in our institutions. Why have my brethren upheld and sanctioned wrong? Why have they allowed their judgments to be controlled by those who neither fear God nor regard man? Why have their principles of right and justice been swayed and guided by another mind in matters of conscience? They may think it a better mind and a better judgment, but they are not to exchange their judgment for that of another man. Place your will and mind where the Holy Spirit can reach it, for it will not

work on another man's mind and conscience to reach yours. But those whom it was thought had pure religious principles have shown themselves too ready to give up their own religion for that of another man.

God's servants are to resist sternly any deviation from righteous principles. Nehemiah took his stand decidedly against the first encroachment of man's rights. He had his own brother officers to meet, but he separated himself from them, and rebuked their plans to obtain control of everything. He stood as a reprover, frowning down their course which was contrary to the Bible standard of righteousness. When urged to confederate with them in their course of injustice, he gave a decided testimony. "So did not I, because of the fear of God."—[Letter 4, 1896](#).

Ellen G. White Estate

Washington, D. C.,

July 9, 1987.

Entire Letter.

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Explanatory Note

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group of men.”—[Testimonies for the Church 9:260, 261](#). See further
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MR No. 1269—Every Person Has God-Given Talents Which Should Bear Fruit; Church Leaders Not to Exercise Absolute Control Over Others

(Written May 11, 1896, from Granville, Sydney, NSW, “To My Brethren in Battle Creek.”)

All secret working is open to the eyes of Him with whom we have to do. To handle men as if they were machinery, binding their freedom by methods and terms, is an offense which God will not tolerate. This work cannot be done without imperiling souls. But too often men seek to harness men, and drive them as horses are driven. Right principles are perverted by selfishness and covetousness, which is pronounced by God to be idolatry. It is easy for men who suppose their power to be unlimited, to follow the guidance of their own spirit, and make propositions and decisions that turn the work out of the straightforward channels in which God designs it shall travel, into crooked paths. But because a man is in a position at the heart of the work, where he thinks no one would dare to say to him, “Why do ye so wickedly?” he should not seek to rule as a lord over God’s heritage.

These words God has been and is still addressing to those who are standing in high places of trust. Many have been corrupted, some more and some less, by your deceptive reasoning. You have thought that whatever your councils decided, would stand as the voice of God; but this supposition must no longer exist. You have the Word of God; you have the message which God has given; but you have turned away from obeying this Word.

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My brethren, angels of God have veiled their faces at the partiality and hypocrisy which has been shown by some. Deceptions similar to that of Jacob are practiced, and the time has come to investigate the teachings of Christ to ancient Israel.

God will in no case justify any attempt to turn man from his rights. He will not excuse men for grasping all they possibly can, by

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deceptive reasoning, irrespective of their own agreements or of the result their course will have upon those disappointed and wronged. Do as you have been doing a little longer and the confidence of the people in any voice from Battle Creek will be destroyed.

The word of the Lord to you is, Who has made man? Did you, who treat him as your machine, give him flesh and blood, nerve and muscle? Did you create the mind, the intellect, with which he is to serve Me in My appointed way? Who entrusted man with talents, that he might make the best use of them, and return them to God? I, the Lord, have created man. I, the Lord, gave him reasoning powers. I, the Lord, redeemed him with the blood of My only begotten Son. By creation and by redemption he is Mine. I will demand of him the talents which I loaned him to do My service.

Those who have sought unjustly to ruin their fellow men, who have taken man, soul and body, under their control, will have an account to render to God. Some in Battle Creek have sought to guide and control God's human instrumentalities. God says, They are Mine, Mine to work, Mine to impress, Mine to imbue with My Spirit, Mine to use to My name's glory. I give to every human being opportunities to use and improve his abilities and talents, to advance My work, to proclaim My righteousness in the earth. How dare you dictate and seek to control My chosen instrumentalities?

The buildings that in your pride you have erected do not glorify Me. The salvation of one soul is more to Me than costly mansions, than gold or silver. But you have made an atom of a world, and a world of an atom. These buildings will soon perish, but they have not a living soul. The souls I have bought at an infinite price—the gift of My only begotten Son—you have failed to appreciate. Some have been treated with partiality and others with indifference, as though they were mere machines. Some have been driven away from Me, and led to despise Me, because of your insincerity and unjust dealing. These souls I will require at your hands. The riches of a world sink into insignificance when compared with the loss of a soul. And yet you have treated those who would not voice your man-made commandments, your human resolutions, as though they did not possess souls capable of living through the eternal ages.

Christ died to bring life and immortality to light through the gospel, and therefore man is of value in God's sight. He is to do

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his part, working where he finds himself best adapted; for God has given him talents and power to use these talents. He is to cultivate his capabilities. He is not to be a machine, a shadow of another man, but is to use his God-given intellect, and with humble, contrite heart ask God for wisdom. He is not to absorb another man's propositions simply because that man is in a high position of trust, but is to remember that there is a fountain of living water from which he may drink, and drink again. The source of divine power is open to all.

Man is only finite. At best his sphere is limited. If he is a branch of the living Vine, he must, with other branches, draw nourishment from the parent stock. This makes him of value with God. If men do not draw daily sustenance from the living Vine, they cannot bear the fruit of the Vine, and are cast forth as worthless branches, to be consumed.

[199] Let all remember that however flourishing they may appear to be, they do not bear the Vine; the Vine bears them. The power to produce fruit is not in them, but in the parent stock. As they draw nourishment from the parent stock, they bear abundant fruit.

Every branch has a work to do. Christ says: [[John 15:2-8](#), quoted].

This figure of the vine and the branches is a precious representation of the living Christian and the dead, fruitless professor who claims to be of Christ and yet does not the works of Christ.

The character of a man's work is determined by the fruit he bears. Look into his home life. Is he gathering with Christ? Do his spirit, his words, and his actions testify that he has learned in the school of Christ to be meek and lowly, to wear Christ's yoke of perfect obedience?

"As the Father hath loved Me," said Christ, "so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love" [[verses 9, 10](#)]. Every soul that has a vital connection with God will reveal the works and ways of God. The doing of the commandments of God is his absorbing interest. He receives light from Christ, and radiates it to others.

When men are selected as counsellors, they are looked upon as guardians to protect the rights of those with whom they are connected. To all in this position I would say, When any man, high or

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low, rich or poor, needs sympathy, advice, or help, bind that man to your heart by wise, compassionate, tender love. Let there be no harshness, no demeaning, for he is Christ's property, beloved of Jesus Christ. Satan has bound him up with sin; he finds sorrow and pain and misery in sin. He is seeking for Jesus. Lift Him up, the man of Calvary, for one soul saved is worth more than the riches of a world.

But this work of soul saving has been neglected; personal efforts have not been made. Men in responsible positions, craving large buildings "to make an appearance and give character to the work," have neglected the only means that can give character to the work. The only way they can do this is to abide in the Vine, and show by their good works that they are vitally connected with it. Thus they can represent Christ in the fruit they bear, and diffuse light to the world. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" [Isaiah 58:6]. "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" [verse 11]. Christ says of His work: [Isaiah 61:1-3, quoted].

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The further the Pharisees separated from God, the more eager they were to manufacture commandments restricting the freedom of their fellow men. They bound heavy burdens upon them, grievous to be borne. They transgressed the commandments of God, and mingled with them the traditions and maxims of men. These traditions they exalted above the word of God. "In vain they do worship Me," said Christ, "teaching for doctrines the commandments of men."

This is true in regard to those who have done a work which God has not authorized them to do. The very work that should be done, brought to view in [Isaiah 61:1-3](#), has been strangely neglected. Some have been very ready to pronounce judgment upon the work of their fellow men, because it did not exactly represent their ideas. But has God pronounced them infallible? The spirit they have manifested in pronouncing judgment upon God's messengers shows their fallibility and their ignorance, both of the Scriptures and of the power of God. These men are counterworking the work of God. They have felt at liberty to make decisions and laws which would bring talent under

[201] their jurisdiction. They have placed themselves in the judgment seat, to control their fellow men. But has God appointed them to do this work? He would say of them, "What doest thou here? Who sent you on this journey? Who gave you this errand to perform? Who made you a critic and judge on matters of doctrine? Who appointed you to pick and to choose the words and expressions which My servants shall use?"

God is true. God is trustworthy. He speaks to men, and moves upon human hearts. The very words you would cut out of their articles are, it may be, the very words God has said should be written. God has been imparting light to His people in large measure; and He has not set up an acquisition at Battle Creek to decide questions which should be taken to Him. He does not design that those to whom He has given His Holy Spirit shall be worked by men who need a much larger measure of the grace of God before they can decide what is truth and what is error.

It has been the misfortune of some in Battle Creek to be afflicted with a defective eyesight. Like the Jews, they see everything in the light of their own understanding. But does this prove them to be infallible? This spirit, cherished, ruined the Jewish nation, and God will not sanction it in any of His professed people. Men need to pray for the heavenly enlightenment. God calls upon all, high and low, to fasten their eyes upon an uplifted Saviour, and make their souls secure by being clothed in the garments of His righteousness.

I have been shown that the ability and talents of every man are entrusted to him by God, and that men are never to be so controlled that they will express and act another man's mind. God has given every man his work. To one He gave five talents, to another two, to another one. To each individual is entrusted some peculiar gift. Every man, woman, and child is in possession of varied talents which may be sanctified to the Master's use, and for which he is responsible to God, the donor.

[202] To be talented is not to be applied to a favored class whose privilege it is to look down upon others as being deficient in tact and intellect. The whole family of God is entrusted with talents; they are responsible agents, and are to trade upon the Lord's goods, and learn to acquire more. God will bless all who will use the abilities which He has entrusted to them. If they are faithful and humble,

account of their mental and physical endowments, they will receive wisdom from Him, as did Daniel, who looked to God for wisdom and then put into exercise every power that God had given him, until he became a trusted man in the kingdom of Babylon.

From the lowest and most obscure to those highest in position, each one has his place in the family of God. Each one has been entrusted with gifts. He is to make the most of his talents, putting them out to the exchangers. The smallest gift should not be ignored or despised. It is not the number of talents that makes men valuable in the sight of God, but the way in which they appreciate and employ their talents. God's gifts are not to be used to glorify self. They must be prized as His gifts, and sacredly consecrated to His glory.

While probationary time lasts, men should work the works of God, "for the night cometh, when no man can work." God requires of every one vigilant work, combined with faithful waiting and watching. Working alone will not do. Bustle and continual activity are not enough to satisfy the requirements of God. We must "rest in the Lord, and wait patiently for Him." We must not move hurriedly. We must work and watch and pray and wait.

God's children must cultivate personal piety. With humble, contrite hearts they must cherish the love of God, fearing to walk contrary to His will and way. They must be active in every line of service, "not slothful in business, fervent in spirit, serving the Lord." With unceasing watchfulness and sincere, earnest prayer, they must keep their lamps trimmed and burning. Every opportunity that presents itself to serve God must be improved. By use our gifts will increase. Christlike virtues are active. The talents are exemplified by representing Christ in every line. This is Christian character, shining in Christian virtues. This is Bible religion. "Take heed to thyself, and to the doctrine." The neglect of personal piety will make the most so-called splendid endowments of no value in the sight of God. The most splendid service so-called is nothing to Him unless soul, body, and spirit are devoted to His service.

The responsibility of each soul is measured by the endowment of grace he has received from God. All are to be laborers together with God. Those who feel sure that they have large ability, that they have been entrusted with a great work, must reveal the character of

that work. They may engage in many lines, they may lead a very busy life; but this is of no account with God. Are they yoked up with Christ? is the question God asks. Do they work in Christ's lines, or do they reveal their hereditary and cultivated tendencies?

"We are laborers together with God: ye are God's husbandry; ye are God's building." All are to labor as Christ labored, increasing in spirituality, and growing in wisdom and knowledge and "in favor with God and man." Growing—how? To the full stature of men and women in Christ.

[204] But when a man in a position of responsibility grows in self-sufficiency, and lifts up his soul unto vanity, feeling the inclination to act as ruler toward any member of God's family, wait no longer, relieve him of his trust; for God is not with him. He will hurt souls. He is venturing a warfare at his own charges. He feels capable of doing a great work without Christ's help. He will exalt himself as a man of superior wisdom, who must be highly esteemed. He thinks that his brethren must do as he decides. God is given no chance to work; for he will tell what this one shall do with his talents and what place that man must occupy, as if he were God. He will take it upon him to lord it over God's heritage. It is not safe to keep any such one in the work in which eternal interests are involved; for he will mingle selfishness, injustice, and unrighteousness with his service. He is a backslider from right principles, and has forgotten that he was cleansed from iniquity.

The Lord is now proving every man's fidelity. Some will surrender soul, body, and spirit to the Lord. The church is made up of large and small vessels, and a large revenue is brought to the Lord from the goods He has lent. But God alone can judge the capabilities of His servants. He alone has the power to discern the time and the talents employed for Him. If those entrusted with few talents are faithful in their work, they receive just as large a reward as the one to whom a larger number of talents was entrusted.

When men think that they can decide who has accomplished the most good, and treat God's workers accordingly, they often make serious mistakes. The man who is humble, and does his work as unto God and not to man, may not make as great a show as the man who is full of bustle and show; but his work counts for more. Often the one who makes a great parade calls attention to himself, interposing

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himself between the people and God, and his work proves a dead failure.

Those whom God has highly gifted carry a weight of responsibility which they must meet in the judgment. They are responsible for the improvement or the abuse of their talents. If the steward is not faithful, he will be challenged and condemned for corrupting his power and dishonoring his God. We are trading upon God's property. Are we presenting Christ in character? When we seek to reveal the character of Christ, accepting the gift of the Holy Spirit, God will work with us. We will be Christlike. No rebuffs, no harsh, stinging, condemnatory words will come from our lips. We will not lock the door of our hearts against the Holy Spirit's entrance. When God works, we will not say, "It is fanaticism." No guile will be found on our lips. We will be holy in all manner of conversation, serving God with singleness of purpose. Then we shall be prepared for a pleasant day of reckoning. [205]

In the day when God comes to make up His jewels, the works of every soul will stand out clearly and distinctly, not heaped together in an indiscriminate mass. He who bestowed the gift will scrutinize the returns received from every talent. He knows just what men have done, and will reward them accordingly. Happy will be those to whom the words of commendation are spoken, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

The trouble with those in Battle Creek is that they have forgotten that God is not dependent on their fluency or on their business ability. God could do more for them were their hearts humble and contrite; for He can use such workers, while the self-sufficient He cannot use. God will select whom He will for His work. The Lord Jesus when on earth selected fishermen, whom He knew would be willing to be molded. He did not measure their efficiency by their knowledge of grammar or by their business ability, but He prayed to His Father, "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

There is a diversity of gifts. If those who have received many talents feel the need of keeping proportionately near the Saviour, of keeping closely yoked up with Christ, if they understand that they

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must live by every word that proceedeth out of the mouth of God, their endowments will be used in such a manner that they will be a rich blessing to their fellow men. But men have been proved in Battle Creek, and it has been made manifest that they have not all been “diligent in business, fervent in spirit, serving the Lord.” They have been ready to tell this man what he must do, and that man what he must not do, and so the ordering and directing has gone on. They have made rules and resolutions and agreements with their fellow men, only to change and break them, to promise and not perform. Yet notwithstanding their failure to practice well-defined, Christian principles, they have been anxious for more power, anxious to take more responsibilities.

God has written in the books of heaven, “Weighed in the balances, and found wanting.” Many have given abundant evidence of their selfishness. They have placed themselves as judges, to judge their fellow men. Yet their cruelty and injustice have not been sufficiently discerned to enable those connected with them to see to what a pass we are coming. God is displeased. His anger is kindled against the men who have acted as gods. Like the Jews, they have been loading the cloud of vengeance, which must at last break upon them. Unless they shall now understand that the souls of men are not given into their hand, that they cannot act out their selfish, avaricious covetousness under the plea that it is for the cause of God, there will be no remedy for them.

Wake up, brethren, wake up, before it is too late for your characters to be changed. “Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon” [[Isaiah 55:6, 7](#)].—[Letter 7, 1896](#).

Ellen G. White Estate

Washington, D. C.,

July 9, 1987.

Entire Letter.

[The opinions in this document were expressed by Ellen White at a time when only a small group represented the General Conference. After the General Conference was reorganized in 1901 to provide broad representation, Mrs. White took a different view. At the 1909 General Conference she encouraged strong support for the General Conference. At that session she said: “At times, when a small group of men entrusted with the general management of the work have, in the name of the General Conference, sought to carry out unwise plans and to restrict God’s work, I have said that I could no longer regard the voice of the General Conference, represented by these few men, as the voice of God. But this is not saying that the decisions of a General Conference composed of an assembly of duly appointed, representative men from all parts of the field should not be respected. God has ordained that the representatives of his church from all parts of the earth, when assembled in a General Conference, shall have authority.... Let us give to the highest organized authority in the church that which we are prone to give to one man or to a small group of men.”—[Testimonies for the Church 9:260, 261](#). See further *The Early Elmshaven Years*, by A. L. White, pp. 75-94, 108-110.]

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**MR No. 1270—The Work in England; Leaders to
Walk With Fear and Trembling Before God,
Leading People to the Cross and the True Shepherd**

(Written August 27, 1898, from “Sunnyside,” Cooranbong, NSW, to
“Dear Brother and Sister Prescott.”)

I have been very desirous that you should visit us in Australia again. It would be pleasing to us if for a time you could stand as principal of our school. I have hoped this might be. But again, I have desired that you might stand in the school at Battle Creek. Then Europe with all its necessities has come before me, and I have kept quiet, believing that you are in the place where you are most needed. England has had few enough laborers. It is a place where those who labor need to push at every step. You need to act as if you meant that something should give way and move. Aggressive warfare alone will prove successful. I am really pleased that you are there, and yet I would be so glad could you have carried our school through one term, if no more. God help you, is my most earnest prayer.

Present Truth is an important paper, and you are at home in working as best you can with that. The Lord would have advance moves made in England. He desires that a school shall be established there, and this no one can do as well as yourself.

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Time is short, and that work which is essential must be done quickly. Satan has seen this, and he has worked with his deceptive, intriguing power to entangle everything in America so that the work that you and others could and should have done has been made impossible. And the work which should have been done in England has been blocked by the very same power that has swayed things in America. The wisdom of men disconnected and out of touch with the wisdom of God, the spirit of arbitrary authority which has manifested itself so decidedly in America, has not been confined to that country but has extended its power to leaven other countries. I am afraid of the men who have moved like blind men. The cause

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and work of God demands men who will attend to the work God has given them; and had this been the case, men would have listened to the counsel of God, and not to the wisdom of fools, wise only in their own conceits.

Morning after morning I awake at 2 a.m., and often at 12 p.m. [midnight]. During the night season has been presented before me the unfaithfulness of men who have occupied positions of responsibility at the great heart of the work. The councils at this great center, if kept pure and uncorrupted, would have been as the voice of God; but men have worked upon principles that are condemned by the word of God, and they have not heard nor obeyed the voice of God. Like Jehu, they have driven furiously in a course to uproot the confidence of God's people in men who are true to the Master's cause. They have sought to establish their own authority, while betraying the cause of God. While making decisions, and devising and planning, they have tried to make their oppressive human orders as the voice of God to His people.

My spirit burns within me as these things are revealed to me, and I cry to God in an agony of remorse, because of those who have pursued this course and who feel no remorse, because of their heedless disregard of right principles. At this time above all others the paths of life are beset with perils that I cannot find language to describe. In a single departure from the path of sanctified principle, Satan obtains an advantage, and he leads on and on, farther and farther from right and truth. God calls every man and women who has any connection with His cause and work at this time to walk with fear and trembling before Him, lest self become interwoven with His work, and they be led to neglect the very things that require careful, prayerful watching and consideration. [210]

With many neglect of the smaller matters leads to unfaithful stewardship, until the highest claims of duty are unrecognized. They want to devise some very wonderful thing, to do something that will astonish but not reform. But if we would attain to the highest education, we must be sure that the smaller matters are not neglected in order that we may grasp and do great things. If in the fear of God we are faithful in the performance of the little things, the larger responsibilities will be light to handle.

When those in high places of trust do not consider it essential to be true as steel to principle, true to their fellow men, they will not be true to God, the highest sovereignty. If those who are entrusted with responsibilities in high places take as their guide human beings who have no connection with God, they will make shipwreck of the work in every line they handle. Not for any soul living, be they young or old, is there security from the temptations of Satan, and those who choose to bind up with unholy men will imbibe their spirit and bear similar fruit. The only safety for any one of us is in walking humbly with God, in going where the Master leads the way. There is always safety and protection in obeying a “Thus saith the Lord.”

[211] Men may err unwittingly. The most conscientious will make mistakes and take missteps, because they do not heed the counsel given; but in every case beware of the men who oppose the spirit of truth and righteousness. Keep close in confidence and friendship to those who have never betrayed the cause of God. They only are safe who wear the yoke of Christ and lift His burdens—not burdens which have been manufactured by themselves or by someone whom they know has no connection with God and who is working contrary to His way and will, but the burdens of Christ. They only are safe who learn of Christ His meekness, His lowliness of heart.

We need to pray without ceasing. Let the heart long after God. Let the heart go out in daily, hourly prayer, believing, trusting, holding on to the promise, saying as did Jacob, “I will not let Thee go, except Thou bless me”; [and saying as did David], “Hold up my goings in Thy path.” O God, “that my footsteps slip not” into the pitfalls which men have dug for my feet. [[Psalm 17:5](#)]

The removal of one safeguard from the conscience, the failure to do the very thing that the Lord has marked out, one step in the path of wrong principle, often leads to an entire change of the life and action. It is a terrible thing for men standing in responsible positions not to understand when to say Yea, and when Nay. Satan has used men to deceive, to allure, to betray souls that they may obtain some selfish purpose. God says, “My people have been deceived by men who forget God, who walk contrary to His word, who have felt they have no need of light from above, and who have walked in slippery paths.” It is no longer safe for human souls to follow human devisings. We are safe only in following where Christ leads the way.

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The path will grow clearer, brighter and brighter, unto the perfect day.

The apostle Paul says: “Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure” [[Philippians 2:12, 13](#)]. Man’s business is to work in cooperation with God. Alone, his feet will slip in apparently the safest path. We cannot walk one step safely in mere human wisdom. If we would walk without fear, we must know that the hand of Jesus Christ holds our own firmly. And we can know this only by searching the Word of the living God. Paul’s charge to Timothy is: [[1 Timothy 4:9-16](#), quoted].

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The heart of infinite love pities those who are in perilous places—when He sees men exalt by word, by confidence, by action those who have faith in human law and force, who have no pity and who cannot discern the sufferings of the needy, to whom souls may cry in their agony of distress but whose hearts remain as hard as adamant. We may turn away from this picture, and look to God, and Him alone. God desires that men shall feel their dependence upon Him, and trust to that Hand that can save to the uttermost, that Heart that throbs in response to the appeals of suffering humanity. We must not trust in man, or make flesh our arm. Our trust must be placed in a Hand and a Heart that is warm with life, that throbs with love for the helpless.

September 1, 1898

I have just been having some conversation with Elders Daniells, Starr, and W. C. White. We were considering matters relating to our school: Who shall be preceptor the next term. My mind at once referred to you, but W. C. White said, “I wish we could, but we dare not urge him away from Europe. England is almost destitute of workers.”

I knew the situation, and dared not express anything farther. W. C. White then presented the situation of Europe, and how very much Brother Prescott was needed in England, saying that he could advance the work and the school which is to be established there. The time for this has fully come. The want of means is the objection, but the work must advance. Men must go to England to help there

[213] in the work. "We must," said W. C. W., "hold up the hands of Brother Prescott. We must make every effort and see that means is sent to England without delay." Be of good courage in the Lord, my brother. A work is to be done in England. God will help you and Elder Waggoner to do this work, and others will be added to your number.

As I consider the past history of our people in Battle Creek, I suffer intense agony of soul. It seems, if I could, that I would roll back the years that have been, and blot them out from their history. Very recent transactions tell us that those who have not yet learned their lesson, who have not had a depth of experience in the things of God, have come forward with their bold words. They are fluent in words but destitute of true understanding. True education would teach them to listen to the words of wisdom, "Be still, and know that I am God." Their words have been like a brawling brook; lacking depth, it makes the most noise.

But the Lord has not left His people. He will work with each heart that turns fully to Him. Many of those who are so ready of speech are not under the inspiration of the Spirit of God. Will these ever learn from the lesson book to be doers of the Word? Striplings who have but a limited experience are coming to the front; and this is well if they have learned the meekness and lowliness of Jesus Christ.

[214] The Highest, who was with the Father before the world was, submitted to humiliation; He clothed His divinity with humanity that He might lift up the lowly. Prophecy lifts the veil that we may behold the throne of heaven, that we may see upon that throne, high and lifted up, One who in human form came to our world to suffer, to be lacerated with stripes and bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed. He proclaims Himself the Advocate of the sinful human family. Before all the universe of heaven the Lord of glory suffered in human form, that His love, as a mighty Helper, might flow in rich currents to all suffering human beings. He cried out in His agony. He poured out His life on the cross for the one lost sheep.

And all heaven is enlisted in beseeching Christ's laborers to recover the guilty sheep that was lost. The lost sheep must be recovered. All the resources of heaven are at the command of the

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interested workers, that they may bestow them upon perishing souls. The Word declares that the Father has given all heaven in the great gift of His Son to seek and save that which was lost. [[Zephaniah 3:16-20](#), quoted.]

The cross! the cross! it is set up that we may understand and know the only true God, and Jesus Christ whom He has sent. It tells us of the depth and breadth of infinite love, the greatness of the Father's love. It reveals the astonishing truth that God the Father gave Himself in His Son, that He might have the joy of receiving back the sheep that was lost.

We will cooperate with God in leading back to His fold the lost sheep. Then, my brother, my sister, work on, I beseech you. By living faith lay hold of the power of divinity, and lead the sheep back to the Shepherd who gave His life for it. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" [[Daniel 12:3](#)].

The day is breaking, and I must stop for a little rest. But I want you to know that we sympathize with you and with Brother Waggoner.

We have no time to lose. While the day lasts, let us work to turn the wandering ones to the path of life. [[Jude 1:21-25](#), quoted]—[Letter 71, 1898](#).

Ellen G. White Estate

Washington, D. C.

July 9, 1987.

Entire Letter.

Explanatory Note

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**MR No. 1271—Concern Over the Leadership in
Battle Creek; Plans for a Medical Institution In
Cooranbong; Leaders to be Connected With God**

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(Written August 26, 1898, from “Sunnyside,” Cooranbong, NSW, to
“Dear Brother and Sister Waggoner.”)

How much pleased I would be to see you and visit with you. I have so much desired that you would visit us in Australia; but it has been some years since I have considered the General Conference as the voice of God, and therefore I feel no desire to write, although again and again I have come to the point of requesting you to make a visit to Australia. Cannot you do this? Please write us whether you can.

When I learned that Brother [H. E.] Robinson and his wife had been sent to England, I said, It is a mistake. He has not the qualifications that would be of use and benefit in Europe; for unless he can rule, he would ruin. Then his wife’s influence would be a very wrong one. There is no light in her. She is a body of darkness, a channel through whom the enemy works, and that continuously. Who placed him in power? Why did they place him in that position? He has left his mark where it has done harm that will not be easily effaced. The Lord help and strengthen you against all such influences.

What is Elder Olsen doing in Europe now? I feel very sorry for him. I cannot feel in union with him, as I formerly did. He did not use aright the testimonies given me for him. He gave wrong impressions by selecting portions of the testimonies and making strong use of them, passing over the reproofs given to him and to others. I cannot place confidence in him. He has oppressed his brethren by bringing in elements to work against those whom God was using to do His work. Will not God judge for these things? I hope that something will take place that will give me stronger faith than I now have in Battle Creek and the working of the cause of God in the institutions there. But as yet, I am in trouble of mind, sending

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over reproving messages for them. First one thing and then another works to hinder, and not to purify, the work.

I write to you now because I want you (and W. C. White is of the same mind) to visit us in Australia. We think Present Truth the best paper published by our people. We enjoyed Elder and Mrs. Prescott's visit here very much, and I was surprised that he did not remain in Battle Creek when he returned. It may be in the providence of God that he is where he is, but I do hope and pray that the Lord will adjust the work so that proper ones will take hold of it in Battle Creek.

I would be pleased to have you come here to Australia. This seems to be a new world. Great changes have been made here since we first broke the soil three years ago this coming September. We have had very close work in regard to means, and still have. We are hoping, eagerly hoping, that the Lord will hear our earnest prayers and furnish us means to build a hospital in Cooranbong. We need it so much. The poor people here know not how to take care of themselves. Sara McEnterfer is called out quite frequently to treat the sick. It is a great tax on her, and we can ill afford to have her away so much.

[218] I have decided to walk out by faith and secure a site for a hospital. I shall send to America, asking the members of our churches to donate a dime each, and those whose hearts are willing, a larger sum; for this building we must have, and we shall go to work to erect it just as soon as we can possibly obtain means. We shall build as cheaply as we can, and then this building will be succeeded by a better one. We can do scarcely anything for the sick unless we have a place in which they can be given treatment. We shall wait, and watch, and pray, trusting God's living word. We feel deeply the need of men to work and money to use.

Sunday, August 27. Today we are to ride to Wyee, a place about six or seven miles away, to visit the railway workers and speak to those who want to hear the words of truth. I have thought how profitable it would be to have minute men, laborers together with God, who would be instant in season and out of season. The Lord's work is not to stand on ceremony, with a precise time to be observed for every line of work. When a great and decisive work is to be done,

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God chooses men and women to do this work, and it will feel the loss if the talents of both are not combined.

God has divine methods. David expresses the ways of God. “O God, Thou hast taught me from my youth,” he says, “and hitherto have I declared Thy wondrous works.” He declares that though [he is] old and grey headed, his zeal has not diminished. He entreats the Lord not to leave him to his own wisdom, but to remain with him, that he may bear testimony to the youth that are springing up around him.

The Lord has a great work to be done, and He will bequeath the most in the future to those who have done the most in the present. The Lord chooses His own agents, and each day under different circumstances gives them a trial in His plan of operations. In each wholehearted, true endeavor to work out His plans, He chooses His agents, not because they are perfect, but that, they may gain perfection of character through connection with His work. [219]

Those in responsible positions who have the least conscientious scruples in reference to their own course of action are the ones who watch most jealously for the mistakes of others. Position does not make the man. Only by a living connection with God is the Holy Spirit implanted in the heart. Those who have this connection are faithful and true and will not betray holy trust.

The men whom God has called and chosen may, if they will, learn of Christ to be true. They may work out their own salvation with fear and trembling, for it is God that worketh in them to will and to do of His good pleasure. But when young men and young women begin to put on airs of importance, they are not looking to the Lord Jesus. They are not learning from Him to be meek and lowly. They form habits of arbitrary authority, and are full of conceit, full of boasting about what they are going to do, and what wonderful improvements they will make in advancement and growth.

They have not learned lessons from Christ, and they become so wise in their own conceit that they think they are on the topmost round of the ladder, but they have not placed their feet on the first round. They show that they cannot guide, with enlightened, sanctified intelligence, their own little bark of self. If they had learned this lesson, they would have learned how to deal with human minds.—
[Letter 77, 1898.](#)

Ellen G. White Estate

Washington, D. C.,

July 9, 1987.

Entire Letter.

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Explanatory Note

[The opinions in this document were expressed by Ellen White at a time when only a small group represented the General Conference. After the General Conference was reorganized in 1901 to provide broad representation, Mrs. White took a different view. At the 1909 General Conference she encouraged strong support for the General Conference. At that session she said: “At times, when a small group of men entrusted with the general management of the work have, in the name of the General Conference, sought to carry out unwise plans and to restrict God’s work, I have said that I could no longer regard the voice of the General Conference, represented by these few men, as the voice of God. But this is not saying that the decisions of a General Conference composed of an assembly of duly appointed, representative men from all parts of the field should not be respected. God has ordained that the representatives of his church from all parts of the earth, when assembled in a General Conference, shall have authority.... Let us give to the highest organized authority in the church that which we are prone to give to one man or to a small group of men.”—[Testimonies for the Church 9:260, 261](#). See further *The Early Elmshaven Years*, by A. L. White, pp. 75-94, 108-110.]

**MR No. 1272—Bible Principles to Govern SDA
Institutions; Conscience Accountable to God Alone;
Unconverted Men Controlling Councils and Boards**

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(Written “To the General Conference and Our Publishing
Institutions.”)

In the General Conference the counsels of God have been set aside, and the counsels and wisdom of men have been relied upon. God has seen this, and He is displeased. The General Conference—what is it? what does it comprehend? Is it a General Conference, or is it something wrapped up and called by that name? With the exception of a limited number, the people who ought to know are not intelligent in regard to its workings. A few have managed matters according to their own judgment, and the people at large know scarcely anything of what is being done at the heart of the work, only as it is represented by the men who have not set the Lord ever before them.

As I was made to understand something of the management of the work in this great center, it was all that I could bear. My spirit was pained within me, for I had lost confidence in that which I had ever presented before the people as the voice of God to His children. It has not been the voice of God. There has been a lording power exercised over God’s heritage in decisions which were not dictated by the Spirit of God. Unconsecrated men who were brought in connection with the work have exercised their own wisdom, and have woven into the work their own unconverted peculiarities. Their own principles have been counterworking the principles of truth and righteousness. We cannot therefore present before the people that the voice of the General Conference in its decisions must move and control them; for its propositions and decisions cannot be accepted. They are not in the right line of progress. God is dropped out of their counsels.

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Those who have questioned the policy of the lines pursued have been in the way of these supposed wise counsellors' accomplishing all that they desired, and some have been instructed that their talents were needed in some other place. They have been recommended to secure a healthful and better climate.

The Lord has need of faithful stewards in connection with His work, and this He has not had. There has been much confusion and evil working in the Committee and Board meetings. Suggestions have been made which, if men had not put out their own eyes, they would have easily discerned as wrong. The men who have devised and planned are not the ones who should have been in trust, for they were no more qualified to grasp and manage the large responsibilities than are children to guide the steamships over the broad ocean.

The men who are guiding and planning, who carry large responsibilities, have separated themselves from God, and the righteousness of true principles is not in them; and if their plans are not counterworked they will cause ruin. They have been very diligent in attending to matters which they had far better have left for God to handle. In the place of diminishing the cares, they were only increasing them.

It was God who gave knowledge to Daniel and his fellows. Those four companions were united in mind and judgment, for they depended on the counsel that was given by Christ as, enshrouded in the pillar of cloud, He led the children of Israel in the wilderness. He gave light in regard to the lessons that must be unwaveringly followed by those who would engage in His service. But at this stage of the work objectionable influences have come in to counterwork the work of God. The work of God has not been done according to His purpose. The Lord's workmen must have their eyes anointed with the heavenly eyesalve, and then they will see light and truth in its importance and sanctifying character.

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Many see in the light which God has permitted to shine upon His people nothing but objectionable darkness. Others decide that they will not be untrue to principle, but when temptation comes and the enemy presents methods of working that are entirely contrary to the word of God, they follow his suggestions and counterwork the very work that God would have them do for this time.

Thus it was that Satan presented his temptation to our first parents. He led them to believe that in disobeying the command of God a great good would be secured to them. The temptation was gilded with attractions, and our first parents yielded to it. Thus the seed of evil is cast into the soil, and by reasoning upon it the matter which once he regarded as decidedly opposed to the Scriptures, man begins to view in a more favorable light; and the tempter secures the once steadfast soul with the confederacies of evil.

Thus the work has gone forward till the tares have appeared. The harvest of corrupting influences does its work, and in the place of the fine gold of character being found in men in positions of trust, there are revealed principles which, if cherished, will bring disaster and defeat, spiritual blindness, nakedness, and despair.

Says the True Witness, “Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.” A few even in Sardis held fast their integrity. Their only hope was in holding fast to God, and in these the promise will be fulfilled, “I will make a man more precious than fine gold; even a man than the golden wedge of Ophir” [Isaiah 13:12].

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God holds responsible the men whom He has appointed to positions of trust. They are to conduct our institutions upon strictly Bible principles, in every line, in every branch. They are to educate those who are connected with them. They may be surrounded with ever increasing cares, but if they are looking to God in prayer, if they are seeking for the grace of Christ, they will have the help that they so much need. They will not be found unfaithful in their stewardship in large or small responsibilities, in spiritual or business lines.

In the early Christian church there were men who were true disciples of Christ. They met often together where prayer was wont to be made. They could only work to advance those principles that bore the signet of heaven. They first talked with God, ascertained what spirit they themselves were of; then they could closely and critically examine every point, every method, every principle in the light reflected from the Sun of Righteousness.

They did not accept strange fire. They took their fire from the divine altar. To them holy and just principles were sacred, and by cherishing these they kept themselves unspotted from the world. Ever looking to Jesus, they marked the spirit in which He worked, and followed His example. They gave to others the pure principles of the Word of God. This Word was their counsel, their guide, their close companion. To them the Scriptures were supreme authority. For every question agitated they had one standard to consult. It was not, "What saith men?" but, "What saith the Lord?"

[225] Those who are constrained by the love of Christ will be faithful to the work and word of God. They will not be sluggards. They will not be noncommittal. They will not be divided in their decisions and sentiments. They will be of one mind and one judgment, quick to detect errors and not slow to name them.

In order that no cheap, bungling work be brought into the cause of God, the true Christian is ever to feel that he is dependent upon his Maker. And he will not be ashamed to acknowledge his dependence. Like Daniel, he will not take credit to himself. He will give all honor to God, letting worldly men as well as his brethren know that he is depending upon the Lord and weeding out of his life everything that would grieve His Spirit. Like Daniel, he will improve every opportunity of adding to his acquirements. He will trade upon the talents the Lord has given him, after the holy principles laid down in the Word. And this will give him multiplied ability.

The man who magnifies his own office in working in any line to bind about the conscience of another, be he president of the General Conference, president of a smaller conference, or the elder or deacon or lay member of a church, he is out of God's line. The Lord has been dishonored by the misrepresentations that have weakened and discouraged some of His servants, and deprived them of the opportunity to employ their talents because they will not sell their conscience or their powers for other men to use. God desires that men shall stand in their own individual responsibility, and while they are consecrated to Him there will be unity in their diversity, as branches of the true Vine. But in the present condition of things, if one stands fast to his integrity, he is by some scorned, scouted, criticised, and dropped out if it can be brought about.

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~~Brethren, God has given you no power to work in the lines in~~

which you have worked. The Holy Spirit has not appointed you to any such position. Attend to your own soul's salvation. If you have not that wisdom which will lead you to provide for your own future eternal good, how can you provide for others? How can you give right instruction to them?

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If God gives a man wisdom, his course of action will be in harmony with the will of God, and those connected with him will have confidence in his wisdom to devise and plan for the progress and advancement of the work of God in saving souls that are ready to die. The apostle Peter says: [2 Peter 1:2-9, quoted].

Men who have been standing in stubborn resistance of the teachings of the Spirit of God have been honored as chosen men, as men qualified to run the work of God and to decide questions involving the highest responsibilities. They have been sent from place to place to give judgment in regard to matters which affect the future history of the work. But how can God look upon such a presentation as is now given at the great center of the work?

Those in our council meetings who are Christians will be thoughtful, serious, sober-minded, calm, and not easily thrown off their balance by the sweeping assertions and misrepresentations which they will have to meet, though there be one by their side who is led by the spirit of Satan to bring confusion and humiliation and defeat upon those who stand in vindication of the truth. Positive disrespect has been shown to these men as they have advanced their opinions in regard to the work, while those who have stood in opposition have not given an honest answer to prove why the position taken was not right. A sneer goes a long way with some who are very sensitive, but let all remember that loud voiced reiteration of opinion is not evidence. Let all bear in mind that whatever men have said or ever may say is of value only as far as the Word of God can endorse and sustain their opinions. A jingle of words is only as chaff when compared to sound reasoning and sound principles. What is the chaff to the wheat?

The spirit of men has striven for the mastery against God. The man who trusts in man will receive the spirit and sentiments of men as wiser and safer than God's. But those who trust in God, who can, like Moses, come into the mount with God, will be kept by

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the power of God, calm and composed above the influence of the boisterous accusations and the shocks that ruffle and discompose the minds of men. Nothing can sway from right principles the men who will make the Word of God their guide. Ever before their minds is the question, "What is written in the law?" "How readest thou?" "What hath God said?" No word from men or from ministers in the highest position can make them set their feet in questionable paths. In earnest prayer with God they have shod their feet with the preparation of the gospel of peace.

The blessing of God can attend only the cleanest, purest work between man and his fellow man. But at the very heart of the work wrongs have been glossed over. Strict integrity has been turned aside, and dishonesty has taken its place. Men have not scrupled to conduct the work after their own defective planning. All this bears only too plainly the impress of human, erring wisdom. These men have no completeness of character in Christ, and nothing could be more unwise than to allow such men to be actively engaged in work that God has not demanded of them. Bible principles are not considered of sufficient consequence to demand forethought, earnest prayer in private. Close investigation of the work and its management is not considered needful.

If men will walk in the path that God has marked out for them, they will have a Counselor whose wisdom is far above any human wisdom. Joshua was a wise general because God was his guide. The first sword that Joshua used was the sword of the Spirit, the Word of God. Will the men who are handling large responsibilities read the first chapter of Joshua? [[Joshua 1:1, 5, 7](#), quoted.]

[228] Do you think that all these charges would have been given to Joshua if there had been no danger of his being brought under misleading influences? It was because the strongest influences were to be brought to bear against his principles of righteousness that the Lord in mercy charged him not to turn to the right hand or to the left. He was to follow a course of strictest integrity. [[Joshua 1:8, 9](#), quoted.] If there had been no peril before Joshua, God would not over and over again have charged him to be of good courage. But amid all his cares, Joshua had his God to guide him.

There is no greater deception than for man to suppose that in any difficulty he can find a better guide than God, a wiser counselor

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in any emergency, a stronger defense under any circumstance. Man cannot act more unwisely than to rely upon human wisdom, to devise and plan when Christ has said, “Without Me ye can do nothing” aright, to venture to unite with men who set aside the wisdom of God as unessential, and enter into plans devised by human agents who are worked by the enemy of righteousness. Human devices that should never have been allowed to come into existence have been adopted to escape from financial embarrassment. These will not help the matter, but make it tenfold worse. We are not to trust to the wisdom of men whose management has helped to bring about the difficulties.

God declares, “Them that honor Me, I will honor.” God’s revealed will has been superseded by the speculations and opinions of finite men who have refused the Holy Spirit’s working and called His work fanaticism. How often have you changed the working of the Sentinel? Will you attend to matters in your own line, and let God manage this organ? The Word of God has not been taken into your council meetings; for had this been followed you would have had your feet shod with the preparation of the gospel of peace. You would have walked in straight paths. But men have foolishly trusted to finite wisdom. They have adopted theories and plans that are opposed to the Word of God, and have greatly marred His work. Yet they act like blind men. They work desperately to gather all the responsibilities they can grasp, while they are no more able to manage them than are children.

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In your conference meetings there were heard pleasant presentations in regard to the consolidation of the Pacific Publishing House with the publishing interests at Battle Creek. This, it was proposed, should not interfere with their independence and rights, but that the General Conference should be to the interests on the Pacific Coast what fathers and mothers are to their children. These were very pleasant presentations; but I was carried into the future and was shown those who sanctioned these principles laying plans to control the work on the Pacific Coast. I was shown that if this plan were adopted, the publishing interests there would be swallowed up by the methods and plans of those who wanted more power, who were contending as to who should be first, who should carry the greatest honors, who should have the supremacy.

You cannot relieve your present embarrassment by loading down, but by unloading. The word of the Lord was given, "Attend to your own work faithfully, and take your hands off that which the Lord has appointed for the Pacific Coast." And again, "Warn them upon the Pacific Coast not to entangle themselves in anywise, nor bind upon themselves obligations which will place them in bondage to any man or council."

[230] "Come out from among them," God says, "and be ye separate, ... and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" [2 Corinthians 6:17, 18]. We all need a Father with whom to consult. The Holy Spirit has been refused by men who are puffed up with vain conceit and believe themselves capable of managing wonderful responsibilities. The men who have chosen to be a light unto His people have acted as if their lamps, lighted from the divine altar, had gone out.

For years the Lord has given light which is unheeded. Men may fast and pray and have every appearance of sanctity, but it will disappear as frost before the sun if they continue to dishonor God as Eli dishonored Him in sanctioning wrong influences and accepting wrong principles, and turning from the light that God has given.

To the men who handle God-given responsibilities, the Bible must be more than a collection of syllables and words. The Spirit of God has been grieved from many who have had great light. But is it always to be so? God will not have His word return unto Him void. He will make it a power, a savor of life unto life, or of death unto death.

There are men in responsible places who have but a limited knowledge of what the soul demands. Men are placed there who are deficient in many ways. But the most dangerous men in all our ranks are those who do not work righteousness. The Holy Spirit does not work them. They are worked by a power from beneath. And yet these men suppose that they can manufacture laws and rules, build up and tear down, and carry all they can grasp under their own control, without God. They should tremble and be afraid because of their course of action.

If our people were not blinded by deception they would see that these men are walking contrary to God. God has been speaking to

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~~them by His Word, through His testimonies, by His Spirit. Why do~~
they not take heed? They have closed their eyes that they should not see, and their ears that they should not hear. They have rushed madly on in their uncontrollable spirit, unsanctified and separated from God; and yet they suppose that they can bring God's people to their terms and under their control.

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Cannot our people understand that when men's lips speak proudly and they seek to rule their fellow men, when their resolutions and principles are decidedly contrary to the Word, to turn away from justice and equity, and when they treat their fellow men unjustly, they are walking away from God? Brother----, how could you give your sanction to the methods that have had a place in the work, and which have caused God's workers to be treated as inanimate machines? God abhors your practice.

When the consolidation was first devised, it was represented as altogether another thing. But the enemy saw that this was his chance to work upon human minds. He prepared a confederation that the Battle Creek institutions might be the power to bring under its control all other lines of work. It cannot be done. God will put a voice in the stones to cry out against it. Unconverted men have had altogether too much to do in molding and fashioning the work at Battle Creek—in erecting large buildings to make a display, to “give character to the work.” Piety, true fear and love of God alone, can give stability of character to the cause of truth.

Unless they fall on the Rock and are broken, it is impossible for the men who have been under the leavening influence of those who have separated themselves from God to see and work on correct principles. Unless they obtain an experience in how to control their own spirit, they cannot manage any religious interest; for they are unable to judge righteously and unselfishly.

The refuge of lies will fail. God will strike a blow to deliver His oppressed people. He will raise up humble men to do His will. He who rules among the nations calls upon those at the heart of the work to “be still, and know that I am God.” Men will find ere long that they cannot trample on God's holy precepts without incurring the punishment. The Lord will not be slow to punish those who have had great light and yet have betrayed Him. His eye has been reading the transactions that have been stealing through the unconsecrated

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elements in councils and board meetings in our institutions. “Ye shall do no unrighteousness in judgment,” He says, “in meteyard, in weight, and in measure” [Leviticus 19:35]. “By humility and the fear of the Lord are riches, and honor, and life” [Proverbs 22:4]. “Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee” [Hebrews 13:5].

Men have walked contrary to the light. They have extinguished their light, and yet have dictated with their strong spirit how matters should be, as if God had given the special control over all His heritage, to forbid or sanction, to oppress, to speak proudly, to put forth the finger unto vanity, to walk in a false show as mighty men. Shall not God judge for these things? Is prosperity to come to God’s institutions and work by building upon the ruins of truth, of righteousness, of justice, of all that is pure and holy?

Do those who know the truth and have a knowledge of God suppose that men who have turned away from truth and righteousness and are filled with a sense of their own importance, can invent safe methods for carrying on the work? This is what it means, and the sooner this bubble blown by Satan is burst, the better it will be for the healthfulness of all our institutions. When the very heart of the work is diseased, its action must be uncertain, fitful, unreliable. It is time we had an investigation before as many people as possible.

[233] All who are helping to sustain the work should get together and understand its inward workings.

I must speak plainly. We are reaching a time when a just standard of right and wrong, of honor and dishonor, of truth and error, is becoming a thing of naught. “Truth is fallen in the streets, and equity cannot enter.” In the ambitious projects invented, there [is danger] of losing all sense of distinction between right and wrong. Those who listen to misrepresentations are supposed to be acting for the cause. For a long time a course has been pursued which has perverted principle and justice. We need men who will not be drawn into secret, underhand confederacy, but who will shun as a sin the least intriguing and underhand work—men who will call things by their right name, men who are barricaded by principle and braced for duty, be it pleasant or unpleasant, men whom neither flattery,

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~~pretense, cunning, nor art could induce to swerve one hair from principle or duty.~~

It is a great dishonor to prevaricate, to falsify, to come to terms with men because they have spoken that which is not true, for the love of a little money to degrade the soul. The Word of God condemns all such practice. It is a common thing with some to sacrifice conscience in order to obtain an advantage or to be thought greatest. The man who sits at the feet of Jesus and learns His lessons will say as did one of old, “Unto their assembly, mine honor, be not thou united.”

Those who in heart are not united to the truth pride themselves upon the great show of buildings in the publishing house. Though habituated to handling divine interests, the sacred has no more virtue to them than the common, and they do many things deceitfully. They do not bring the sacred Word of God to their lips to feed upon it as upon heavenly manna. They may talk the most pointed truth, but they do not love or practice its principles.

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The Word of God is to be our teacher. It is the voice of God speaking to our hearts. But the principles that God has given us—principles of strictest integrity—have been discarded. The deceitful heart has been consulted, and the Wonderful, the Counsellor, who alone can keep the soul pure, has been rejected. The transactions of the past years should be presented before those who should know the inward workings. Little by little have the barriers been broken away, showing that the foundation of the structure is built upon the sand. The Bible and the Bible alone must now be laid up in the heart. It must be cherished and regarded as the voice of God, for it alone can make men right and keep them so.

Every earthly influence is weak when compared with the wayward heart of man. Unless the truth is cherished, unless it controls the whole man, conscience will be violated. When the Word of God abides in the soul, the heart is kept as a fountain of living water, refreshing and blessing all within the sphere of its influence.

The lessons we are to learn from the existing state of things in the publishing institution is that any resistance against the Holy Spirit in any of its workings is dangerous. No one should lose his confidence in the validity of the truth, for the showing at the present time is a positive testimony to the power of the truth in its influence upon human hearts, and proves that truth alone is the bread

of life. Truth must be enthroned in the heart and maintained in the conscience as the savor of the whole man and the saviour of many souls.—[Manuscript 66, 1898.](#)

Ellen G. White Estate

Washington, D. C.,

July 9, 1987.

Entire Manuscript.

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**MR No. 1273—Satanic Publications in SDA
Publishing Houses; Joshua, the High Priest, Being
Accused**

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“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication” [[Revelation 14:6-8](#)].

“And the third angel followed them.” The first and the second angels’ messages are of great importance, and are followed by the third angel’s message. All three should be understood and combined. The warning contained in these messages means much more to the whole world than the majority of God’s people comprehend. We are in the Lord’s great day of preparation.

Satan is watching all the outposts to see where he can steal an entrance. For years he has been working with all his deceivableness of unrighteousness to find standing room in the Review and Herald publishing house. And he has found it. He has been allowed to come into the very place that should ever have been regarded as a sacred, holy place, the temple of God, from which the Lord would send forth clear, bright rays of light to all parts of the world. Satan has succeeded in placing in the hands of the employees of our publishing houses a class of literature that is prepared to deceive, if possible, the very elect. Matter containing dangerous errors has been brought into our office of publication, and these errors have been perpetuated by being printed on our presses and published in book form. These principles of evil have influenced the minds of those who have handled this matter. As a result, souls will be lost

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to the cause of God. Already some have nearly lost their sense of discernment between truth and error.

Even the men who are endeavoring to exalt their own sentiments as wonderful science are astonished that men in positions of responsibility in our office of publication—a printing office set for the defense of the truth of God—have consented to print their books. To do this outside work, the managers of the publishing house have neglected to do the work that they should have been doing. The denominational work has been delayed, while the commercial work, which should ever be regarded as second in importance to our own work, has been made first. The employees have worked on books containing spiritualistic, demoralizing theories. They have spent their time on strange matter, much of which is filled with satanic science. [Variant in Andrews University file copy follows the words “filled with satanic science” on page 2 of [Manuscript 124, 1901](#), and is included in Ms. Release 390: “They have not taken the lesson of Nadab and Abihu who confused their senses by the use of wine and could not discern between the sacred and common fire.”]

[238] God has not appointed us to the work of publishing satanic theories. This class of literature has been represented to me as counterworking the means that should ever be used to meet the foe on his own ground. Books containing false theories have been permitted to come from an office controlled by Seventh-day Adventists, while the very books that the managers should have been active and zealous in circulating everywhere have been left to lie unused on the shelves. When the pure truth is mingled with the slime of satanic deceptions, how can God work for the advancement of His cause?

The very fact that satanic literature has come from the presses of the Review and Herald Office, is a victory for the forces of Satan; for seemingly it bears the endorsement of the Office, and the enemy will use this fact to influence others to accept this objectionable matter. Satan is now working “with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish.”

In the place of treating the commercial work as something of secondary importance, those in positions of trust have treated it as being of primary importance. Books that should have been circulated in these critical times have been put aside until the worldly work

had first been finished. The very class of literature that God has especially condemned has been allowed to come in.

The introduction of this class of matter has been distinctly pointed out to me as the most effective way of demoralizing the apprentices. It reveals a decided lack in those who have to do with these questions. Some in responsible positions are not controlled by the Holy Spirit. The Lord regards as unfaithful stewards those who have agreed to take into the Office for publication this class of literature. The apprentices working in the Office have been left unguarded by unfaithful shepherds. Seeds of evil have been sown in the hearts of the apprentices and in the hearts of all who have handled this literature—seeds that will spring up and grow, “first the blade, then the ear, after that the full corn in the ear.” Thus error will continue to grow.

Why has this blindness been upon those to whom have been entrusted grave responsibilities in connection with our publishing houses? Why have they walked like blind men? Because they have disregarded the light that God has given them; because they have heeded neither the Scriptures nor the testimonies of warning sent them. Have they put out their eyes, that they can neither see nor understand the warnings given in the Scriptures in regard to false science? Cannot they see the necessity of having clear spiritual discernment, that they may be able to choose the good and to reject everything that has a tendency to confuse the understanding?

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Those who have handled these publications have been brought into close connection with unseen, satanic agencies. How many of those working on this pernicious matter put into their hands, have been contaminated! How many, because of their connection with the office of publication, have been injured seriously in their religious faith! In how many has confidence been weakened in the managers of the publishing interests! How many have had their faith undermined by receiving thoughts of infidelity in regard to the truth, instead of having their faith strengthened by receiving an increased knowledge of the last message of mercy to be given to the world!

To do the work that has been undertaken, it has been necessary to hire many apprentices. The apprentices received into our offices of publication should be given a careful, thorough education in the trade they desire to learn. And they should also be given instruction

from the Word of God. But in the education of the young men and young women who have been brought into the Office there has been shown surprising looseness, carelessness, and inefficiency.

[240] By many the Lord has been dismissed from the Office as unnecessary. Every moment devoted to religious instruction has been given grudgingly, and as though a timepiece were held in the hand, that the moments for the continuation of the service might be exactly counted. Some have treated the time thus spent as so much lost time. Can we be surprised that the Lord is displeased? Can we wonder why there is a dearth of means? The Lord cannot prosper those who do a work such as has been done.

Some changes have been made. Last year there was a most remarkable revival meeting at the Pacific Press, in Oakland, in which many were converted. I know that the ministering angels of God were there. But our mind is not at rest. This meeting has been followed up by special work, but unless the workers themselves shall day by day be guarded, Satan will seek to regain his place of control, leading them in false paths and causing them to do a strange work.

“It is time for Thee, Lord, to work: for they have made void Thy law.” The law has been made void by those who have followed the wrong principles that have characterized the work for the past twelve years. As these things were presented before me in Australia, the whole of the third chapter of Zechariah was portrayed before me. These words were repeated: “And He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?”

Satan was accusing backsliding Israel. In like manner he purposes to point to the unprincipled proceedings of those who have had great light in these last days. He keenly observes the backsliding of those who have been placed at the head of the work—the very men who through communications have been informed that they were out of place and in error in representing the voice of the General Conference president as being the voice of God. For many years it has not been thus, and it is not thus now; nor will it ever be thus again, unless there is a thorough reformation.

—After Satan leads men into wrong positions, he stands at the right hand of the angel as the adversary of man, to resist every effort made to save the purchase of the blood of the Lamb of God. The devil persecutes those whom he has caused to sin. He is the accuser of the brethren. Day and night he accuses them before God. This is his special work. [241]

A perversion of right principles is a transgression of God's law. Those who in their actions pervert the grand principles of His holy law are under condemnation, for the righteousness of Christ cannot cover one unconfessed sin. The law has been lightly regarded. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." We must obey God's law, if we are loyal to Him and accepted by Him.

The first step toward obedience is to examine ourselves in the light of the law, thus discovering the penalty of transgression. Those of God's people who do not purify their souls by coming into clearer and still clearer light are a reproach to His glorious cause. Too often those who should remain true and faithful to principle are obnoxious to God, because in His justice He cannot endure the sins that they cherish—sins that not only lead them into false paths but cause others also to be led astray.

Carefully reread these two verses: "And He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Joshua was the representative of an imperfect, sinful people, those who had become contaminated with sin. Satan accused Joshua of being a criminal. What, then, is the only hope of the people of God in their defection of Christian character? Their only hope is recon- [242]
version, repentance toward God, and faith in our Lord and Saviour Jesus Christ, who is made unto us righteousness and sanctification. In heaven Joshua was accounted as a justified sinner.

Here, then, comes in the Redeemer's work. Satan stood by the side of the angel as an adversary, to accuse Joshua as a transgressor of the law. This angel, who is our Saviour, was seen by John the Revelator and represented as standing in the midst of the seven

golden candlesticks, clothed with a garment down to the foot, and girt about the breast with a golden girdle. Christ is represented in actual ministry for His people, as was Joshua in the day of atonement in behalf of the children of Israel.

As at that time Satan pointed to the defilement of God's people and triumphed in their discomfiture, so he is doing now. Joshua was accused as a sinner; but Jesus Christ, the Sin-bearer, the Substitute for the offender, to whom all types point, cannot be thus accused. He is the one who takes away the sin of the repentant, believing transgressor. How sad it is that human agencies, by their loss of spirituality, make it possible for Satan to accuse them of being unworthy!—[Manuscript 124, 1901](#).

Ellen G. White Estate

Washington, D. C.,

July 9, 1987.

Entire Manuscript.

[243]

Explanatory Note

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MR No. 1273—*Satanic Publications in SDA Publishing Houses; Joshua, the High Priest, Being Accused* 213
church that which we are prone to give to one man or to a small group of men.”—[Testimonies for the Church 9:260, 261](#). See further *The Early Elmshaven Years*, by A. L. White, pp. 75-94, 108-110.]

[244]

MR No. 1274—God Calls Upon Workers To Be Producers, Not Consumers; Medical Missionary Work To Be Pursued; Study the Word

It should be made a part of gospel labor to help forward promising young men who give evidence that the love of truth and righteousness has a constraining influence upon them, leading them to dedicate themselves to the work of God, as medical missionaries, as canvassers, as evangelists. Let a fund be established to carry this work forward. Then let those who have received help go forth to minister to the sick and suffering. This work will surely open the way for the balm of Gilead to be applied to sin-sick souls.

Much instruction is given in the Scriptures regarding the necessity of the work of helping one another. When on earth our Saviour manifested the tenderest pity for physical suffering, and while giving physical relief He never failed to minister to the spiritual necessities. This example is to guide all who shall engage in God's service. His children are to follow in His footsteps.

The gospel is the manifestation of the grace of God to fallen man. Those who obey the Word of God will understand that by bearing much fruit they testify to the power of God. The tame, spiritless work which produces no fruit is no evidence of a living connection with God. Without heart religion, a love for God that is all-absorbing, how can men and women labor for souls, doing the work essential for genuine conversion? Until the heart is humble and contrite before God, until the sins which the Word of God denounces are put away, God's blessing cannot be given. Those who work successfully for God must learn the first principles of Christianity.

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Those who find that they do not love God with heart, soul, strength, and mind, might better go "apart ... and rest a while." They might better take up some other work until they breathe a higher, purer atmosphere; for God will not work with them until their hearts are purified through obeying His Word.

—It is those who have the least evidence of the true working of the Spirit of God in their labors who feel the most self-exaltation. These will repress and count of little esteem those to whom God has given the precious truths for whom His flock is starving—the Bread of life, which will satisfy their soul-hunger.

There have been many who have not given encouragement to the principles of health reform. They have not encouraged the medical missionary work. Why? Let them answer this question themselves. They refused to become acquainted with the medical missionary work within their own borders. For no well-defined reason they brought it into disrepute, refusing to give it their sympathy and cooperation. The Lord has marked the motives of those who have bound about the work in its various lines.

Evangelistic work has been done by some who have not been regarded as qualified for the ministry. These persons have moved forward as the Lord has made known to them their duty, and have done a noble work. Brother _____ has been doing missionary work for many years. To all intents and purposes he has practiced the gospel. It is not sermonizing that makes a minister. This is where men have failed who from lack of spiritual discernment have failed to judge righteously. Brother _____ has established churches and built meetinghouses in various places. When he has in one place carried the interest as far as he felt warranted, he has passed on to another place to which the truth had never been carried, leaving behind a large number converted to the truth, with a place of worship in which to meet.

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Those who audit the accounts of the workers should not settle with such workers as Brother _____ according to the precise time they have spent in preaching sermons. Their practical work is of more value than any number of sermons, for it is the gospel lived, the gospel acted. The manner in which Brother _____ has been treated needs correction. The time he has spent in establishing schools and building meetinghouses is not to be counted out. In his practical work he was preparing minds to understand the truth as it is in Jesus. It is such men as this that God has honored. But the work He has originated and blessed men have passed by with scarcely a word of encouragement. Workers He has sent out have been settled with by

the auditing committee in a way not proportionate to the work they have done.

The Lord calls for workers, not for sermonizers, for men who will do real work. The time is coming when we shall take a retrospective view of the work we have done in this life. Then every man's work will stand at its true value. Then those who have souls to show as a result of their labor will receive recognition from God.

If those who have criticized had gone forth into the dark places of the earth, where the light of truth has never shone, and had worked earnestly for the Master, they would today have been standing on vantage ground. God would have enabled them to do acceptable service for Him.

Many today are rejoicing in the truth, full of thankfulness and hope, who would never have been reached if the Lord had not put into the hearts of human instrumentalities a longing desire to save souls for Christ. He enabled them to impart a knowledge of the truth to other souls.

[247] The field has been presented to me. Not a few, but many, souls will be saved as a result of men looking to Jesus for their ordination and orders. Such men have taken up work in the hardest parts of the field, and have labored successfully for the Master. What we need is men who will labor for those who know not the truth, who will go out to rescue those who are out of the fold.

Let our experienced ministers take young men with them into the field. The camp meeting season is right upon us. At these meetings men are to learn to labor for souls as they that must give an account. There are thousands and thousands dead in trespasses and sins. Thousands are passing into the grave unwarned and unconverted. Who will render an account for the many souls uncared for, without God and without hope in the world?

When ministers, teachers, and managers breathe the breath of God, a high and holy consecration will be manifest.

Men have lost the life of God by opposing those who have received a message from heaven. God calls for workers who will wrestle earnestly for the prize of eternal life. The Spirit of God must come to every gospel worker, to every church member, if those who are perishing in sin are [to be] saved to Christ. The crown of life is gained by those who run with patience the race set before them.

—Brethren, God forbid that you should lose this prize. God is not pleased with your inefficiency. You are doing nothing to gain a high, noble spirituality. The torpor of spiritual death has been long upon you. It is not your orthodox theories, not your membership in the church, not the diligent performance of a certain round of duties, that gives evidence of life.

In an ancient tower in Switzerland I saw the image of a man moved by machinery. It looked like a living man, and I whispered when I came near, as if it would hear me. But though the image [248] looked lifelike, it had no real life. It was moved by machinery.

Motion is not necessarily life. We may go through all the forms and ceremonies of religion, but unless we are alive in Christ, our work is worthless. The Lord calls for living, truth-loving, Bible-believing Christians. There are hundreds who though professedly following the Lord, have no light from heaven to reflect to the dark parts of the earth. Oh, if we realized how the Lord looks upon the attitude in which some have stood for years, we would change at once, and earnestly seek the Lord.

I say to you in the name of the Lord, Repent, repent, repent. Humble your hearts as you have not done for years. God knows that you are in need of a power out of and away from yourselves. You should be alarmed at your deficiency and unChristlikeness. Be thankful that it is not too late for wrongs to be righted.

There are many in the ministry who are consumers and not producers. All have been bought with a price, and all should use in God's service the energy which they have received from Him. Christ says, "It is My Father's good pleasure that ye bear much fruit."

God desires His ministers to deal wisely with all who are connected with His work. He abhors careless dealing, giving faithful workers little reward, while those who produce nothing receive much. [Revelation 3:1-5, quoted.]

God calls for sincere, earnest, persevering laborers. We have considered the tithe to be a blessing. God forbid that through the perversity of men it should become a snare to those who receive it. It means much for men who are sustained by the tithe to be consumers and not producers, failing to show any fruit for their [249] labor. The workers must make a better record than they have done in the past. They are not doing justice to themselves or to the cause

of God. Work, brethren. Go into the vineyard of the Lord and labor for souls. Consider no work too taxing. God sees that selfishness is being cherished by some who for years have been in the cause as paid workmen. They have wasted the opportunities given them. By inaction they have weakened their spiritual sinews and muscles.

Those who would become successful wrestlers must put to the tax brain, bone, and muscle. Improvement is needed in many lines of the work. New lines of work must be organized. New workers must go into the field to labor for souls. These workers are to dig in God's Word for the precious ore of truth. As they search the Word, the truth will appear to them in a new aspect.

“Search the Scriptures,” said the divine Teacher; “for in them ye think ye have eternal life; and they are they which testify of Me.” “It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.”

The members of the church of God need to be instructed and educated, line upon line, as a Bible class. Nine-tenths of our people, including many of our teachers and ministers, are content with surface truths.

In the Bible the truth is compared to “treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.” He desires the privilege of searching every part of the field, that he may make himself the possessor of all its treasures. I call upon my brethren in the name of the Lord to sink the shaft deep into the mines of truth.

[250] The Lord declares that His church is not to be governed by human rules or precedents. Men are not capable of ruling the church. God is our Ruler. I am oppressed with the thought of the objectionable human management seen in our work. God says, Hands off. Rule yourselves before you attempt to rule others. Strange things have been done, things that God abhors. For men to claim that the voice of their councils in their past management is the voice of God seems to me to be almost blasphemy.—[Manuscript 35, 1901](#).

Ellen G. White Estate

Washington, D. C.,

July 9, 1987.

Explanatory Note

[251]

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[252]

**MR No. 1275—Christ Understands Humanity’s
Need for Food; Health Food Business Has Potential
for Helping God’s Cause**

(Written January 29, 1902, from St. Helena, California, to J. E. White.)

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

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

If the Lord Jesus could by increasing the supply of food meet the necessities of five thousand hungry men, besides women and children, on that occasion, He will at the present time impart knowledge to His people in different places, whereby in various ways they will be provided with food. His hand of benevolence is not stayed.

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By this miracle the Lord Jesus desired to give the people a spiritual lesson. The next morning many who had heard of the miracle went out to search for Christ. Going to the place where the miracle had been performed, they found neither Jesus nor His disciples.

“When the people therefore saw that Jesus was not there, neither His disciples, they also took shipping, and came to Capernaum,

seeking for Jesus. And when they had found Him on the other side of the sea they said unto Him, Rabbi, when camest Thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not [that is, bestow not your chief labor; make it not a matter of anxiety] for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed.

“Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent. They said therefore unto Him, What sign showest Thou then, that we may see, and believe Thee? what dost Thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven.”

Those who had followed Christ referred to the standing miracle of the manna given to the Israelites in the wilderness during the time when, as the psalmist states, “Man did eat angels’ food.” They are desirous of knowing whether Christ would continue to provide His followers with plenty of palatable food, as He had provided food for the children of Israel in the wilderness.

From Christ’s answer we may draw a lesson that we should learn. [254] He is not unmindful of the physical wants of His followers. He will provide food to satisfy bodily necessities. But He teaches us that the spiritual food which He provides is of far more consequence to us than is temporal food. He teaches us to have far more anxiety to secure the living bread that endureth unto eternal life, than to secure perishable bread for physical sustenance. He teaches us that the bread from heaven can be obtained from no human agent. Through the gift of Christ, God Himself gives to man this living bread. “For the bread of God is He which cometh down from heaven, and giveth life unto the world. Then said they unto Him, Lord, evermore give us this bread.”

To emphasize this lesson, Christ declared: “I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.”

All the gifts of God come to us through Jesus Christ. In giving His Son to our world, God gave all heaven. And in everything connected with the health food business, God is the One who is to be honored and glorified. The Lord Jesus Christ desires all to understand His declaration, "All power is given unto Me in heaven and in earth."

[255] Concerning the food question in the Southern field: If the committee of the Southern Union Conference desire to handle the manufacturing of health foods for the benefit of the cause in the Southern field, and thus help that field; and if they have the proper men to undertake this work, let the whole union conference take hold of this work with unselfish interest, and let Edson and Brother Palmer keep to the work of publishing the truth. If these brethren can successfully carry forward the work in the publishing line, that is all that it is well for them to attempt to accomplish, taking into consideration their state of health. Both have been under a great strain.

In this movement on the part of the Southern Union Conference to take hold of the manufacture and sale of health foods, I can see the possibility of establishing an industry that would help the cause in the Southern field. I hope that no ill feelings will be created over this matter. All that men as missionaries for God can do for the Southern field, should be done.

There must be no misunderstanding, my son, in regard to the words I spoke to you just as I was leaving Nashville. My remarks were in reference to the way the work has been carried on heretofore. I have no special light with reference to particulars in detail, or concerning the point of who should carry the responsibility of manufacturing health foods in the Southern field. But the light given me is that it should not be, and must not be, carried on in the Southern field in the way in which it is now being done. The light I have had is that in every effort made to manufacture health foods in the Southern field, the business should be conducted not as a speculation for personal benefits, but as a business that God has devised whereby a door of hope may be opened for the people.

If in connection with providing the common foods, the health foods that Dr. Kellogg is selling could be supplied without the objections I tried to specify in a letter to him, of which you have a copy, then let the Southern field have the benefit of the profits on

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Business Has Potential for Helping God's Cause.* 223
~~these productions to sustain the work there. But you will not be able~~
to carry both of these responsibilities—the publishing work, and the
manufacture and sale of health foods. Brother Palmer has a feeble
hold on life. It is necessary for him to be most careful in regard to
his diet, and he is often in need of special treatment. You yourself
are in danger. Your nervous system needs careful guarding. Emma
needs great care. But the Lord will be with you, if you will be with
Him.—[Letter 9, 1902.](#)

[256]

Ellen G. White Estate

Washington, D. C.,

August 6, 1987.

Entire Letter.

[257] **MR No. 1276—Edson White and W. O. Palmer Not
to Act Independently of the Conference in
Establishing a Health Food Business**

(Written January 27, 1902, from “Elmshaven,” St. Helena,
California, to Elder and Mrs. W. O. Palmer.)

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

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

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

[258] For you to establish a business for the manufacture of health foods would, I fear, be a great mistake. If the Southern Union Conference wishes to take up this work, let them do it. You will thus be relieved of a heavy responsibility. This you ought not to regret, for from the light I have I know that you already have all the burdens that you can carry, especially if you carry out the plans you have laid for the publishing work. You have all the responsibilities you can bear and at the same time preserve physical soundness and a calm, restful spirit. Unless you have seasons of rest, you will become

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Conference in Establishing a Health Food Business* 225
~~unbalanced of mind, and this would cause the enemy to rejoice. He~~
would be very glad to see you moving indiscreetly.

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

Ellen G. White Estate

Washington, D. C.,

August 6, 1987.

Entire Letter.

[259] **MR No. 1277—The Health Food Work in Sydney;
Improvement in the Spiritual Climate of the St.
Helena Sanitarium**

(Written July 23, 1902, from “Elmshaven,” Sanitarium, California
to Elder and Mrs. J. A. Burden.)

I meant to have written to you fully this mail, but I have had so many letters to write to others that you will have to be satisfied with a short letter this time.

I have begun letters to you no fewer than four times. But each time I would begin, the mail came, bringing letters demanding an immediate answer, until my mind has been so burdened that I have not been able to sleep past eleven, twelve, and one o'clock. I walk the floor, and ask the Lord to help me, and then after hours of distress I am able to sleep for an hour or two perhaps.

I am so glad that you are making a success of the health food work in Sydney. This is a very important work. Hold the position you have gained. Be sure to keep your hearts garrisoned by the Holy Spirit of God.

I must tell you that a very marked change has taken place in the sanitarium here. For more than a year I carried a very heavy burden for this institution. We would speak on the Sabbath from the Word with the power of God, and would learn afterward that at the close of the Sabbath a concert had been held, a meeting of the most foolish order, in which the nurses listened to unprofitable songs, and engaged in foolish conversation. Thus the influence of our effort on the Sabbath was counteracted.

[260] I felt that those connected with the institution could be of no help to it unless they took hold of true medical missionary work in connection with the gospel message. Medical missionary work is to be carried forward in connection with the gospel ministry, and is to open doors for the entrance of truth. I feel so sad when I see those who ought to be zealous health reformers not yet converted to the

right way of living. I pray that the Lord may impress their minds that they are meeting with great loss.

We are intensely desirous that the sanitarium shall recover from its spiritual declension. Brother Taylor and Brother A. T. Jones have worked hard to set things right, but this was not an easy matter. As long as Dr. Sanderson and his wife were in the institution, no reforms were made.

Sister Sanderson left the sanitarium, and then Dr. Loper came. He is a kind, tenderhearted man. Evangelistic work was done, and the foolish, trifling girls were separated from the sanitarium. There is now a more heavenly atmosphere pervading the institution.

Dr. Winegar's presence in the institution is a great blessing. We appreciate her worth, and we hope and pray that she may be given grace to carry forward her work wisely and intelligently.

I bore Brother Nelson and his wife a direct, straightforward testimony from the Lord. She is now living in St. Helena. Brother Boeker also received a message from the Lord, and both he and Brother Nelson made a full confession. This has cleared away much fog.

I wish to inquire about a man by the name of Ryan, who used to work at the school. I hear that he has given up the truth. Can you tell me what is the matter? I believe that Brother Ryan is a conscientious man, but I am sure that he is set in his ways, and sometimes severe. I have written him a short letter which I will enclose with this, as I do not know his address. I cannot bear to think that he will lose his soul.

We are now in the middle of summer, and during the day the heat is almost unendurable. The sun seems to be like an open furnace. Next week I hope to get into the new room that is being put up for me over the kitchen. I like the climate of Cooranbong much better than the climate of this place.

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I hope and pray that the Lord will bless you abundantly in your work in Sydney. I hope that you will have good health. Be assured that we pray for you and for those connected with you, that you may have wisdom to walk wisely in a perfect way. If ever there was a time when we needed to watch unto prayer, it is now. Sin has cast a dark shadow over the earth. In our work we constantly meet with

difficulties, but we can hope in God, for we have the assurance that He is light. He is the fullness of light.

Through the clouds that darken our way there shine the precious promises that are the pledge of divine guidance, “I will bring the blind by a way that they knew not”; “I will make darkness light before thee, and crooked things straight”; “I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.”

The Lord asks us to walk with Him, to cleave constantly to Him. If we follow Him in faithfulness, He will be our wisdom. Christ is the Way, the Truth, and the Life. Let our faith grow stronger as we think of the tender watchcare of the Lord, and His lovingkindness toward us. Our faith must pierce the cloud, and reach to the light beyond. However dark the cloud, we should always see the light on the other side. Our love increases as our faith becomes more certain, for we touch the Source of an abiding strength and confidence.

[262] Connected with the Word of God there is a key that unlocks the precious casket, to our satisfaction and delight. I feel thankful for every ray of light. In the future, experiences now to us very mysterious will be explained. Some experiences we may never fully comprehend until this mortal shall put on immortality.

I have written many letters for this mail, and am very weary, so I will not try to write you more now. I will write again next mail, if I can.

I send love to you all as a family. We miss you. I should be glad were you here. But you are needed where you are. Tell Sister Tuxford that I am glad she is with you in the work.—[Letter 114, 1902](#).

Ellen G. White Estate

Washington, D. C.,

August 6, 1987.

Entire Letter.

MR No. 1278—Workers To Be Transformed by God [263]
and Reveal Christlike Tenderness

Are you preparing yourselves to do the work that God has given you to do? Let the love of Christ abide in your hearts, my brethren. Let the oil of divine love soften and subdue your words. Seek for the Holy Spirit, humbling yourselves before God. You certainly need to surrender yourselves to Him for purification and sanctification. Pray for the heavenly Power which alone can quell the quick rising passion and check the hasty words. Put away all self-seeking.

Give yourselves over to God, and let Him resolder you, that you may not be defective vessels. Indulge no sharp criticism. When you stand in your lot and place, you will realize that you are not able to charm away unhallowed influences. You will feel that you must learn from the Lord Jesus how to be meek and lowly in heart.

The knowledge that you both have of the Word of God should be in you a well of water, springing up unto everlasting life for the refreshing of thirsty souls.

This is the will of God, even your sanctification. But there are lessons that you need to learn more perfectly from the great Teacher. You need to soften and subdue your natural temperaments, which often gain the supremacy.

Some seem to think that they have been appointed to act as detectives, to watch and accuse their fellow workers. This is dangerous [264] business for those who take it up. It spoils their Christian experience.

You both need a gentler touch. Your words are to soothe, not to harass. Let your hearts be filled with love for souls. With a deep, tender interest, work for those around you. If you see one making a mistake, go to him in the way Christ has pointed out in His Word, and see if you cannot talk the matter over with Christlike tenderness. Pray with him, and believe that the Saviour will show you the way out of the difficulty.

Ministers need much of the grace of God in order to do their work acceptably. When a minister finds the members of a church arrayed

against one another, let him call a halt and endeavor to bring about a harmonious understanding. Let him never give sharp, dictatorial advice or orders. This is not necessary. It is labor worse than wasted.

It is only when self, falling on the Rock, is broken, that the Lord has opportunity to remodel. Then the cheerfulness of heavenly peace will sanctify the spirit. All that savors of harshness and envy will be put away. Then the joy of heaven will be an abiding presence in the home. When the Lord Jesus abides in the heart, there is peace with God.

My brethren Corliss and Jones, the Lord calls upon you to exert an uplifting influence. Receive into the heart the truths of God's Word. Only thus can you have the mind of God. Place yourselves under the molding influence of the Holy Spirit. Then you will have much greater power for good. Your work is not to deal with minds in business relation, but to proclaim the message of truth in our large gatherings. Your testimonies are needed. It is your work to give these testimonies to those who know not the truth. Yield yourselves to the heavenly grace that is your power. Be sure to give no reason for unfavorable criticisms of your work.

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Has the truth been lodged in your hearts? Is the miracle-working power of the grace of God seen in your lives? Do you understand, by personal experience, the joy of heavenly peace, and the power of Christ's gentleness? Christ's commandment is, "Love one another, as I have loved you." Wherever the love of Jesus reigns, there is peace and rest. Where this love is cherished, it is as a refreshing stream in a desert, transforming barrenness into fertility.—[Manuscript 105, 1902, 8-10.](#)

Ellen G. White Estate

Washington, D. C.,

August 6, 1987.

**MR No. 1279—Conversations Between Ellen White, [266]
A. G. Daniells and Other Church Leaders
Regarding the Work in Nashville**

Consideration was next given to the work in Nashville. Among other things, was mentioned an interview published in a Nashville paper, in regard to the proposed work of the Dixie Health Food Company, and the effect this interview would naturally have upon the liberalities of our people.

Mrs. E. G. White: When I saw that sensational article in regard to what the Food Company in Nashville intended to do, I thought, I will say nothing on one side or on the other; this matter is beyond me. No matter what I should say, complaint would be made. God desires me to stand perfectly free from this whole matter, and I will.

I desire you to know that I regard the publication of this article in regard to the food work as a great mistake. It is not right.

A. G. Daniells: It is doing great harm.

Mrs. E. G. White: I have written all about this matter. I have not sent the manuscript yet because, since returning home, I have been sick. I wrote the manuscript while I was away from home.

A. G. Daniells: You see, it has been repeatedly published that the brethren in Nashville were not going into debt, and everybody has understood that a new order of things had set in, and that they were going to have an institution put up without debt; and so they have sent their money in. But now it is becoming known that the institution is badly in debt. For a long time the people did not know that there was a dollar of indebtedness on it. Besides, it has been managed so that thousands of dollars have been sunk just in operating. the business. This is bringing great discouragement and distrust and lack of confidence upon the people. [267]

I do not believe that there was any need of having such an experience as this in Nashville. I know very well that at the beginning they had instruction from you that they were not to go into debt; that

they were not to go any faster than they were able to pay their way; and that when they would come to a place where they could not pay their way, they should stop until they received means with which to continue their work. I do not believe any of the responsibility can be thrown back either upon you or upon the Lord.

They have printed what you said in regard to keeping free from debt; and the people have believed that this was going to be done. Now when it turns out that so much has been lost in expensive management, and that they have gone into debt nearly \$25,000 besides, this is having a very bad effect on the minds of our people. I feel that we must take hold of this thing, and stop it, and put it right, and place the institution in a position where it will not continue to lose in its operation. I do not believe there is any need of so heavy a loss every month.

Mrs. E. G. White: If they had done just as they promised to do, they would not have gone so far. The establishment would have been much smaller in size. It would have been a great deal better than it is at present.

A. G. Daniells: I think that it can be arranged so that they can meet expenses.

Mrs. E. G. White: If it cannot be, it had better be closed.

A short discussion of the publishing work in the South, followed. Reference was made to the selling qualities of large and small books.

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Mrs. E. G. White: I do not believe it is right to devote so much attention to the sale of the smaller books, to the neglect of the larger ones. It is wrong to leave lying on the shelves the large works that the Lord has revealed should be put into the hands of the people, and to push so vigorously, in the place of these, the sale of small books.

* * * * *

Mrs. E. G. White: I have come to a point where I must not worry over any of these things. I have in the past worried so that I could not sleep after twelve and one o'clock in the morning. I have had to get up at these hours to relieve my mind by writing in regard to these matters. But I must not permit my mind to be taken up with these things so much that it will be affected. My memory is still good, and I desire to finish some things that I have in preparation.

—I am writing on the life of Solomon. And I wish to write more on the case that I have so many times brought before Dr. Kellogg as illustrative of his own dangers—the case of Nebuchadnezzar. Over and over again I have warned the doctor not to follow the course of this king, who said, “Is not this great Babylon, that I have built ... by the might of my power, and for the honor of my majesty?”

Dr. Kellogg is now pursuing a similar course in Battle Creek. I am told that he made the remark that he was glad that the old sanitarium buildings burned down. Brethren, those buildings burned down as a reproof to him, but instead of taking it thus, he has given place to self-exaltation.

W. C. White: We have no desire to worry you, mother, with the details of the work in the South; but it looks to the brethren as if the time has fully come for a rearrangement of the business responsibilities there. [269]

Mrs. E. G. White: I think this work ought to be done. Edson has never made a success yet in financial matters, and he has had this fact spread before him constantly. He has been repeatedly told that his only success was in the ministry and in preparing books for the people. He has never made a success in finance.

W. C. White: When the brethren go there, they will be met by this proposition, namely, that Brother Edson White and Brother W. O. Palmer have been instructed to stand together. They will be told that wicked efforts have been made to separate these two men and to overthrow the work that they have organized there; and that the word of the Lord has forbidden anyone to antagonize them in their work.

Mrs. E. G. White: Over and over again the word of the Lord has come to them, telling them that neither of them has the physical strength nor the financial ability to carry the food business and the publishing work at one and the same time. If they should attempt this, either one branch or the other would have to suffer.

W. C. White: The question with us is, shall we wait another period of time for things to evolve down there, or has the time come for the General Conference and the Southern Union Conference men to get together and in prayerful, thoughtful counsel readjust those matters, and put the best man that they can find in charge of the printing house, and put things on an actual paying basis, and

[270] place upon the union conference the burden that belongs to the union conference, and place upon individuals the burden that belongs to individuals, and bring the business where it will not continually be going into debt? Has the time come for this action?

Mrs. E. G. White: It has; and I say, Go ahead. God's cause must not be left to reproach, no matter who is made sore by arranging matters on a right basis. Edson should give himself to the ministry and to writing, and leave alone the things that he has been forbidden by the Lord to do. Finance is not his forte at all.

I want the brethren to feel free to take hold of this matter. I do not want them to make any reference to me. I want them to act just as they would act if my son were not there.

When I was in Battle Creek, before the Nashville Office was fully established, this young man Palmer was presented to me in the night season as one whom I was to treat as a son. I was instructed to be a mother to him; that he was in great danger of losing his soul, and that I should do all I could to help him to recover himself from the enemy's snare. It was revealed to me that when he associated with his friends his money went like the wind. He could not have money without spending it freely. I was further instructed that if he would take hold of the Southern work, and labor in the fear of God, he would be greatly blessed, and his soul would be saved.

Recently I cautioned our brethren against making a change in the management of the Nashville Office too suddenly. They were to wait until some other man could be found whom the Lord would provide for that work. I do not think it is best for Brother Palmer to be connected with the Nashville Publishing House any longer. Let him go into the food business, if he so chooses. I do not think it is best for him to have the least connection with the office of publication.

[271] I must always stand on the right side of every question. I do not want anyone to feel that I am sustaining Edson in a wrong. He has felt that it is terrible for me to write to him in the straight way that I have written. I have presented things to him just as they are presented to me.

W. C. White: There is another issue that will come up with reference to Edson's work. You remember that A little while ago he bore the burden of the Hildebran school, and all the colored

schools in Mississippi; and he has felt that he must go to the people for money, and that he must have a treasury independent from the treasury of the Union Conference, so that he could spend money where the Union Conference might not think it advisable to spend it.

Mrs. E. G. White: I hope that he will never have such a treasury. I do not want the brethren ever to feel it their duty to let him have a fund independent from the union conference fund; for I will not encourage any such arrangement.

A. G. Daniells: This statement will do our brethren in the Southern Union Conference a world of good—to know that this is your position.

Mrs. E. G. White: This is my position exactly.

A. G. Daniells: I know they want to foster the work that Edson began among the colored people; but they do not care to have him contract debts for this work and then send in the bills for them to settle, in some way, from their treasury. They feel that they have a right to say something about the debts that are contracted if they have to pay them; and if they know that this is your position too, it will do them a world of good.

W. C. White: If edson could know that this is your position, it would do him too a world of good; for just so long as he holds to the position that he must control an association, and that this association must have a treasury, and that he must go to the people to raise money to replenish this treasury—fighting all the world as to the method of doing it; and that he has the right to expend this money as the Southern Missionary Society thinks best—just so long as this is his position he keeps himself in a conflict on the right hand and on the left, and he carries the burden of the work for the colored people as if he were their only defender and champion. [272]

Mrs. E. G. White: So he was at one time, when no one stood ready to take hold of this work with him. But now that there are other people in the South who are helping to do this work, the burden does not rest upon him alone.

It is highly proper that the work of the Southern Missionary Society should be under the direction of the Southern Union Conference.

Regarding the steamer Morning Star, I have written Edson that I saw no objection to this boat's being used in missionary work if this fellow workers felt clear to advise its use. I told him that if the

brethren, in counsel with him, felt that there was a class of people living along the rivers who could be reached only by means of a boat, and that if to reach these they were willing to undertake to put the Morning Star into service once, I had no objections to offer.

Question: Would you think it best for Edson to insist on the future existence of the Southern Missionary Society as an independent organization in order that this kind of work could be carried on without hindrance?

Mrs. E. G. White: I cannot give countenance to Edson's operating independently, because I know that he is not a close financier.

[273] Question: It is God's will for him to carry the burden of an independent society and an independent work within the Southern Union Conference, and to do things and to carry burdens that the Union Conference does not feel free to do and to carry; and also to appeal for means in ways that the Union Conference cannot approve?

Mrs. E. G. White: No. When I saw that interview in regard to the Dixie Health Food Company, as printed in a Nashville paper, I said to myself, My duty is done for the present. Not another plea can I publish asking our people to help to establish the work in the Southern field, until something is done to right this matter. In this sensational article it was claimed that half a million dollars was to be expended in connection with the establishment of the health food business in Nashville. It was a terrible representation, and I determined not to have anything more to say.

E. R. Palmer: That paper has been circulated all around where conditions in the Nashville publishing house and the Southern Missionary Society are known.

Mrs. E. G. White: With that presentation in circulation, channels through which means should have flowed into the Southern field have been closed.

A. G. Daniells: Before I knew what the brethren were doing, I realized that the publication of this article was closing up the channels through which money would have flowed into the Southern Union Conference treasury.

Mrs. E. G. White: Things must be put on a different basis. There was a time when the Southern field was being robbed and neglected. At that time it was necessary for appeals to be made for means independently of the organized body. But this time is in the

past. Many are now interested in the progress of the cause there. The brethren acknowledge the mistakes that they have made in the past, and are ready to work that field. Let them plan to open new fields in the South, and carry forward the work on a right basis. Let them not falter in doing the right thing. [274]

A. G. Daniells: There is a disposition to carry forward aggressive work in the southern field in right lines. They have good men down there to act as counselors and leaders.

Mrs. E. G. White: I do not desire that any personalities should be brought into this question. I desire to see the business of the Nashville Publishing Association carried on just as it should be carried on—in God's order.

A. G. Daniells: That is a sensible position, Sister White, and the problem can be worked out on that ground.

Mrs. E. G. White: My personality is not my own, and I have no right to use it for selfish purposes. I can stand before the throne of God, and be perfectly clear on this point; for I have never used my personality selfishly. My husband used to tell me that I was more in danger of going to the other extreme. -

Sister White further stated that she wished it distinctly understood that when she had spoken encouragingly of the food manufacture by the brethren in Nashville, she knew nothing about the large plans of the Dixie Food Company. She said that she had advised our people in every section of the country to experiment with the food products of their respective localities, and had encouraged them to make healthful foods from these natural products.

When Edson and Brother Palmer asked her advice about their manufacturing two or three products that they had experimented on, she told them that she saw no objection to their doing this; but afterward she cautioned them not to enter into the food business while holding positions of responsibility in the publishing house. She told them plainly that they could not carry both lines of work at the same time and do justice to both. She advised them to let the Southern Union Conference control the manufacture and sale of health foods for the southern field, and suggested that the profits could be used to advance missionary work in that field.—[Manuscript 123, 1902, 8-17.](#) [275]

Ellen G. White Estate

Washington, D. C.,

August 6, 1987.

**MR No. 1280—The Work in Nashville, Including
the Health Food Business; Spiritual Interests To Be
Paramount**

[276]

I have a question to ask of those who are engaged in the health food work in Nashville. You have put your energies into this work, and have planned to get means for it. Was it not your duty, before doing this, to use all your powers in an effort to put on a proper basis the work already started in Nashville? You have lost the opportunity of showing by a wise example how other places are to be worked. Money that should have been used to place on a firm foundation the work already begun in Nashville has been invested in an enterprise which should have received more consideration before being started.

As our people come to understand how these things have been managed, will they be encouraged to invest means in the work in Nashville? Those who have put money into the health food work there should have reasoned from cause to effect. They should have asked the Lord for power to see clearly what was most needed to be done. With the present showing, it will be three times more difficult to raise means for the work in Nashville than it would otherwise have been.

Angels were hovering about Nashville to lend the human workers power to rise higher in the work of self-sacrifice and to become indeed laborers together with God. The Lord desired these workers to use every jot of their influence to make the work in Nashville an example of the work that may be done in other cities of the South. He desired the work done in the South to be an object lesson for the instruction of those who are building up the work in new places. Had the workers realized this, how carefully they would have weighed every plan and method. How earnestly they would have striven to honor and glorify God by Christlike work. Had they given their first attention to that which was of first importance, had they been

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filled with a heaven-born missionary spirit, their zeal for God's work would have been communicated to other souls.

My brethren, in the work in the South all should make religious interests their burden. Let no one become so bound up in large speculations that his time and strength are consumed in carrying the burdens of worldly business. Let not all the means available be absorbed in the health food work. The religious lines of our work are to be kept in the foreground.

We need a knowledge of our personal powers, and we need to realize that these powers have been bought with a price, that they belong to God and are to be used in His service. God desires us to go forth weighted with the thought of the many places needing to be worked. This is the burden that Christ desires us to carry. The workers in the South must reach the highest spiritual attainments in order for their work in this field to be a success. Private prayer, family prayer, prayer in public gatherings for the worship of God—all are essential. And we are to live our prayers. We are to cooperate with Christ in His work.

[278] Every extravagance should be restrained. You cannot afford to spend God's money needlessly, for His cause is suffering for means. Christ left His high command in the heavenly courts, and came to our world in the guise of humanity, to live a life of self-denial. His followers are not to live in accordance with the world's selfish ideas or practices. Look at the life lived by the Majesty of heaven while on this earth. How untiringly and self-sacrificingly He labored for the salvation of the bodies and souls of men and women. He knew the best way in which to influence aright the minds of those with whom He was brought in contact.

Into all your business transactions bring Christ's grace. As you press to the throne of God, you receive power that enables you to see distinctly the needs of the world; and, led by Him, your good works testify to your Christlikeness.

Let those who are laboring as God's workmen in the South make decided changes. Appeals have been made for the work in Nashville, and money has come in for this work. Have you used this money wisely? There was aggressive work to be done in many places. Money was greatly needed in New York. There are those who have stinted themselves of food and clothing in order to respond to the

call for help. Have you who have entered into the food business done all that you could to make the publishing work a success?

There is a time for everything. When the publishing work in Nashville was started, the one purpose of the workers should have been to carry this work forward in straightforward lines. They should have given evidence to their brethren and to the Lord that they understood His work, and that they were trying with all their power to work out His purposes.

The buildings erected in Nashville will be needed. But some parts of them were erected before the time, and the promise not to go into debt was not kept. Steps have been taken that have made the opening of the work in Nashville an example that we cannot afford to follow, at any time or in any place. Do you not know that a little leaven leavens the whole lump? God's work is not to bear the mold of the world.

Venturesome investments must be strictly avoided. Those that have been made in the past should never have been made. Let the workers in Nashville bind about the edges. Let them guard themselves as with a fence of barbed wire from the inclination to go into debt. Let them say firmly, "Henceforth we will not advance any faster than the Lord shall indicate and the means in hand will allow, even though the good work has to wait for a while. In beginning the work in new places, we will do our work in narrow quarters rather than involve the Lord's work in debt." [279]

But let those who took no part in the building up of the work in Nashville, who did not wrestle with the difficulties in the way of its advancement, be very careful how they find fault with the workers there. Let them ask themselves whether, under similar circumstances, they would have done any better. As they have not gone over the ground step by step, they cannot tell what mistakes they would have made. The mistakes that their brethren may have made may appear very grievous in their eyes, but let them remember that from these mistakes wisdom may be learned.

Let all do their best to adjust the difficulties in the work at Nashville, and to place this work on a solid basis. Let them refuse to incur needless debt. Let the workers learn from their mistakes to move carefully, following in the footsteps of the self-denying Redeemer.

The work in Nashville is important. If the workers labor earnestly and judiciously, there will be conversions to the truth in the schools of learning that have been established in Nashville for the colored people. Let every worker be sure that he has on the gospel shoes, that his feet are shod with the preparation of the gospel of peace.—
[Manuscript 128, 1902.](#)

Ellen G. White Estate

Washington, D. C.,

August 6, 1987.

Entire Manuscript.

**MR No. 1281—Concern for the Wahroonga
Sanitarium; The Purpose of Our Institutions;
Leaders Should Be Chosen for Their Spirituality**

[280]

(Written January 5, 1903, from “Elmshaven,” Sanitarium,
California, to Elder and Mrs. J. A. Burden.)

I wish to send you a few lines in this mail. I have written to Dr. Caro and his wife, and I will send you copies of these letters, that you may see just how I regard the question of their connection with the Wahroonga Sanitarium. Have you evidence that a radical change has taken place in Dr. Caro’s life? If so, this is enough. Has he been converted? If he has not, he would not, if connected with the sanitarium, rightly represent the truth for this time. His influence would stand in the way of bringing the institution to that place where it will meet the mind of God.

In my former letters I have spoken in regard to this matter, and now I speak to you again, saying, Be guarded in giving Dr. Caro encouragement to connect with the sanitarium. In his letter to Willie he says, “You know, I have an expensive family.” He seems to think that we shall take it for granted that this is something that cannot be changed. To connect such a family with the sanitarium would be to bring in an undercurrent of influence that would undo what you will try to do.

Unless all the workers in the sanitarium will stand firm for truth and righteousness, you might just as well not have a sanitarium. The work and influence of unconsecrated workers would cause much trouble and heartache, and create difficulties that you could not handle, difficulties which would exert a strong influence for evil, but which you would not be able to take hold of as something tangible. Such things would bring into the sanitarium the leaven of evil.

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Secure, if possible, humble men and women as workers for the sanitarium. At one time I thought that Dr. Kellar would connect with

this institution, but neither he nor his wife are obtaining the experience that the physicians connected with this institution should have. Every physician and every helper in other lines in the sanitarium should have a genuine religious experience.

Those who are children of God will work the works of God. But he who shuts the Holy Spirit away from his life should not be brought into connection with the sanitarium. The workers are to be carefully chosen and then tried. Those who cannot bear the test should not be encouraged to stay. Workers who are loath to fulfill the requirements of God's Word will be vacillating, sometimes serving the Lord and sometimes serving the wicked one.

I see that many difficulties present themselves before you. But you cannot afford to run any risks. Those who are by themselves in families have opportunity to connect with them those who need spiritual help, and to work for them. But it is different in a sanitarium, where so many are brought together.

We reason, We must take men as they are, not waiting for them to become as they ought to be; and make them better if we can, remembering their infirmities. But we are not to forget the object for which our sanitariums are established. It is that the light of truth may be shed abroad, that the sick and suffering who come may receive physical and spiritual healing. How carefully, then, should the workers for such an institution be chosen. Every word and act of each worker exerts an influence either for good or for evil.

[282] Those who stand at the head of the institution have a strong, molding influence, and the utmost care is to be shown in the selection of these men. There are those who have excellent qualifications but who follow a course of action that robs their influence of all fragrance. They refuse to see that they are not just what they should be. They cannot see that anyone is wiser than they are. Such ones could not be a help in our sanitarium.

In regard to moving the food factory from Cooranbong to Sydney, do not do this, Brother Burden, till the matter has received further consideration. I shall not be reconciled to this movement until clearer evidence is presented that it is the best thing to do. I wish that the sanitarium, instead of being nearer Sydney, could have been farther away. When certain points become clearer in my mind in the future, I may be able to speak more definitely in regard to the food

*MR No. 1281—Concern for the Wahroonga Sanitarium; The Purpose of Our
Institutions; Leaders Should Be Chosen for Their Spirituality* 245
factory. I think some health food manufacture should be carried
on at Cooranbong. How much is, of course, the question. Make
changes slowly.

As far as I can see now, Dr. Kress will have to act as physician-
in-chief at the Wahroonga Sanitarium. If in the future the burden
proves too heavy for him, a change will have to be made.

You and your family should be connected with the sanitarium.
The institution must have a manager, and I think that you should
occupy this position.

I fear that I may confuse you by my letters. If I do, please
pardon me. I am intensely desirous that the work of the Wahroonga
Sanitarium shall be a success. The labor of a faithful minister is to
be connected with the labors of the physicians. All the workers are
to consecrate their talents to the building up of the institution. If
they will reflect the light of heaven, souls will be converted. God is
to be made first and last and best in everything. The proclamation of
the truth for this time is to be the one great interest. It was for this
that the sanitarium has been established.—[Letter 8, 1903](#).

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Ellen G. White Estate

Washington, D. C.,

August 6, 1987.

Entire Letter.

[284]

MR No. 1282—An Appeal for a Leader to Repent and Reform

Throughout every department of His work God will vindicate His honor, His righteousness. Will you not stop right where you are and consider diligently your ways? The Lord cannot endorse your spirit or your course of action. His hand is on the lever. Your plans are not His plans. Do not make others err by leading them to harmonize with your ideas and carry out your plans for the supremacy. Now is your time to repent. Lose not the opportunity. Cherish principles of the purest integrity. Then your spirit will change. You will be upright in your dealings with your fellow men because you are upright in your dealings with God.

My brother, do not feel that it is below your dignity to make a decided change. You must place yourself at the feet of Christ as a learner, else you will surely fail of obtaining the overcomer's reward. Lay off your commanding, kingly authority, and become one of God's little children. Until you are willing to study and obey God's will, you will be overcome by temptations, and led to do strange things, which will disqualify you for filling a position of influence.

Will you not repent and be converted? Will you not act every moment with the realization that you are under the divine scrutiny? Will you not make God your companion in all your work? His holiness, His justice, His truth, should purify your words and actions.

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You need to stop and consider that there is a God. He has spoken good in your behalf, and He will be much displeased if you deal unjustly with His heritage. He calls upon you to turn to Him with full purpose of heart. Pray, for your soul's sake, pray; for you have been so many times self-deceived and led by deceptive influences that you are tempted to regard with favor those who will flatter and extol you, and with disfavor those who would point out your errors and dangers.

Many times you have almost gone over to the wrong side, but before the throne has stood your Saviour, the prints of the nails in

His hands, interceding in your behalf. Pray for yourself, in the name of Christ. Pray earnestly, fervently, sincerely. I hope that your life may be spared, and that you may give yourself wholly to repentance. Come to the Lord, and surrender all to Him. You must, or you will be taken captive by the enemy.

I cannot but write these words, for One of the highest authority has made this appeal to you.—[Letter 55, 1903](#), pp. 9-11.

Ellen G. White Estate

Washington, D. C.,

August 6, 1987.

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MR No. 1283—SDA’s Not to Erect Mammoth Institutions; If Economy is Practiced, Needs of World Can be Met; Leaders to Have Upright Characters

[[Matthew 6:19-23](#); [Luke 12:32-36](#), quoted.]

Now, just now, a great work is to be done without delay. The Lord calls upon His stewards for that which is His own. God’s people are not to tie up their money by placing it in banks. They should put it in circulation by investing it in the work in missionary fields. Let those of our people who have money in banks withdraw it and invest it in the great work of God while they have opportunity.

No one is to make an urgent appeal for means with which to erect large and expensive buildings for sanitariums, colleges, or publishing houses, so absorbing means that the work in other places is crippled. Let our brethren be careful lest by drawing largely from our people for the erection of buildings in one place they rob other parts of the Lord’s vineyard. Unduly to exalt the work in one part of the field is selfishness and covetousness. The Lord specially condemns such a manifestation, for by it His sacred work is misrepresented before the world. He would have His work controlled and guided by equity, justice, and judgment. He does not call for the erection of immense institutions. One corner of the vineyard is not the whole world. In many places throughout the world memorials for God are to be established to represent His truth.

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Every dollar that we have belongs to God. “The silver is Mine, and the gold is Mine, saith the Lord of hosts.” Yet some do not recognize His ownership. Though the work in the part of the field where they are laboring already possesses an abundance of facilities, they continue to draw from the Lord’s treasury. They do not think of the needy portions of the field, which require such facilities as they already have. Would they work as zealously to provide for some other place the facilities they think are required in their field?

*MR No. 1283—SDA's Not to Erect Mammoth Institutions; If Economy is Practiced, Needs of World Can be Met; Leaders to Have Upright Character*²⁴⁹
~~Every worker must labor with an eye single to the glory of God.~~

If the work in all parts of the field bore the signature of heaven, there would be means enough to carry it forward. Those who have the money in God's treasury are to economize in the use of means, and they are to consider carefully the needs of the work in the home field and in the regions beyond. If they did this they would not erect mammoth institutions, contrary to the instruction of God. The Lord has plainly told us that instead of erecting a mammoth institution in any one place, we should establish plants in many places.

The question is sometimes asked, "Why build schoolhouses, sanitariums, food stores, or churches, when time is so short?" The Lord's money is to be invested wisely. In many places where the work has been shamefully neglected plants must be established that will be producers as well as consumers. Memorials for God should be established in every place as an aid in the proclamation of the last message of mercy. Missionary work should be done in every city.

Qualifications of Workers

I have repeatedly been given instruction in regard to the characters that should be possessed by the men who occupy responsible positions in the work of God. If those engaged in the work of God cherish evil traits of character, the truths they present will taste too strongly of the dish to be palatable. The great work of redemption is to be carried steadily forward. On every hand are seen covetousness, selfishness, and self-exaltation. Unless our leading men are freed from these sins, their characters will be warped and they will hinder the work of God.

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Many of the leading men have dishonored the Lord. They have been false shepherds, and have led the flock of God astray. Teachers and rulers must be disciplined by disappointment, hardship, and affliction. Unless they are willing to learn of Christ His meekness and lowliness, they are not fitted to teach. Their example of self-righteousness will do nothing to advance the work of God.

Lest the enemies of God should triumph over backsliding Israel, God bears long with the waywardness of their leaders, who though grown to the stature of men and women have not put away their childish faults and imperfections; who after having had years of ex-

perience still reveal that they are deficient in love, in grace, in purity. For the glory of His own name, not because of the righteousness of His church or because of their obedience to His commandments, God has borne long with His people.

[[Isaiah 48:9-13, 17, 18](#), quoted.]

The time will come when all must stand before angels and before men, revealed in their true light. As the artist reproduces upon the polished plate the features of the human countenance, so their characters are being transferred to the books of heaven. The great Master Artist faithfully delineates every phase of the character. Every manifestation of selfishness or greed is noted by Him. In the judgment every man will stand revealed just as he is, either fashioned after the divine similitude or disfigured by the idolatrous sins of selfishness and covetousness.—[Manuscript 53, 1903](#).

Ellen G. White Estate

Washington, D. C.,

August 6, 1987.

Entire Manuscript.

**MR No. 1284—Unity in God’s Work; Personal
Counsel on Diet and on Becoming Involved in the
Health Food Work**

[289]

(Written May 7, 1903, from “Elmshaven,” Sanitarium, California,
to Elder and Mrs. J. A. Burden.)

I have received and read your letters. I can write but a short letter in reply, as I am unable to tax my head or my eyes too severely. I feel very grateful to my heavenly Father that He comes very near to me, and strengthens me by His rich grace.

The burdens I carried at the conference taxed my strength severely, but the Lord strengthened me, and I had evidence that He had a work for me there. As I was unable to walk to the meetings, and could not conveniently get the use of a horse and carriage, I was taken to and from the church in a comfortable wheelchair, rented from a secondhand furniture store.

I spoke several times before the large congregation gathered in the Oakland church. The second Sabbath I was in doubt as to the advisability of attempting to speak, as I had contracted a severe cold. But I dared not remain at home, so I said, I will place myself in a position to speak, and then, if I am unable, I will be humble enough to refrain from speaking. I found the church crowded. To the praise of God, upheld and sustained by His power, I was enabled to speak for an hour and a quarter. Some who for forty years have frequently heard me speak said they had never before heard me give so powerful a discourse. No one could doubt that the power of God rested upon me.

Before I took my seat I asked all to rise to their feet who would seek to meet the mind of the Holy Spirit, and pledge themselves by God’s help to put away all murmuring and complaining and all evil speaking; who would cease to hinder one another by setting a wrong example. Nearly all in the congregation rose, testifying that they would seek to advance the work of God instead of hindering it.

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Then we knelt, and as my soul was drawn out in earnest prayer the congregation realized that the power of God was upon me. I had much reason to be thankful that the Lord so evidently sustained me. I asked the congregation to sing, "Rock of ages, cleft for me, Let me hide myself in Thee." This hymn was a prayer to God in which all could join, and I know that angels of God united with the petition that rose from so many hearts and voices.

I was sustained during all the time I was at the conference, and a few days before the close of the gathering I returned to St. Helena. The strain upon me had been heavy.

Since the conference, the brethren have been in council at Battle Creek. I have been greatly encouraged to hear from the brethren there that unity and love exist among them. This is a great victory.

I hope that there may not be a shadow of discord at our sanitarium in Sydney. I would say, Constantly draw near to God, and when you are all one with Christ, you will be united in holy, Christian fellowship.

We each need the help we can receive from other minds. God will work in other minds than ours. The various gifts given to different ones are to blend for the "perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

I have been instructed to say to our medical missionary workers in America, that the yoke of forms and ceremonies must be broken from their necks. Our medical missionary work has been sick and in need of a physician.

[291] The Lord Jesus Christ will heal our infirmities and our weaknesses. He owns us. We are His by creation and by redemption. We must all be united in Him. He is the only source of healing. All restoring power comes from Him. He has opened a fountain "to the inhabitants of Jerusalem for sin and for uncleanness." He gives each one an invitation to come and be healed, and to drink of the water of life. Let us not trust in ourselves, but in Jesus.

There will always be obstacles before us, but we are to follow our Leader, and meet our difficulties unitedly, hand in hand. There is only one way to heaven. We must walk in the footsteps of Jesus, doing His works, even as He did the works of His Father. We must study His ways, not man's ways; we must obey His will, not our own. Walk carefully. Do not go ahead of Christ. Make no move

MR No. 1284—Unity in God's Work; Personal Counsel on Diet and on Becoming Involved in the Health Food Work 253
without consulting your Leader. Ask in humble prayer, and “ye shall receive.” He is the Way, the Truth, the Life.

Read and study carefully the prayer that Christ offered just before His trial, recorded in the seventeenth chapter of John. Follow its teachings, and you will be brought into unity. Our only hope of reaching heaven is to be one with Christ, and then in and through Christ we shall be one with one another. No one is called to walk alone. In Christ life and immortality are brought to light. He has opened the way to the kingdom of heaven to those who believe in Him, but He assigns to no one a path different to that which all must travel. He calls for unity, and unity we must have.

God asks us to sink self in Christ. For the natural man this is not easy. But through the power of the incarnation of Christ, God manifest in the flesh, the strength of God is revealed in gentleness and beauty. To “as many as received Him, to them gave He power to become the sons of God.” By this power we may overcome our evil tendencies and so modify our imperfect dispositions that the will of God may be fulfilled in us. [292]

We are all God's little children, members of one family. We must each be refreshed by the same living stream, that we may find true elevation of soul. We must all be united when we reach the heavenly courts.

We are to be one with Christ. He is our pattern. We are commanded to be “followers of God, as dear children.” Our liberty is found in wearing Christ's yoke. “Follow Me,” He says, “in humble, practical obedience. If you walk by yourself the obstacles in the road will be insurmountable. Believe in Me. Commit the keeping of your soul to Me.”

I wish to speak particularly in reference to the establishment of food stores in various places. I have no light that this is your work. It is not clearly defined to me as the work for which you are best qualified.

If you can connect with the Doctors Kress, this will be of great benefit both to you and to them. The Lord would have you labor together in unity, even though your ideas and plans are not exactly alike. Men and women of different dispositions must unite in labor, working without contention or strife. Both you and Doctor Kress

should stand in a conciliatory position. Remember that no one is free from mistakes. May the Lord help you, my dear friends.

Now let me speak as a mother to you both. You ought not to be troubled with dyspepsia if you partake of simply prepared food, and eat nothing between meals. Let your stomach rest when you sleep. A tainted breath and a coated tongue indicate that undigested food is lying in the stomach.

[293] Let not your work show the effect of errors in diet. This is not health reform. I am instructed to tell you that the Lord would have you improve your dietetic habits. You need to study carefully what foods you are best able to digest. For years you have been doing injury to your digestive organs, and you now need to exercise care. Unless by correct habits you place yourself on the list of health reformers, you cannot properly do the work of the Lord. You should stand where you can be of the greatest use in His cause.—[Letter 79, 1903](#).

Ellen G. White Estate

Washington, D. C.,

August 6, 1987.

Entire Letter.

**MR No. 1285—The Role of Christ’s Object Lessons; [294]
Concern Over Health Food Companies and
Restaurants; Soul Winning to be Emphasized**

(Written May 11, 1903, from “Elmshaven,” Sanitarium, California,
to Lucinda Hall.)

I have been so busily employed in writing day after day that I have failed to write to you. I have been expecting and hoping that you would soon return to California, to be a member of our family. Your presence is worth much to me. I hope that you will soon be free to come back to us.

Marian, Sara, Dores Robinson, Clarence Crisler, Helen Graham, and Maggie attended the General Conference. We rented a furnished house, and all except myself took their meals at the restaurant.

We decided not to take a horse and carriage to Oakland, thinking that it would be better to hire a conveyance there. We went out once for a ride of about two hours, and paid two dollars. This I could not consent to do again.

In a furniture store Sara found an easy wheelchair with good springs. This she rented, and in it I was taken to and from the meetings. Sometimes I was wheeled by Sara and sometimes by Dores Robinson. The chair was an excellent one, and after the conference we purchased it, paying fourteen dollars for it.

Since the conference I have carried very heavy burdens, and this has worn upon me. I am still hoping and praying that the Lord will bring peace and unity into the church. If our church members cannot live in harmony here, how can they live in harmony in heaven?

I am writing much in regard to several matters. The suggestion has come from our canvassers that after the Relief of the Schools Campaign is finished, Christ’s Object Lessons be made a subscrip- [295]
tion book. They are sure that it would have a large sale all over the world.

When Willie told me of this suggestion, the thought at once came into my mind that the plan suggested might perhaps be best. If it were carried out, my royalty on the copies sold would help to settle my debts.

While these thoughts were passing through my mind, it was distinctly represented to me that Object Lessons was, in the plan of God, given to help our schools to roll away the terrible burden of debt. I saw clearly that the way in which the book had been handled was the Lord's plan, and that it was accomplishing great good.

I turned to Willie, and said, "I made of that book an offering to the Lord, and I cannot take it off the altar of sacrifice. As long as I live, that book is to be handled as none of my other books have been handled. And when I am no longer with you, you must see that this book is kept on the altar of sacrifice. I will not change a plan that has already brought to the cause of God, for the relief of our schools, two hundred thousand dollars."

Willie's lips quivered. Tears came into his eyes, and he said, "Yes, Mother, the matter is settled now, never to be changed."

But I have written fully on this particular subject elsewhere, so I will not give you any more particulars, but will send you a copy of what I have written to our leading brethren.

Many schools, large and small, are to be established in country places, and the proceeds from the sale of Object Lessons will be needed in this work. The sale of this book is under the Lord's supervision. He will continue to make it a blessing.

[296] I feel an intense desire that more shall be done to warn the world of the coming of the Son of man in the clouds of heaven with power and great glory. I want to do all in my power to arouse our brethren to resist the temptation to erect many food factories and food stores for the manufacture and sale of health foods. There is danger that the minds of those engaged in the health food work will become absorbed in commercial interests. The attention of young and old will be given to these interests, and the proclamation of the gospel message will be neglected. At this time we need men who are filled with zeal for the circulation of our larger books.

Our young men should enter the field as canvassers, evangelists, and physicians. As they go forth they will gain a knowledge of how to do medical missionary work and of how to present the message

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of truth. If the talents of men and women and youth are to be bound up in food factories, food stores, and hygienic restaurants, where are the workers for other branches of the cause to come from?

We are now to prepare for the marriage supper of the Lamb. We are to give the message everywhere, in the highways and the hedges, to high and low, rich and poor. House-to-house work is to be done. I am becoming afraid as I see how little soul-saving work is done by our restaurants. As I think of these things, I am instructed that unless the restaurant work is managed in such a way as to save souls, the young people engaged in it will be in danger of losing their interest in present truth. God would have us make decided plans to keep as far as possible from the snares that await those who enter largely into food speculations. We must pray, and watch unto prayer, and we must find out the real results of the restaurant work.

The Lord calls for men and women to stand on the watchtower and sound the warning, as they see many things coming in to absorb the mind and call the attention from eternal things. We are to be getting ready to move to the better country, to the mansions that Christ is preparing for those who love Him. We have a special message to give. We cannot be silent now. We must arouse from our lethargy and, realizing our danger, prepare for eternity. [297]

Tuesday morning. This morning we received an excellent letter from Sister Haskell. I am sure that a good work is being done in New York, and I wish that the work there were a hundredfold stronger than it is.

Dr. Kellogg has written me an excellent letter. I wish that he could unload from the many burdens that he should not be carrying, for while he carries these burdens he cannot do justice to himself or to the medical missionary work in which he acts so important a part.

I know that God will give us light if we will be humble and contrite. But my soul is greatly troubled for many who are in partial blindness. There are those who refuse to see the meaning of the destruction of two of our largest institutions. God has borne long with these men. When He saw that they were determined to disregard His counsels, He spoke in judgment. He will not be dishonored, and make no sign.

We are warned that the Lord will come suddenly, surprising the world in their idolatrous wickedness. But I sincerely hope that our

people will see the necessity of drawing near to God. We need at this time clear, decided testimonies, which are right to the point. The end of all things is at hand. I may see it myself. May God help me to do my work faithfully, that I may be ready to meet Him—watching, waiting, and praying. Only a little while longer and we shall see the King in His beauty.—[Letter 243, 1903](#).

Ellen G. White Estate

Washington, D. C.,

August 6, 1987.

Entire Letter.

MR No. 1286—W. O. Palmer and the Food Business [298]
in the South

(Written January 12, 1904, from “Elmshaven,” Sanitarium,
California, to George I. Butler.)

I have received and read your letter of January 1, and will now try to answer it.

I cannot advise you to keep anyone on the board of the Publishing Association who does not fill that position faithfully and with consecrated ability. Those who are placed in positions of trust in God’s work must be as true as steel to principle, honoring their position. Those who are on the ground will know best what should be done in the case to which you refer.

I have feared that Brother W. O. Palmer would not be successful in his business enterprises. You will remember, perhaps, that when I was leaving Nashville, he was there; [and] he asked me in regard to the food business. I told him that if this business were entered into for self-profit, it would not have God’s commendation. He said, “That settles the matter for me. I will keep out of the food business.”

Brother Palmer should not enter into large business enterprises, for he is too free with money, and he will always be worsted. I did not expect the Dixie Food Company to prove a success, and I did not want Edson to have any part in it whatever.

I feel very, very sorry for Brother Palmer. If he has done wrong in any way, try to help him for Christ’s sake. Save him if you can. I hope and pray that he will come out of this experience without losing his hold on God. The light given me regarding him is that his greatest danger is in uniting with worldly men, and thus losing his interest in the truth. I have a letter written to him that I must send him. [299]

Is it not your duty to take up the case of the man who says that Brother Palmer has wronged him, and see that justice is done him? Brother Palmer has excellent abilities. When he is sanctified, body,

soul, and spirit, God can use him. But when he loses his hold on God, his natural tendencies to wrong take control, and he deals unjustly.—[Letter 15, 1904](#).

Ellen G. White Estate

Washington, D. C.,

August 6, 1987.

Entire Letter.

MR No. 1287—Workers in Food Business to Emphasize Spiritual Values and Witnessing

[300]

I am entrusted with a message. In our food work have we not been walking and working more nearly after the pattern of the world than after the pattern of Christ? What words have we spoken to the large multitudes we have fed? How are we presenting to these souls the Bread of Life? Can Christ say to us, “Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord”? Can each worker truthfully say, “My meat is to do the will of Him that sent me, and to finish His work”?

There is great danger that some will devote their entire energies in commercial work, trying to maintain large food factories without financial loss, and thus lose a sense of the necessity of eating that Bread which is life to the soul. For years I have seen that in our food work we have been on the losing side. This work has not been the means it should—to reveal Christ as the One who can give to us eternal life.

We cannot afford to keep up a strife for gain, in our ambitious endeavor to manufacture a large variety of foods, losing our time for prayer and for feeding upon the Word. We must, by eating the flesh and drinking the blood of the Son of God, perfect a character fitted for the heavenly courts.

Said Christ, “My meat is to do the will of Him that sent Me, and to finish His work.” Shall we take up a work of preparing food for multitudes of unbelievers, and yet leave unspoken the words of life? Shall we so busy ourselves in the preparation of many lines of food that we cannot give an example of what it means to receive and to practice the Word of life?—[Manuscript 79, 1906, 3, 4.](#)

Ellen G. White Estate

Washington, D. C.,

August 6, 1987.

**MR No. 1288—Consultation Regarding the Work of [301]
G. C. Tenney; Prayer Offered for G. A. Anderson
and Others**

(Diary entry written April 26, 1893, in Wellington, New Zealand.)

Willie and I have [had a] consultation in regard to Elder Tenney. Shall a telegram be sent to Elder Tenney to remain in America, or to return to Australia? We felt—both Willie and myself—that for several reasons it would be wisdom for him to return. The impression has been entertained by some that it was a scheme concocted by our American brethren to have him go to America to the General Conference and then manage to have him remain there. We do not want the brethren in Australia to have this impression—that W.C.W. and I have been working in an underhanded manner, because it is not true. We looked the situation all over and decided that Elder Tenney should attend the General Conference. After being separated so long from the great center of the work he had lost the impressions that are essential for him to have in regard to the management and progress of the work.

Nearly everything in Australia was revolving around Brother Tenney, and he was not broadening and his ideas were not enlarging with the increasing progress of the work. He needs so much to grow out of the dwarfed ideas which he has through want of association with the larger workings of the cause and with the brethren who were engaged in the living interests in America. He was becoming narrow and bound about in his ideas, and had not a sense of the greatness and the progress the work must make in this country. He has felt this decidedly, as I was assured he would after meeting in conference our brethren who were infused with the living interests that were stirring their souls to decided action in doing something. We decided that the telegram must go at once: “Return to this country to engage in the work all over the field as the providence of God may indicate duty.” [302]

In the after part of the day a telegram came from Napier that Elder Wilson, who contracted the measles from Sister Joseph Hare, has had a relapse, and prayer is solicited in his behalf. Brethren Israel, Starr, W.C.W., and Simpson came into the parlor occupied by me, and we have had a prayer season. We all sent up our requests to the Lord. A letter also was received in regard to Brother Anderson, who was laboring for the Scandinavians in Ormondville. He labored for a while in the bush among the working class, and it was damp and wet. He contracted the rheumatism, and we prayed for Brother Anderson and Brother McCullagh that the Lord would heal these brethren and strengthen them to engage in active labor in His cause. Brother McCullagh is an excellent laborer, and the people all speak highly of his ability.—[Manuscript 80, 1893, 5, 6.](#)

Ellen G. White Estate

Washington, D. C.,

August 6, 1987.

**MR No. 1289—Non-Essential Subjects to be
Avoided; Soul Winners to Educate and Use All
Talents; Baptismal Candidates to be Fully
Instructed**

[303]

(Written September 12, 1904, in Omaha, Nebraska.)

Those who take upon themselves little responsibility as Christians, become dwarfed in religious growth, and their spiritual dwarfage, unless checked, results in spiritual death. But workers who perform faithfully the duties given them of God receive more and more grace. From their lives the truth shines forth more and more clearly. They are given power to glorify God.

All who follow on to know the Lord will have increased knowledge. They will be enabled to help and bless others by setting a Christlike example. The path in which they walk grows brighter and brighter unto the perfect day. Their conversion becomes more and more decided, and they are vessels unto honor. God's purpose for His workers is that they shall grow up unto the full stature of men and women in Christ.

There is to be an avoidance of controversy. We are to speak the truth in love. False doctrines of every kind will be brought in to divert the mind from a plain "Thus saith the Lord." Wherever we go, we shall find men ready with some side issue. While I was at Melrose, a man came with a message that the world is flat. I was instructed to present the commission that Christ gave His disciples just before His ascension, as recorded in [Matthew 28:16-20](#). [[Matthew 28:16-20](#), quoted.]

We are not to allow our minds to be occupied by subjects such as that presented by this man. In regard to such subjects, God says to every soul, "What is that to thee? Follow thou Me. I have given you your commission. Dwell upon the great testing truths for this time, not upon matters that have no bearing upon our work."

[304]

Again and again these non-essential subjects have been agitated, but their discussion has never done a particle of good. We are not to allow our attention to be diverted from the proclamation of the message given us. For years I have been instructed that we are not to give our attention to non-essential questions. There are questions of the highest importance to be considered. "What shall I do that I may inherit eternal life?" the lawyer asked Christ. The Saviour answered, "What is written in the law? how readest thou?" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

The questions Christ considered essential are the questions that we are to urge home today. We are not bidden to enter into discussion regarding unimportant subjects. Our work is to lead minds to the great principles of the law of God.

[305] The Need of a Thorough Preparation for Ministerial Work. During the night many scenes passed before me, and many questions in reference to the work that we are to do for our Master, the Lord Jesus Christ, have been made plain and clear. Words were spoken by One of authority, and I will try to repeat in finite words the instruction given regarding the work to be done. The heavenly messenger said, The ministry is becoming greatly enfeebled because men are assuming the responsibility of preaching without gaining the needed preparation for this work.

Those who give themselves to the ministry of the Word of God enter a most important work. The gospel ministry is a high and sacred calling. Properly done, the work of the gospel minister will add many souls to the fold. Many have made a mistake in receiving credentials. They will have to take up work to which they are better adapted than the preaching of the Word. They are being paid from the tithe, but their efforts are feeble, and they should not continue to be paid from the tithe. In many ways the ministry is losing its sacred character.

Those who are called and chosen to the ministry of the Word will be true, self-sacrificing workers together with Christ. "All power is given unto Me in heaven and in earth," Christ said. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." This commission is given to

MR No. 1289—Non-Essential Subjects to be Avoided; Soul Winners to Educate and Use All Talents; Baptismal Candidates to be Fully Instructed 267
every ordained minister. The minister who is merely a speaker, who does not labor as Christ labored, putting his whole soul intelligently into the work, needs the true conversion.

Those who preach the gospel without putting the whole being—heart, mind, soul, and strength—into their work, are consumers and not producers. God calls for men who realize that they must put forth earnest action, men who bring thought, zeal, prudence, capability, and the attributes of Christ's character, into their work. The saving of souls is a vast work, which calls for the employment of every talent, every gift of grace. Those engaged in this work should constantly increase in efficiency. They should have an earnest desire to strengthen their powers, realizing that they will be weak without a constantly increasing supply of grace. They should seek to attain larger and still larger results in their work.

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When this is the experience of our workers, fruit will be seen. Many souls will be brought into the truth.

Our churches are becoming enfeebled by receiving for doctrines the commandments of men. Many are received into the church who are not converted. Men, women, and children are allowed to take part in the solemn rite of baptism without being fully instructed in regard to the meaning of His ordinance. Participation in this ordinance means much, and our ministers should be careful to give each candidate plain instruction in regard to its meaning and its solemnity. Our church members see that there are differences of opinion among the leading men, and they themselves enter into controversy regarding the subjects under dispute. Christ calls for unity. But He does not call for us to unify on wrong practices. The God of heaven draws a sharp contrast between pure, elevating, ennobling truth and false, misleading doctrines. He calls sin and impenitence by the right name. He does not gloss over wrongdoing with a coat of untempered mortar.

I urge our brethren to unify upon a true, Scriptural basis. The Lord calls for intelligent, industrious workers who will do that which needs to be done. Sanitariums are to be established in many places. To the poor and to the rich is to be given the message of healing through Christ.

My brethren, work earnestly and seriously. This does not mean that you are not to be cheerful, but that you are to put your whole

[307] heart into the work of preparing the way for Christ's coming. He calls for whole-hearted, unselfish men to sound the note of warning.—[Manuscript 10, 1905](#). (“Non-Essential Subjects To Be Avoided,” September 12, 1904.)

Ellen G. White Estate

Washington, D. C.,

August 6, 1987.

Entire Ms.

**MR No. 1290—God's Counsel to be Sought Before
Enlarging Buildings; Means Needed for Opening
New Fields**

[308]

(Written June 14, 1895, from Norfolk Villa, NSW, to Dr. J. H. Kellogg.)

I thank you for the letters you have sent, and will now try to reply to them as best I can. The first American mail for this month was sent off yesterday, but another mail goes by the Vancouver on the 20th, by which you will receive this letter. Brother McCoy wrote me in reference to enlarging some of your buildings, and especially mentioned the enlarging of your bakery, saying that this was very much needed. I must leave you to settle the matter as you think best, for your necessities are known to yourselves and to God. I have given you the light that God has given me in regard to investing means in erecting buildings, and I must have no voice in saying anything further about the matter.

I have been much pained because means have been invested in putting up additional school buildings at Battle Creek, when this was uncalled for. The college was large enough to accommodate the students that could be managed successfully in the school. The fact of the matter was that those in charge were not able to manage the students that were already in attendance, as they should be managed, and the money invested in putting up new buildings was greatly needed in planting the standard of truth in cities in America, and in opening new fields to the living minister. We have great need of means in this far off portion of the Lord's vineyard. But I dare not counsel you on the matter of which you have spoken, for I know that much depends on the wise decisions you will make. All I can say to you is, Go to God, and talk with Him about this matter. Ask Him that the Holy Spirit may work upon you. View the necessities of the field and present your petitions to God, and let Him impress your mind.

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You know that I have had light to the effect that there are altogether too many interests centered in Battle Creek. Progress ought to be made elsewhere. How many cities there are in America which have been left untouched! Why not let some of your energies be devoted to setting men at work in different localities? Let the influence of truth be far-reaching. Let the knowledge of how to preserve health be widely disseminated. Let work be begun where scarcely anything has been accomplished.—[Letter 43, 1895](#), pp. 1, 2.

Ellen G. White Estate

Washington, D. C.,

September 3, 1987.

**MR No. 1291—Counsel Not to Overwork; Present [310]
Short Messages; Be Thoroughly Converted**

(Written October 13, 1903, from “Elmshaven,” Sanitarium,
California, to G. I. Butler.)

I have received two or three letters from you recently, but have not been able to answer them, for I have been very busy preparing matter to be sent to the brethren in council at Washington. I will now try to write you a few lines. Your letters were all most interesting. I wish that I could see you and talk with you, but this cannot be. I say to you, Be of good courage in the Lord. He knows the perplexities that we must meet in our labors, and He will give us strength according to our need.

I ask you again not to overwork. We must keep a little strength in reserve to meet the emergencies that will arise. Do not, because you have a deposit in the bank, keep drawing on it until you have overdrawn. You and I both need to heed this caution.

I rejoice to know that you realize that our strength is wholly in the Lord. Let us daily offer the most earnest prayer to Him. Yesterday morning I was up at two, and this morning a little after two. I dressed, and then knelt in prayer to ask God for special help. I long to see the salvation of God.

I am glad to hear that there is a prospect of Brother Amadon’s coming from Battle Creek to help in the publishing house at Nashville. This will be a good move.

I am very sorry that Hiland does not come to your help. I realize [311]
your loneliness, because I have seen it, and I sympathize with you. If Hiland were with you, you could lay part of your work on him, and then you would not have to carry so heavy a burden. You need him, and he should allow nothing to prevent him from going to you and standing by your side. Do not worry that this has not yet been brought about. The word of the Lord to Hiland was that he was to go to you and help you in your work. This has been signified as his

duty, and I am sure that ere long God will bring it about, for He lives and reigns. The wheel of God's providence may turn slowly, but it will turn. I may not live to see this, but I know that it will turn.

I am glad that your coming meeting is not to be at Graysville. Nashville is the place for it. Nothing has been revealed that would make the holding of such a meeting at Nashville, wisely conducted, out of harmony with the will of God. We have telegraphed Edson the following message: "Institutes in large cities, accompanied by public effort, greatly needed. Go ahead in Nashville." So feel at rest in regard to this matter. Do not worry, but believe and hope in God. Trust His living word.

[312] I wish to speak of another point. In regard to Brother Rogers connecting with the Huntsville school, I thought at first that this might be best, but light has come to me that he can accomplish a much greater work in Vicksburg. In a short time, as the work opens up in the large cities, he will be needed as a man who can be depended upon. At present he is needed in Vicksburg. Let God use the men of capability just where their influence will tell for the most good. Brother Nicola has been placed in charge of the Huntsville school. Give him another trial, and keep looking for a man to take hold there who is sound and solid in every respect, and who will stand firm for principle.

At this time we need, not men who will catch up new, fanciful ideas, but men who will catch the notes that sound from the heavenly courts, and who, without consulting any man, will obey God's orders. We have been warned that the enemy will bring in his deceptive working. In so subtle a way will he work that he will appear to be an angel of light. I am bidden to lift up my voice and say to all our people, Beware, beware. Those who, having had warnings and entreaties and counsels, still follow their own will, are not laborers together with God.

There are proud, Pharisaical men who think that it would be a great humiliation to confess that they had sinned. Thus Satan thought. Pride, self-sufficiency, a life of untruth—these things are barring their way to heaven. Could they see themselves as they are looked upon in the heavenly courts, their garments of self-righteousness would fall from them, leaving them ashamed, naked, condemned. For years they have had hardly a glimmer of light from

the throne of God, and they have forgotten what it means to have a clear sense of justice and righteousness. They have given place to underhand working to take advantage of others, and they know not what it means to be filled with spiritual life. When the time of test comes, they will find that their refuge of lies will not shield them from the searching eyes of Him who sees every discrepancy, every falsehood.

It has been long since such an one has taken a candid view of himself in the divine mirror. So long has he thought that the end justifies the means that he has scarcely a conviction of sufficient force to work a reformation. If he should in parable have presented to him the difference between the genuine and the false, the eternal contrast between truth and falsehood, if he would see the need of integrity in the everyday life, his heart would be filled with humiliation and sorrow, as he thought of the influence of his departures from righteousness, and of the many who had learned from him how to act under similar circumstances. Would he not strive to break the yoke of habit? Would he not cease to do evil, no longer remaining feeble in moral power, lacking the grace of Christ, feeling no right to claim pardon and to put on the robe of Christ's righteousness?

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He has sometimes "swept and garnished" his house, and put on the garments of joy and gladness. But he did not surrender himself fully for the indwelling of the Holy Spirit; and after time old habits reasserted their power. He failed, and went back to his evil practices, and his condition became worse than it was before he made the attempt to reform.

Christ says, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he said, I will return unto my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in, and dwell there."

There are those over whom the control of Satan seems for a time to be broken; through the grace of God they are set free from the evil spirit that has held dominion over the soul. But they do not surrender themselves to God daily, that Christ might dwell in the heart; and when the evil spirit returns with "seven other spirits more wicked than himself," he is wholly dominated by the power of evil.

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When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural working, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies, is impregnable to the assaults of Satan. But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one.

[2 Peter 1:2-8, quoted.] As we work upon the plan of addition, adding these graces to our character, God works for us upon the plan of multiplication.

Then comes the warning to those who fail to work out their own salvation with fear and trembling, knowing that it is God which worketh in them. "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

He has not purified his soul daily by praying and watching unto prayer, and he makes a new record of sin. He drifts with the current of worldliness.

[315] "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." This is the eternal life insurance policy granted to those who in this life obey the dictates of the Holy Spirit. Is it not well worth striving for?

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance."

I thank God for these words of encouragement. Why should we not all stop grumbling, and putting stones in front of the wheels of the car of progress?

[Verses 16-19, quoted.]

I send you these words that you may be encouraged to press forward when great difficulties arise. Preserve your health. We must be prepared to meet every conceivable form of the working of Satan. I am called upon to lift the danger signal, and I call upon you, Elder

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Butler, to bear a plain testimony before the people. But do not speak lengthily, for this wearies you, and those who hear cannot remember what is said so well as if the talks were shorter. Let your discourses be short and right to the point. May the Lord help you and me to speak the word of truth plainly and clearly.—[Letter 219, 1903](#).

Ellen G. White Estate

Washington, D. C.,

September 3, 1987.

Entire Letter.

[316] **MR No. 1292—The Importance of [Philippians 2 and 3](#); God’s Law To Be Proclaimed and Obeyed**

(Written August 17 and 25, 1903, from “Elmshaven,” Sanitarium, California, to W. C. White.)

I am trying to keep up good courage in the Lord. I am beginning to feel sorry that I have not visited Healdsburg before this time. I would go today if I were prepared for the journey. I must look to the Lord every moment. His hand will I hold by faith, and will not let go.

I am unable to sleep after two o’clock. Some things trouble me exceedingly, but I must not lay my burdens upon any other soul. When I think of the spiritual blindness of many who profess to believe the truth, my heart is made very sad. Many cannot see afar off, and have forgotten that they were purged from their old sins. How can it be possible for them to forget, and to go back to their old practices wherein they stood condemned before God? How can they afford to go upon the enemy’s ground, where they are subject to his temptations?

In every city, and in all parts of the world, we hear of “reforms, reforms.” But what are the world’s reforms? Men seek to bear rule over their fellow men, and the results show that those so-called reforms are instigated by a power from beneath. An intense desire to rule has been taking possession of men’s minds. And the rulers themselves are controlled by the princes of the power of the air.

[317] I am troubled in regard to the publishing work. I ask if the same men, Brethren Evans and Rhodes, who have occupied responsible positions in the office of publication at Battle Creek, are to be leaders in the publishing work in Washington. In the past, Brother Sisley, with his strong spirit, too often stood on the negative side. He has done many strange things, and his course has been an education to others in the office who were carrying responsibilities. Had he been thoroughly under the guidance of the Lord, he might have

exerted an influence that would have molded and fashioned others in accordance with the pure principles of Bible truth. But for many years he refused to yield himself to the will and way of God. The precious grace of Jesus Christ was not revealed through him.

August 25, 1903. [[Philippians 2:1-16](#), quoted.]

This is the best instruction that can be given at this time. Will our leading brethren earnestly take heed, and work to fulfill this instruction? It is so clear that there is no excuse for anyone to walk contrary to the will of God. Who is ready and willing thankfully to obey these words, which at this time are of such great importance to us?

Our people need to read and study the whole of this chapter—the second chapter of Philippians—and read also the third chapter. Let not the lessons of these chapters be disregarded.

“What things were gain to me,” Paul writes, “those I counted loss for Christ.” [[Philippians 3:8-15](#), quoted.]

These words came not from a human mind. They are truths that were declared in vision to the apostle Paul, to whom God gave many revelations. They are recorded for the benefit of all who desire to be sincere, earnest, wholehearted Christians, obedient to all God's requirements. They are the fundamental principles of the law that declares the whole duty of man. [318]

Human beings are Christ's property—the purchase of His blood. By creation and redemption they belong to Him; therefore He claims their undivided service. But many are unsanctified, unwilling to submit to God, cherish evil hereditary and cultivated traits of character. So much of self and so little of Christ is cherished in the heart, that they do the will and works of the arch-deceiver. They are not laborers together with God. They need to be converted. Those who would be teachers need first to learn to do the will of God.

To everyone who will serve Him, Christ has given his individual task. Each is to discharge with faithfulness the trust committed to him, and all are to help one another. Never are we to forget that as human beings we belong to a common brotherhood.

We are to strive daily through the grace of God to discharge every responsibility that rests upon us. We are to study the Word, that we may learn how best to honor and glorify 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.”

[319] God would have the rulers of the nations know that He is the supreme Ruler. Those who preside over the affairs of nations should realize that there is a King of kings. The man who does not know God as his Father, and Jesus Christ as the only begotten Son of the infinite God, cannot rule wisely. He who has been placed where he has authority over others should seek the Lord for wisdom, that he may govern wisely the subjects of God’s kingdom. An earthly ruler cannot exercise authority wisely or set an example that is safe to follow unless he obtains wisdom from the God who is too wise to err and too good to do injustice to His human subjects.

In the law of the kingdom of God who rules the sinless inhabitants of heaven are to be found the principles that should lie at the foundation of the laws of earthly governments. The laws of these governments should be in harmony with the law of Jehovah, the standard by which all created beings are to be judged. No man should be forced to act in harmony with human laws that are in direct opposition to the law that God has given.

The law of God, with its binding claims and its solemn injunctions, should be clearly and distinctly set forth just as it is given in the decalogue. We should make efforts to call together large congregations to hear the words of the gospel minister. And those who preach the word of the Lord should speak the truth. They should bring their hearers, as it were, to the foot of Sinai, to listen to the words spoken by God amidst scenes of awful grandeur. These words are as changeless and eternal as the throne of Jehovah.

Those who have received the baptism of the Holy Spirit will not fail to urge the claims of the law of God, and to impress upon the rulers and the subjects of earthly nations the importance of obeying the commandments of God. Let all understand that they are working in harmony either with the Lord or with the great rebel, the enemy of God and man.

[320] By the repetition of the solemn words spoken by the Monarch of the universe, and the presentation of His claims upon the human family, many will be impressed. While some will refuse to listen and will turn away, many will be aroused as the words of God are spoken through His appointed agencies. Sinners will tremble. Many

will awake to a sense of their duty, and will find from experience that “the law of the Lord is perfect, converting the soul.”

The rulers of the nations need to plant their feet upon the platform of eternal truth. They should not be allowed, because of ignorance, to build their houses on the sand. These men are not to be worshiped as gods. They are accountable to God for their course of action. To Him they must answer if they become a savor of death unto death to those who are under their jurisdiction.

As men are impressed with the importance of the law of God and the solemnity of the scenes connected with its proclamation, as in imagination they stand in the presence of God and His Son, they will say as did Moses when he beheld the majesty of God and thought of the high and holy principles of the law, and of his own impurity, “I exceedingly fear and quake.”

Some may turn away, saying, “I am exceedingly afraid. Let not God speak to me any more.” And when they are removed from the immediate glory of the mountain, they will begin to criticize the sternness of the requirements of the law. They will say, “Prophecy unto us smooth things. It fills us with terror to look at our lives in the light of that law.”

The sermon on the mount is an exposition of the law of God. We need to become more familiar with this scripture. We need to study the following words: [[Matthew 5:17-20](#), quoted].

Here is the gospel message that is to be preached to the world. The grand result at which we are to aim is freedom from sin. Not one dishonest action, in kings or nobles, ministers or teachers, will be overlooked by the Lord. At Sinai God gave His people a solemn, sacred charge. It is of the utmost importance that we faithfully obey the law of God.

There are many who profess to be loyal and true to God. But

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how many of these are keeping every precept of the law of Jehovah? I have a message for the presidents of our schools. Have you exalted the law of Christ's kingdom by giving to it willing obedience? If you are not of yourselves under the control of the Ruler of the universe, how can you obey His law, as required in His Word? We know that it is the determined purpose of some to be obedient to every word that proceeds out of the mouth of God. Such men and women will be given power of intellect to see the difference between

righteousness and unrighteousness. They have the faith that works by love and purifies the soul, and they reveal God to the world.

To those in charge of our schools I would say, Are you making God and His law your delight? Are the principles that you follow sound and pure and unadulterated? Are you keeping yourselves, in the life-practice, under the control of God? Do you see the necessity of obeying Him in every particular? If you are tempted to appropriate the money coming into the school, in ways that bring no special benefit to the school, your standard of principle needs to be carefully criticized, that the time may not come when you will have to be criticized and found wanting.

Who is your bookkeeper? Who is your treasurer? Who is your business manager? Are they careful and competent? Look to this. It is possible for thousands of dollars to be misappropriated, apparently without anyone understanding how, and the school be losing continually. Those in charge may feel this keenly, supposing they have done their best. But why do debts accumulate? Let those in charge of a school find out each month the true financial standing of the school. [[James 1:2-7, 19-27](#), quoted.]—[Letter 187, 1903](#).

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Ellen G. White Estate

Washington, D. C.,

September 3, 1987.

Entire Letter.

**MR No. 1293—A Report on Soul Winning Efforts, [323]
Office Matters, and Household and Family Items**

(Written November 23, 1885, from Basel, Switzerland, to W. C. White.)

I have sent you one letter since coming back to Basel. In regard to Marian's coming I dare not say. If I was sure that we would go to America next May, I would not think it best to disappoint Marian's plans. I just want her to do the things that will be for her health and after-usefulness. If she really wishes to give some time to study, she ought to have the privilege of doing this. I dare not urge her to come to Europe. I will send matters to be published if I am able to write. I shall not write as diligently as I have done.

I certainly have never done as much work in the same amount of time as in the last four months, and I am thankful to the Lord for this. How long it will be duty to stay here, I cannot tell, but just as long as it seems to be duty to stay I will do this cheerfully, although expenses are going on of housekeeping at Healdsburg. I have my cow and horse that I have to feed, and my expenses are running on, but this is not of any consideration with me. I want to know my duty and do it cheerfully.

Although very weary I spoke to the people assembled on the Sabbath in the afternoon. Several not of our faith were present. There were four students from the theological college. Two came for the first time. The converted Jew has been turned out because he came to our meetings. This, Brother Whitney thinks, aroused [324] the attention of other students, and two have come quite often to attend the meetings. They are interested. They have not heard a discourse but have come to the Sabbath afternoon meetings, and seemed interested. They have read the papers, and they came of themselves to talk with Brother Whitney and the hands in the office, of the reason for their faith. The name of one of the young men is Zree, and he says he will not be prevented from investigating. They

seemed interested in the Sabbath afternoon meetings. Many good testimonies were borne.

Edith [Andrews] was brought into meeting and she bore her testimony, but I am sorry to say she is not spiritual and does not know how to come to the light. [It is believed that she was converted shortly before she died.]

Sunday morning I attended early meeting with the office workers, prayed with them and talked with them. They seemed interested and, some, deeply affected. Then after the meeting closed I talked with the girls in the office in relation to Edith and the close friendship and attention they were giving her. I told them they had made her an idol and had flattered her and petted her until she was entirely deceived in regard to herself. She was not awake to her needs. She felt not [that] she needed a Physician. They had helped her to this state of blindness by their worshiping her, that this extra love was so choice its fragrance could be permitted to go to only a few while others, more devotional, more worthy, were excluded. I told them that this deception would be fatal to Edith if it was kept up to the last. She wanted to be diverted and amused when the hours [given] to her [325] [by God] were solemn and precious, to be devoted to preparation of heart to meet her Saviour in the morning of the resurrection.

I wished them to review the past and see if in one instance Edith had led their minds and affections heavenward, if they could think of any time she had talked of Jesus and heaven and the truth. I told them she had led their minds away from the truth, away from devotion of God, to human worship. They had an admiration society, seeking to be loved, praised, petted, and this had separated their affection from God so that not one of those who were so sympathetic, so loving, so devoted to Edith, was learning to wear Christ's yoke or to carry His burdens. They were backsliding from God, and in the place of giving Him the heart's best and loveliest affections they were placing confidence and love upon an earthly, erring creature. They did not love Edith because she was devotional, because she lived so near to Jesus, but because they thought her perfection. She pleased them but she did not please Jesus or really love Jesus. I talked to them very plainly and shall not see these young people deceived. I shall talk with Edwin and John Vuilleumier.

—Brother Whitney has just come into our room and he says the two young men have come again to talk with them. He talked and prayed with them. One has investigated so that he sees now that he must lift the cross. He says he does not hesitate because he will be laughed at or reproached, but he feels keenly at the thought of disappointing his parents who expect him to be educated for a minister. He says he has stated to the principal his convictions and he tells him that if he does keep the Sabbath he must leave the college. Ministers have labored with them, then they bring the arguments to our brethren in the office, and they show them the difference between the teachings of the Bible and the sayings of men. The one who is convinced says he will write an essay on the Sabbath question and read it in his class. There seems to be quite a stir in the college just now. Oh, that God would move upon hearts, convict and convert souls. [326]

Elder Bourdeau is thinking of holding meetings in a hall in Geneva while Ertzenberger and Vuilleumier are working in a place not far from there. Daniel feels like going into the work in earnest. Oh, that God would help His servants to be wise to win souls. Brother Bourdeau says that he can call these brethren in after an interest is awakened.

We go to Italy next Thursday. Mary accompanies me. Ella will remain at home with Sarah and Christine. Brother Whitney goes with us to Italy. Sister Bourdeau goes with us, to remain a few weeks. I think it will not be best to remain long now; a few weeks will be enough. If we see occasion for remaining sixty days, the length of our ticket, we can do so. Brother Whitney thinks [that] when I shall return here Brother Ertzenberger better commence meetings here and Brother Conradi join him and make a regular effort to bring souls to the knowledge of the truth.

We are all well under this roof except Edith, and Ella has had [a] cold and is not as well as usual. We see great improvements in Ella. We take great comfort with her.

Well, Willie, I hope you are well and that the blessing of the Lord is accompanying you in your meetings. We pray for you all assembled in conference. We shall follow you with our prayers. I now must stop writing, for I must rest. God bless you. May His peace rest upon you is the prayer of your Mother.

[P.S.] Willie, Mary was pleased with her cloak pattern. Come [327]

to see what she had, she had nothing fit to wear. Christine has cut it out and nearly made it. Mary and she are very busy now. Mary has got her an entire outfit from the remnant left of my dress, so we shall both have suits alike. I found Mary had purchased her nice flannel-cloth lined shoes and a beautiful pair of slippers lined with flannel. She thinks much of these comfortable things. Mary speaks from the dining room, "Tell Willie I like the cloak very much. We are really comfortably situated."

Today I went down and selected one of those earthen stoves for my room, which is the parlor. I cannot keep warm with the coils, and the iron stove makes me feel continually oppressed. Have had nosebleed nearly every day since I came home. This stove is on the same principle as those white ones in Sweden, but this one we have purchased is about five feet high, brown earthenware. It is a beauty for \$20; they asked \$22. So you see we shall be nicely fixed here for the winter.

Christine is just the one we need, so handy with the needle and willing to do any kind of work. She went into washing Sunday, earnestly, and was down on her knees scouring the tile floor. I think we did well to secure so good help. Brethren Whitney and Kellogg are true and earnest to do all they can for us. Brother Kellogg boards with us. They seem to think I must have everything I need to make me comfortable. But very little has been expended for furniture. Things picked up and borrowed have fitted us out with three good bedsteads and mattresses. Both rooms have carpets, not entirely covered, but [they] answer all purposes.

[328] Willie, please send Lizzie N. Bangs \$20, and charge to my account. Send to Lizzie N. Bangs, West Gorham, Maine. I wish you would see if you can get some pumpkin powder from H. S. Gurney, and get dried corn and small dried fruit if you can. We shall need some books, and I will send in my next [letter] what books I want you to bring to me.

Ella says, "Tell Papa I want to see him and kiss him. When will he come home?" See Aunt Mary and tell me how she is getting along. No one mentions her. Give her my love, and tell her to write to me and I will answer it.—[Letter 37, 1885](#).

*MR No. 1293—A Report on Soul Winning Efforts, Office Matters, and Household
and Family Items*

*Washington, D. C.,*²⁸⁵

September 3, 1987.

Entire Letter.

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MR No. 1294—Labors in Switzerland; Converts Must be Willing to Carry the Cross; Plans and Techniques for Evangelism

Basel, Switzerland, November 20—It seems pleasant to be once more in our own temporary home. We find M. K. White much improved in health. She has gained ten pounds. Ella May White is not looking well. I am some anxious about her. She is troubled with catarrhal difficulty. We find the rooms pleasantly furnished with articles lent and picked up, so that we think it looks very homelike. But the stoves are insufficient to warm the rooms. I am cold all the time.

I have a conversation with Elder Whitney. He presents before me the necessity of our speedily visiting Italy. They need help at this time. I would have been gratified to have had a week's rest, but I must not consult my own wishes or my pleasure. Jesus did not live to please Himself. He lived to do others good, and He is our example in all things. A stove is placed in my room so that I may kindle a fire when I arise early in the morning. If I had only had this one day earlier I should have escaped this cold which I have contracted.

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Basel, November 21, 1885—Sabbath. At the close of Sabbath I opened my diary again. Today has been a day of weariness to me. Sabbath school was held in the forenoon. Brother Aufranc spoke to the people in French. In the afternoon I spoke to those assembled from [John 3:14, 15](#). The Lord gave me strength and grace to address the people. Brother John Vuilleumier and an educated German translated into both languages for the benefit of the French and of the Germans. The Spirit of the Lord seemed to be in our midst. We then had [a] social meeting. Many good testimonies were borne. These testimonies were translated to us.

A converted Jew spoke well. This Jew was attending the theological college in Basel. He came to our Swiss conference and

seemed to be interested. He understands Hebrew. He was desirous that our people should give him employment, but as long as he did not esteem the truth of that value to step out upon it from real conviction of duty, we felt he should not be hired to obey the truth. If the truth was not of that value to him that he could make any and every sacrifice for the truth's sake—moving from principle and not be bribed or bought—the work is between God and his own soul.

The question is, What does God say? What does He require? If he has a heart to be obedient to that which he knows to be truth, then his works will be acceptable to God. If he is not conscientious, but would wait to see if he can find a convenient position where it will be no cross to obey the truth, then his obedience is not acceptable to God. He will have a religion of convenience—serve God when it is for his interest to do so, and let it alone and be disobedient when the truth stands in his way of ease or prosperity.

We dared not take up this converted Jew. We must pray for him. We must watch with interest to help him if we can, but leave him as much as possible to his conscience and to his God.

The transgression of the law is sin, and the true believer in Christ will cease to sin. He will abhor sin, which caused so great sufferings to his Redeemer. He will not continue in sin that grace may abound, but he will cast away his sin—will war against the inclinations of the natural heart. This faith is not abstract, but attaches itself to actions. He shows the result of faith, which is obedience. He is learning to walk by faith, not by sight. He lives, yet not he, but Christ lives in him by faith. He eats, drinks, and does all things to the glory of God. Christ is to him first and last and best in everything.

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We left this young man, with all his natural and acquired ability, to think, believe, and act before God conscientiously. We now see that this was the best course. He has continued to attend our meetings and has been turned out from the college. Now will be the time to help him to help himself. This move of the officials in the college has affected other youth. Two young men of the same college have come to our meetings on the Sabbath. They became interested through reading the papers. They have been looking into the reasons of our faith, and although in a school called “The Theological College,” having a name to fit men to engage in the holy office of opening the Word of God to the people, our brethren state

that they were astonished at such gross ignorance of Bible subjects, both in doctrines and the practical lessons of Christ. These young men have requested repeated interviews, which have been granted to them.

Last Sabbath two other intelligent young men came to the meeting and listened with deepest interest. After the meeting the two who have been interested had an interview with our youthful workers in the office, inquiring the meaning of certain scriptures. In the evening I had a long interview with Brother and Sister Whitney in relation to some important matters connected with the workers in the office. We talked until a late hour. I carried the burden on my soul and slept only three hours during the night.

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Basel, November 22, 1885—I attended the morning meeting of the workers in the office, prayed with them and spoke to them about thirty minutes upon the necessity of faithfulness. I think many felt deeply upon this matter, for I know there have been influences that have drawn their minds from devotion and heart service to God, to having their affection and their interest divided, placing human objects where the Lord alone should rule and reign. A request was made for all who would from this time make most earnest efforts to reach a higher standard, to arise. All arose. We hope this now will have the effect to win them to God and to heavenly reflections and make earnest efforts to be all that God has given them power to be—faithful and true devoted soldiers of the cross of Christ. How my heart is drawn out for these young men.

I called together the girls from the office and talked with them seriously and affectionately, trying to have them see that they had enshrined Edith Andrews in their heart as an idol. The worship due to God they had given to a human, erring creature, one who was herself in need of mercy and the pardoning love of God or she would not be saved. May the Lord set the words that I have spoken to them home to the hearts.

Again one of the young men mentioned—whose name, I learn, is Zree—came to Brother Whitney much troubled. He knows not what to do. He sees the truth and he sees the cross which he must lift if he accepts it. He can bear, he says, all that he will be called to pass through for the truth's sake—but his parents, who have high hopes of him, and who have sent him at considerable expense to the

college! Here comes in the question, Will he forsake all? He sees that the crisis has come. May the Lord give him grace to decide to obey the truth, to forsake all if need be—father, mother, sisters, and brothers—for the truth's sake. This is a trying point in this young man's experience. May he have strength from above. [333]

Basel, November 23, 1885—Devote some time to writing. Have conversation with Elder Whitney. He read letters from Brethren Daniel and A. C. Bourdeau, urging our going to Italy, and Daniel urges we come around through Geneva. But this will cost time and money, and as our tickets take us on that route in returning, we decide to go direct to Italy, leaving Basel next Thursday morning, which will bring us to Torre Pellice about noon.

Walked down to the city and made some purchases. Rode down in the afternoon to look at the stoves. Purchased one at a cost of \$20. This has advantages over the iron stoves. The head is not heated, the air is not burned. I must have every advantage if I must use my head so continually as I do in writing. Sent to America four pages to Marian Davis and six pages to W. C. White. Review and Herald comes today, and we eagerly devour its contents.

Basel, November 24, 1885—I thank my heavenly Father for a precious night's rest. I am still suffering with cold. Write to Elder [Daniel] Bourdeau at Geneva four large sheets of writing paper, in regard to his work and the best manner of taking hold of it. He has gathered up notices in papers as far back as when he was in California, and wishes these put into his circulars or notices to go before the public. It is just such things as these that hurt Brother Daniel's influence. The appearance is that he is extolling himself. He wishes to make it very prominent that he is an American sent to Europe as a missionary. This is every word truth, but such notices put before the people are not the best way to reach them, for all notices of this character will arouse national prejudice and close doors to him that might otherwise be opened.

The greatest prejudice of the Jewish nation of priests and rulers was stirred up against Christ because the people preferred to listen to Jesus rather than to them. The very same feelings of prejudice will be manifest in the priests and rulers of this time. We can do nothing that would close up the way before us in this country like taking a position of superiority and putting before the people that [334]

we consider them heathen. In truth they are worse than heathen, but this we are not to tell them. The clergy consider themselves as teachers, highly religious, and their churches send out missionaries to the work of converting the savages, but to have the implication that a similar work must be done for them they would consider the worst kind of insult.

We wrote to Brother Daniel to guard his notices, just humbly to go to work in the fear and love of Jesus, and work temperately, keeping self out of sight, and let Jesus and the truth work their way to men's hearts; that it is not best to hire the largest halls but go to work in a less expensive way, and then if the way opens come up higher, but test the interest first and see what that interest will warrant.

Basel, November 25, 1885—I have rested well during the night. We have been blessed with a couple of days of partial sunshine. It now looks like rain. We hoped to have pleasant weather to cross the Alps to Italy, but we must take these things as they come and not be in the least discontented or unhappy.

[335] I had a talk with Brother and Sister Whitney. They bring good reports from the sisters with whom I conversed last Sunday in reference to their exalting anyone too highly and thus making them idols. We must inquire, What is the influence of the one I am adoring? Does she reveal in life and in character superior love to Jesus, devotion to the truth? Is it her work to lead minds to the contemplation of heavenly themes? Is Jesus the theme of conversation? Is her life such that it bears the heavenly credentials? I urged upon them the necessity of their loving God with all their heart. This effort has been blessed to these sisters.

I had a conversation with Brother John Vuilleumier, and presented before him the necessity of having his heart free from every idol, that he should honor and adore Jesus, that no human object should come between him and his God. If he made clay his idol, if he thought it was a paragon of perfection, he was deceived. Where he saw gold it was truly only tinsel. I sought to impress upon him the necessity of his loving and serving God as the One supreme.

God was working in His providence to bring in close relationship to Him young men that He could mold and fashion as clay is molded in the hands of the potter, that He would make them vessels unto

MR No. 1294—Labors in Switzerland; Converts Must be Willing to Carry the
Cross; Plans and Techniques for Evangelism 291
honor. He had a work for them to do which others who were older
could not do as well. He wanted their whole heart, their affections,
and He claimed them as His right. With those who were older, habits
were formed and ideas were not always such that God could use
them; but He wanted young men to reach the highest standard of
holiness, as did Daniel. I devoted more than one hour in conversation
with this young man, who is a youth of great promise. I believe that
the Lord has a special work for him to do, and after talking with
him we could only commit the case to God for Him to impress the
heart.—[Manuscript 28, 1885](#).

Ellen G. White Estate

Washington, D. C.,

September 3, 1987.

Entire Manuscript.

[336] **MR No. 1295—The Divine and Human Nature of Christ**

(This manuscript is composed of extracts from three testimonies, two written in 1890 and one written in 1887. The 1890 testimonies are: No. 16, datelined “Lynn, Massachusetts,” and No. 58, entitled, “God’s Love for Man.” The 1887 testimony is from Ms No. 11, dated “Basle, Switzerland, March 10, 1887.”)

Christ knows the sinner’s trials. He knows his temptations. He has taken upon Himself our nature. He was tempted in [all] points like as we are, and He knows how to succor those who shall be tempted. He has wept, and He knows your sorrows, He has witnessed all your griefs. To all who believe and trust in him He will be as a hiding place from the wind and a covert from the tempest.

Those who claim that it was not possible for Christ to sin, cannot believe that He really took upon Himself human nature. But was not Christ actually tempted, not only by Satan in the wilderness, but all through His life, from childhood to manhood? In all points He was tempted as we are, and because He successfully resisted temptation under every form, He gave man the perfect example, and through the ample provision Christ has made, we may become partakers of the divine nature, having escaped the corruption which is in the world through lust.

Jesus says, “To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.” Here is the beginning of our confidence which we must hold steadfast unto the end. If Jesus resisted Satan’s temptations, He will help us to resist. He came to bring divine power to combine with human effort.

[337] Jesus was free from all sin and error; there was not a trace of imperfection in His life or character. He maintained spotless purity under circumstances the most trying. True, He declared, “There is none good but one, that is, God”; but again He said, “I and My

Father are one.” Jesus speaks of Himself as well as the Father as God, and claims for Himself perfect righteousness.

In Christ dwelt the fullness of the Godhead bodily. This is why, although tempted in all points like as we are, He stood before the world, from His first entrance into it, untainted by corruption, though surrounded with it. Are we not also to become partakers of that fullness, and is it not this, and this only, that we can overcome as Christ overcame?

Why are we so dull of comprehension? Why do we not cling to Jesus, and draw from Him by faith the strength and perfection of His character as the vine-branch draws the sap from the living vine? We are to look to Jesus, and climb up step by step in the work of overcoming, as the temptations close us about. Abiding in Christ, we become one with Him. Then we are safe, entirely safe, against all the assaults of Satan. Christ living in the soul is revealed in the character. Man is nothing without Christ. But if Christ lives in us, we shall work the works of God. We shall represent Christ in our life. We shall talk of Christ because we meditate upon Him. We shall grow up into Christ to the full stature of men and women in spiritual understanding.

The love and justice of God, and also the immutability of His law, are made manifest by the Saviour’s life no less than by His death. He assumed human nature, with its infirmities, its liabilities, its temptations. “Himself took our infirmities and bore our sicknesses” [[Matthew 8:17](#)]. “In all things it behooved Him to be made like unto His brethren” [[Hebrews 2:17](#)]. He was “in all points tempted like as we are” [[Hebrews 2:14](#)]. He exercised in His own behalf no power which man cannot exercise. As man he met temptation, and overcame in the strength given Him of God. He gives us an example of perfect obedience. He has provided that we may become partakers of the divine nature, and assures us that we may overcome as He overcame. His life testified that by the aid of the same divine power which Christ received, it is possible for man to obey God’s law.

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In Christ were united the divine and the human—the Creator and the creature. The nature of God, whose law had been transgressed, and the nature of Adam, the transgressor, meet in Jesus—the Son of God and the Son of man. And having with His own blood paid the

price of redemption, having passed through man's experience, having in man's behalf met and conquered temptation, having, though Himself sinless, borne the shame and guilt and burden of sin, He becomes man's Advocate and Intercessor. What an assurance to the witnessing universe, that Christ will be "a merciful and faithful High Priest" [[Hebrews 2:17](#)].

The working out of the great plan of salvation, as manifest in the history of this world, is not only to men but to angels a revelation of the Father. Here is seen the work of Satan in the degradation and ruin of the race by sin, and, on the other hand, the work of God in man's recovery and uplifting through the grace of Christ. Every soul that develops a righteous character and withstands the power of the wicked one is a testimony to the falsehood of Satan's charges against the Divine government. Through the eternal ages the exaltation of the redeemed will be a testimony to God's love and mercy.

[339] The apostle would call our attention from ourselves to the Author of our salvation. He presents before us His two natures, divine and human. Here is the description of the divine: "Who being in the form of God, thought it not robbery to be equal with God." He was "the brightness of His glory and the express image of His person." Here is the human: "He was made in the likeness of man"; "found in fashion as a man."

He was in all things like unto us. Though He was God, He did not appear as God. He veiled the manifestations of Deity, which had commanded the homage and called forth the admiration of the universe. He divested Himself of the form of God, and in its stead took the form of man. He laid aside His glory, and for our sakes became poor, that we through His poverty might be rich.

As a member of the human family, Jesus was mortal; but as God, He was the Fountain of Life to the world. He could in His divine person have withstood the advances of death, and refused to come under its dominion. He might even in His human nature have withstood the inroads of disease, His divine nature imparting vitality and undecaying vigor to the human. But He voluntarily laid down His life that He might give life, and bring immortality to light. He must bear the sins of the world, and endure the penalty that rolled like a mountain upon His divine soul. The whole treasure of heaven was poured out in one gift to save fallen man. The Saviour brought

into His human nature all the life-giving energies that human beings may need and will receive. Wondrous union of man and God!

The Son of God entered into the plan for man's salvation, knowing all the steps that He must descend in order to make expiation for the sins of the burdened, groaning world. What humility was this! It amazed the angels. Tongue can never describe it, the imagination cannot take it in—the eternal Word consented to be made flesh; God became man. But He stepped still lower; the Man must humble Himself to bear insult, reproach, shameful accusations, and abuse. [340]

It was not enough that Jesus should die in order to meet the demands of the broken law; it was needful for Him to die a shameful death. He says through the prophet, "I hid not My face from shame and spitting." He stood as the substitute for man, who was under sentence as a traitor, a rebel. Hence Christ died as a malefactor, in the place of the traitors, with all their treasured sins upon His divine soul. "He was numbered with the transgressors."

All this He deemed of small account in view of the results that He was working out, in behalf, not only of the inhabitants of this speck of a world, but of the whole universe—every world that God had created. All this humility of the Majesty of Heaven was for guilty, condemned man. He went lower and lower in His humiliation until there was no lower depth that He could reach, in order to lift man up from his moral degradation.—[Manuscript 141, 1901](#).

Ellen G. White Estate

Washington, D. C.,

September 3, 1987.

Entire Manuscript.

[341] **MR No. 1296—The Evil of Gossiping About Fellow Church Members; The Importance of Pressing Together and Maintaining Unity**

(Written June 2, 1852, from Rochester, New York, “To the Brethren and Sisters in Jackson.”)

[It has been] a few nights since the Lord gave me a vision and showed me the state of things in the West. I saw it was dark, dark, dark, and that laborers were needed there.

I saw that Brother Bowles had gotten out of his place and thought he had a great work to do when he had not. I also saw that he thought his work was of a great deal more importance than it really was. I saw that some fanciful views, which were of no special importance, had been pressed by Brother Bowles until some who would have received the truth have been pushed off.

I was pointed back and saw [that] when the trouble arose in Jackson, much of it was caused by not following the Bible rule. There was too much talking over brother’s or a sister’s faults among the band or church, and the brother that was thought to be in the wrong [was] kept in ignorance that any trial was existing in the minds of others concerning him until his [supposed] faults had been talked over and over by nearly all the church. He felt the coldness of his brothers and sisters but knew not the cause until it broke out all of a sudden, and he [was] made aware of what had been going on. Then the confidence that he had previously had in his brethren was shaken, his love for them was weakened, and a breach was made at once in the band that was previously united.

[342] All this trouble can be saved if each of you brethren and sisters is frank and open-hearted, and when you feel any brother errs, [you will] go to him and tell him your trials and fears; tell him in love, and perhaps he can make things that you have not understood plain, so that you will be relieved.

—I saw [that] there had been too much noticing little things in Jackson that did not accord with your minds on such and such things, and if Satan can get your minds off the important work in the last days, upon little things that engender strife, his object is accomplished. All he wants is to weaken and overthrow you.

(I saw in the trial you had at Jackson [that] Brother Bowles saw many things in their true light, but he moved unadvisedly. He had no intention of moving wrong, but he did not look at things on every side and consider sufficiently what was the wisest course to take, but moved too much on the impulse of the moment; and then I saw all things in confusion. I saw that Brother Bowles had not that meek and childlike spirit that he ought to have. He is too much lifted up and exalted, and he must humble himself, or God will humble him.)

I saw that Brother Case had been doing what he could, but he had not loved judiciously at all times, and had given the enemies of the truth (and those who believed the truth) some cause to reproach him, and it was impossible for him to reach some. His testimony would do them no good. But I saw that God had worked for Brother Case because he had received the admonitions and advice of his brethren, and had acted upon it, and if he was humble, God would work for him still. Be he must be very careful how he speaks before unbelievers lest he give the enemies of the truth cause to reproach Israel.

Dear brethren and sisters, keep self humble, and in all things follow the Bible rule. Satan knows he cannot make us doubt the truth. The arguments of our enemies are powerless and effect nothing against the truth. Satan knows that his only way now is to try to separate very near friends and thereby weaken the children of God. United you'll stand. Divided you'll fall. Oh, press together; grieve not the angels of God who are watching over you. Let them not bear the tidings upward that you are disunited, each one pulling apart. Remember, now is the time that God is gathering His people into the unity of the faith. Will you not be co-workers with God, and press together?

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I beg of you, to each one of you, humble yourselves before God. Let your brother's faults alone, Go to God and beg of Him not to show you your brother's heart but your own heart and your own wrongs; and when each one of you humbles yourself before God,

let self die. There will be no trouble. You can but love one another and be united by strong cords of love and fellowship.

Finally, be at peace among yourselves, and may the God of peace sanctify you wholly, and preserve you blameless unto His appearing and kingdom. I would say I have written this to the church because it is public affairs.

Brother Bates is with us. He is coming to see you [in the] West. His duty is there for [the] present. I never saw him as free as now. God is with him. James sends much love to all the church. Accept the same from me. Please write as soon as possible.—[Letter 2, 1852](#).

Ellen G. White Estate

Washington, D.C.,

September 3, 1987.

Entire Letter.

MR No. 1297—The Need to Review Sacred History; the Importance of the Sabbath; The Nearness of the End [344]

(Written June 1, 1903, from Sanitarium, California, to G. I. Butler.)

I received your letter, and read it with deep interest. I should have answered before, but I have been very busy.

Recently I have been doing much writing, for I know not how long the Lord may spare my life. As I write you this letter, my heart is filled with gratitude to God for all His goodness to the children of men.

I feel deeply over our present situation. We must now do a work that should have been done long ago. We must do as the Lord directed Moses to do when the children of Israel, having crossed the desert, were encamped on the borders of Jordan. Moses was bidden to rehearse to them all the dealings of the Lord to them during their journeyings through the wilderness. The record of this rehearsal is found in the book of Deuteronomy.

The record of the experience through which the people of God passed in the early history of our work must be republished. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. The experience of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the Advent message, should be kept before our people. Elder Loughborough's book should receive attention. Our leading men should see what can be done for the circulation of this book.

We must study to find out the best way in which to take up the review of our experiences from the beginning of our work, when we separated from the churches and went forward step by step in the light that God gave us. We then took the position that the Bible, and the Bible only, was to be our guide; and we are never to depart from this position. We were given wonderful manifestations of the power of God. Miracles were wrought. [345]

Again and again, when we were brought into strait places, the power of God was displayed in our behalf. At such times souls were convicted, and amidst the scorn and derision of the opposing churches they bore testimony in favor of the truth. "So mightily grew the word of God, and prevailed." Under the preaching of the truth, men were converted and were "instructed in the way of the Lord; and being fervent in the Spirit, ... [they] spake and taught diligently the [great] things of the Lord."

I was then very young, but I believed the message, and the Spirit of the Lord was upon me. I was guided by the Spirit to act an important part in the work of the Lord for this time.

I have lost none of my faith in the message. After the passing of the time in 1844 we were a disappointed people, few in numbers. We sought the Lord most earnestly, and read and re-read His commandments. We saw wherein we had been working and walking contrary to them, and then we thanked the Lord for our disappointment.

[346] The fourteenth chapter of Revelation was most diligently studied, and we discerned the meaning of the words, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Light was given us on the claims of the law of God. We were convicted that the seventh day is the Sabbath of the Lord, and we began to observe it as holy unto Him.

The light given in the Word of God regarding the Sabbath is too plain to be misunderstood. God declares: [[Exodus 20:8-11](#), quoted].

And again He says: "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.... The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever" [[Exodus 31:13, 16, 17](#)].

The world has accepted a false rest day, and has dishonored the Creator of heaven and earth. The false is revered in the place of the true. God's Sabbath is trampled under the feet of men. What excuse can those who do this give for placing the first day of the week where the seventh should be, and for making laws compelling its observance? God's condemnation will rest upon all who have thus disregarded His commands.

—~~Seventh-day Adventists need to search the Scriptures, that they~~ may know the reasons of their faith. Christ says, “Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me.” We are living in the close of this earth’s history. Let no one say in his heart, “My Lord delayeth His coming.” Prophecy is fulfilling. Soon Christ will come with power and great glory. We have no time to lose. Let the message sound forth in earnest words of warning.

We must persuade men everywhere to repent and flee from the wrath to come. They have souls to save or to lose. Let there be no indifference in this matter. The Lord calls for workers who are filled with an earnest, decided purpose. Tell the people to be instant in season and out of season. With the words of life upon your lips, go forth to tell men and women that the end of all things is at hand.

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Let us keep our souls in the love of God. The note of warning must be given. The truth must not languish upon our lips. We must rouse people to immediate preparation; for we little know what is before us. My faith is as strong as ever that we are living in the last remnant of time. Let every teacher present an open door before all who will come to Jesus, repenting of their sins. We are not only to watch; we are to pray and work and wait. [2 Peter 3:10-14, quoted.]—[Letter 105, 1903](#).

Ellen G. White Estate

Washington, D. C.,

September 3, 1987.

Entire Letter.

**MR No. 1298—E.G. White Materials Cited in
“Dietary Advice and Practice of Adventists in the
Nineteenth Century” by Ronald Graybill. Available
from the General Conference Health and
Temperance Department**

**MR No. 1299—Locating Sanitariums Away from
the Cities; Health-Care Workers to be Deeply
Spiritual**

[348]

(Written March 14, 1902, at “Elmshaven, California.)

In the visions of the night I have been writing letters, and I dare not put off longer the work to be done. Night after night I am awakened at eleven, twelve, and one o'clock with a message from the Lord, and I arise at once and begin to write, fearing that if I do not, I shall forget the instruction given me.

Thus it was when I was at Los Angeles. In the night season I was in a council meeting, and the question under consideration was the establishment of a sanitarium in Southern California. One brother urged that it would be best to have the sanitarium in the city of Los Angeles, and he pointed out the objections to establishing the sanitarium out of the city.

There was among us One who presented this matter very clearly and with the utmost simplicity. He told us that it would be a mistake to establish a sanitarium within the city limits. A sanitarium should have the advantage of plenty of land, so that the invalids can work in the open air. For nervous, gloomy, feeble patients, out-of-door work is invaluable. Let them have flowerbeds to care for. In the use of rake and hoe and spade, they will find relief for many of their maladies. Idleness is the cause of many diseases.

It need not be thought that there will be any disadvantage in establishing a sanitarium outside of the city. The establishment of a sanitarium ten, twenty, or even thirty miles from a city can not fail to be an advantage in every way, not a drawback. The patients can visit the city when they wish, but they are not obliged to remain in its smoke and dust and noise.

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When a sanitarium is established in the country, the sick can breathe the pure air of heaven. As they walk among the flowers and trees, joy and gladness fill their hearts. It is as if the smile of

God were upon them, as they look upon the beautiful things He has created to bring joy to their sad hearts.

Life in the open air is good for body and mind. It is God's medicine for the restoration of health. Pure air, good water, sunshine, beautiful surroundings—these are His means for restoring the sick to health in natural ways.

The fact that in the country all these advantages can be obtained is a powerful incentive to the establishment of a sanitarium in the country. There the institution can be surrounded by flowers and trees, orchards and vineyard. The effect of such surroundings is, as it were, an elixir of life.

It is worth more than silver or gold to sick people to lie in the sunshine or in the shade of the trees. And whenever opportunity offers, let those in charge of them draw lessons, teaching the love of God from the things of nature, from the lofty trees, the springing grass, and the beautiful flowers. Every opening bud and blossoming flower is an expression of God's love for His children. Point them upward to Him whose hand has made the beautiful things of nature.

Christ points us to the things of nature, saying, "Consider the lilies of the field, how they grow; they toil not; neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." From the trees, the running brooks, the stones, there are lessons to be learned.

[350] Whenever it is possible parents should have a piece of land connected with the home, that the children may learn to cultivate the soil. How many beautiful and valuable lessons may be drawn from preparing the ground, sowing the seed, and tending the growing plants. In learning these lessons, parents and children are benefited and blessed.

The plagues of the last days are to be poured out on the inhabitants of the world who have shown marked contempt for the law of God. God's people should seek to reach the people of the world, proclaiming the truth as it is found in His Word. But the time will come when they will have to move away from the cities, and live in small companies, by themselves.

If our people regard God's instruction as of value, they will move away from the city, so that they will not be pained by its revolting sights, and that their children will not be corrupted by its vices.

Those who choose to remain in the cities, surrounded by the houses of unbelievers, must share the disaster that will come upon them.

When the Lord was about to smite Egypt with hail, He said to Moses, “Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been seen in Egypt since the foundation thereof until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast that shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die” [Exodus 9:18, 19].

And before the destroying angel was sent to slay the firstborn of Egypt, Moses was told to say to the children of Israel, “Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two sides posts with the blood that is in the bason; and none of you shall go out at the door of his house until morning.

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“For the Lord will pass through the land to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two sideposts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you” [verses 21-33]. The blood on the door was to be the sign that the Israelites were God’s people. He who failed to obey would suffer with the Egyptians. The Lord could not spare him.

Candid consideration is to be given to the matter of establishing a sanitarium in southern California. One thing is certain: This sanitarium is not to be established in the city. This I have said repeatedly. Establish it where there is ground for cultivation, where the patients can have opportunity for healthful exercise. Outdoor exercise, combined with hygienic treatment, will work miracles in restoring health to the sick. It is not according to the Lord’s will to establish our sanitariums in the city. It may sometimes be necessary to begin the work in the city, but in such cases it should be carried on in rented buildings until a suitable location can be found outside the city.

In Eden each day’s labor brought to Adam and Eve health and gladness, and the happy pair greeted with joy the visits of their

Creator, as in the cool of the day He walked and talked with them. Daily God taught them His lessons.

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The fruit of the tree of life in the garden of Eden possessed supernatural virtue. To eat of it was to live forever. Its fruit was the antidote for death. Its leaves were for the sustaining of life and immortality. But through man's disobedience death entered the world. Adam ate of the tree of the knowledge of good and evil, the fruit of which he had been forbidden to touch. This was his test. He failed, and his transgression opened the floodgates of woe upon the world.

The tree of life was a type of the one great Source of immortality. Of Christ it is written, "In Him was life, and the life was the light of men." He is the fountain of life. Obedience to Him is the life-giving, vivifying power that gladdens the soul. Through sin man shut himself off from access to the tree of life. Now, life and immortality are brought to light through Jesus Christ.

Christ declares, "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed.... As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me.... The words that I speak unto you, they are spirit, and they are life." "To him that overcometh will I grant to eat of the tree of life, which is in the midst of the paradise of God."

Why deprive the patients of the health-restoring blessing to be found in out-of-door life? I have been instructed that as the sick are encouraged to leave their rooms and spend time in the open air, tending the flowers or doing some other light, pleasant work, their minds will be called from self to something more health-giving. Open-air exercise should be prescribed as a beneficial, life-giving necessity.

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The longer patients can be kept out of doors, the less care they will require. The more cheerful their surroundings, the more hopeful they will be. Surround them with the beautiful things of nature, place them where they can see the flowers growing and hear the birds singing, and their hearts will break into song in harmony with the songs of the birds. Shut them in rooms and, be these rooms ever

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so elegantly furnished, they will grow fretful and gloomy. Give them the blessing of out-door life; for thus their souls will be uplifted, unconsciously and, in a large sense, consciously. Relief will come to body and mind.

This return to God's original design is infinitely better than drug medication. All this was opened before me last night. I was awake from nine o'clock. Finding that I could not sleep, I dressed and asked the Lord to help me write out the instruction He had given me.

I was referred to Ezekiel's vision of the mighty river. "These waters issued out toward the east country, and go down into the desert, and go into the sea; which being brought forth into the sea, the waters shall be healed. And it shall come to pass that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: ... And the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine" [Ezekiel 48:8, 9, 12]. Let all physicians be wise to learn.

Grave mistakes have been made in establishing sanitariums in the city. I was instructed that our sanitariums should be established in the most pleasant surroundings, in places outside the city, where by wise instruction the thoughts of the patients can be bound up with the mind of God. Again and again I have described such places. But it seems that there has been no ear to hear. [354]

Last night in a most clear and convincing manner the mistakes now being made in our sanitarium work were presented to me. Again and again I have been shown the advantage of establishing our institutions, especially sanitariums and schools, outside the city. To place our sanitariums where they are surrounded by ungodliness is to counterwork the efforts made to restore the patients to health. Many times in the past this has been presented to me.

Our Redeemer is constantly working to restore in man the moral image of God. And although the whole creation groans under the curse, and fruit and flowers are nothing in comparison with what they will be in the earth made new, yet even today the sick may find health and gladness and joy in field and orchard. What a restorative

this is! What a preventive of sickness! The leaves of the tree of life are for the healing of the believing, repenting children of God who avail themselves of the blessing to be found in tree and shrub and flower, even marred as nature is by the curse.

Great care should be exercised in regard to the food given to the patients in our sanitariums. Condiments, spices, flesh-meat, destroy the desire for pure, wholesome food, and create an appetite for liquor. By the use of tobacco and strong drink, men are not only destroying themselves, they are robbing God, and they are leading their fellow men to follow their life-destroying practices. They are committing gradual but sure suicide, for the life-forces cannot always bear the strain of such violation of nature's laws. Sinew and muscle and nerve lose their power. The reasoning faculties grow weaker and weaker.

[355] The drunkard destroys himself, soul and body, and brings unhappiness and degradation to his family. His perceptions are deadened by self-indulgence, and he cares not that his children are loathsome in the sight of heavenly angels and in the sight of human beings. He cares not that they are unfed, ragged, and ignorant. With a lavish hand the Lord has bestowed His blessings upon human beings. But drunkenness is depriving thousands and thousands of that which the Lord desires them to enjoy.

How much suffering would be saved if the highly seasoned food and a great variety of food were changed for a simple diet of grains and nuts and fruits. Such a change could not fail to restore health to those who have made themselves sick by overeating.

By returning to the food provided for man by God in the beginning—the fruits and grains produced by the earth—man's mind is made clear, and he is filled with an earnest desire for a knowledge of the Word of God. By eating the flesh and drinking the blood of the Son of God, by receiving and believing His words, he grows to the full stature of a man in Christ Jesus.

I could say much more on the subject of the location of our sanitariums. We have not yet learned all that is to be learned in regard to the establishment of sanitariums. God calls for a reformation. We are to locate our sanitariums in places more favorable to sanitarium work. So far as possible, medical institutions should be established in quiet, secluded places, where opportunity will be afforded for

~~instructing the patients concerning the love of God and the Eden~~
home of our first parents, which through the sacrifice of our Lord Jesus Christ is to be restored to man. It is the expressed will of God that our sanitariums shall be established as far from cities as is consistent.

We should make decided efforts to heed the directions the Lord has given in regard to the care of the sick. They should be given every advantage possible. All the restorative agencies that the Lord has provided should be made use of in our sanitarium work.

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If we are to go to the expense of building sanitariums in order that we may work for the salvation of the sick and the afflicted, we should locate these institutions where those we desire to help will be favorably situated. They pay their money for the healing of their bodily diseases; but I am instructed that while we are to do all in our power to heal the body, we should make the healing of the soul of far greater importance. Those who come to our sanitariums as patients are in these institutions to be shown the way of salvation, that they may repent and hear the words, “Thy sins are forgiven thee; go in peace, and sin no more.”

Those in charge of our sanitariums do not show wisdom when they take upon themselves so many responsibilities and engage in so many business enterprises that they neglect to educate and train the helpers in their religious lines. There is danger of the workers carrying about them an impure spiritual atmosphere. In word and in deed they often reveal that their characters are unsanctified, unholy, impure.

In the country, the education of patients and nurses can be carried on with far less labor than in the city. The atmosphere surrounding the soul will be more healthful. Through His workers, the Life-giver will present to the sick the leaves from the tree of life. The Lord has not abandoned the guilty, disobedient race. He is long-suffering, and abundant in goodness and truth. His invitation of mercy is still sounding. The sick and suffering may come to Him and find life.

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The Lord has presented to me the great advantage to be gained in building our sanitariums outside the cities, in the most favorable locations. The time is not far distant when every city will be visited by the plagues of God. Those who suppose that the patronage to be gained in the congested cities would be of great advantage, do not

reason wisely. In this respect their reasoning is not inspired of God. Men should have less confidence in their finite wisdom.

The time has come when those who will be most benefited by our institutions understand by experience that a city is not the best place in which to establish a sanitarium. Then again, the outlay for buildings is to be far less than men in their own judgment would decide. Offers of buildings at a low price will be received from men of the world who are favorable to medical missionary work. All these things should be taken into consideration. Take advantage of favorable offers. Often there are offered at a low price country places on which are buildings that could be utilized for sanitarium work. If the grounds are extensive, and if the surroundings are beautified by ornamental and fruit trees, we should secure such places for sanitarium work.

In attempting to advance the interests of the sanitarium in Los Angeles, Dr. Moran has recently made unwise movements. He has moved in accordance with his own judgment and the judgment of his immediate friends. But this hasty movement on his part is to be carefully considered, lest others should follow his example.

[358] Christ's instruction is to be strictly followed: "Whosoever doth not bear his cross, and come after Me, cannot be My disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand. Or else, while the other is a great way off, he sendeth an ambassage, and desireth conditions of peace" [Luke 14:27-32].

Dr. Moran has in view the building of a sanitarium, but he has not taken into consideration where the funds will come from to carry on his building enterprise. It is easy to work on suppositions, but it is not best to do so. It is not wise to launch out so suddenly. The bud must develop gradually into the full-blown flower.

In the first place, let all connected with the establishment of this sanitarium make a most thorough study of the object for which it is to be established. Is it to be in every sense a memorial for the Lord?

Is it to be a means of awakening conviction in regard to the nature of sin? Is it to be a means of saving souls from death—souls who through conversion will show a reformation in the life-practice, thus answering the question, “What shall I do to be saved?”

Our first work is to be converted. We are individually to be born again. We are to be able to represent in character the new life in Christ. The knowledge of God and of Jesus Christ whom He sent is of primary importance, for Christ declares that it is eternal life to the believer. Those in positions of responsibility in our sanitariums should make sure that their lamps are trimmed and burning. Men and women who are engaged in any line of God’s work are to heed Christ words, “Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.” In building up a sanitarium this is the first work to be done. The foundation is to be laid in Jesus Christ.

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Let all the men in responsibility in our medical institutions search themselves honestly, thoroughly. Let each one inquire, “What is my relation to God? Do I love Him with my whole heart and soul and mind and strength? Can I give substantial evidence that I have entered the fold of Christ?” Let every one dig deep, laying a sure foundation upon the solid Rock. It is not enough to feel now and then a sense of self-satisfaction. Have you the faith that works by love and purifies the soul from every defilement? Can you in word, in practice, in disposition, bear the Bible test of character? Is your influence fragrant? Do you in your association with others in the daily life show that you have been regenerated?

In His interview with Nicodemus, an influential member of the Sanhedrin, Christ struck down deep to foundation principles. He said, “Except a man be born again, he cannot see the kingdom of God.” The new birth is the beginning of a new life, a new shining forth of light because of a change in the character. The old life of selfishness has died, and the Christ-life is revealed. This is the first preparation essential for men and women who desire to be laborers together with God in medical missionary work.

God has assured us that it is possible to serve Him in holiness: “Blessed be the Lord God of Israel; for He hath visited and redeemed His people, ... to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He sware to our

[360] father Abraham that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life” [Luke 1:68-75].

In Genesis the record is: “The angel of the Lord called unto Abraham out of heaven the second time, and said, By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice” [Genesis 22:15-18].

God fulfills His promise in such a way as to bring the highest glory to Himself and the greatest good to His people. In order to be righteous in His sight, we must not only believe in Christ, but we must depend upon Him for the realization of our highest hopes of success and of salvation, observing all His commandments and ordinances, and discharging with fidelity all the duties that devolve upon us as stewards of His grace. We shall be judged by the fruits that we bear. We do not strike deep enough, taking root in the best soil, the Word of the living God, that we may grow in strength and bear the fruits of the Spirit. In spirit, in word, and in action it is our privilege to be rich in good works.

[361] We are to remember the exhortation, “Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.” By creation and by redemption we are the Lord’s property. God gave His Son as a sacrifice to save the human family, that they might live—not the life of Satan, but the life of Christ; for in Christ the divine nature was united with human nature. The Word who “was in the beginning with God,” “was made flesh and dwelt among us.” Christ was God manifest in the flesh. “Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

The Lord requires those who stand under His blood-stained banner to be faithful representatives of Him in character. He requires that those who undertake to fill any office in our sanitariums shall be of the number that are designated as His peculiar people. Con-

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cerning His children He says: “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evildoers, they may by your works, which they shall behold, glorify God in the day of visitation” [1 Peter 2:9-12].

Let those who contemplate the establishment of a sanitarium be subject to the molding and fashioning of the Spirit of God. Such men will not misrepresent Christ in character building. Let all who are in positions of trust use the holy oil of grace in spirit, in word, and in action. Let them do thorough work in purifying the soul temple, that they may have an understanding of the work that they contemplate undertaking, and that they may be able to sow seeds of truth in many hearts. In one hand they are to carry the gospel for the relief of sin-burdened souls, and in the other hand they are to carry remedies for the relief of physical suffering. Thus they will be true medical missionaries for God.—[Manuscript 41, 1902.](#)

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Ellen G. White Estate

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Entire Manuscript.

**MR No. 1300—The Ellen G. White 1888 Materials,
available at White Estate or Adventist Book Centers**