

THE ELLEN G. WHITE 1888 MATERIALS 3

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Chapter 115

Vision at Salamanca

At Salamanca [N.Y.], November 3, 1890, while bowed in earnest prayer, I seemed to be lost to everything around me, and I was bearing a message to an assembly which seemed to be the General Conference. I was moved by the Spirit of God to say many things, to make most earnest appeals, for the truth was urged upon me that great danger lay before those at the heart of the work.

I had been, and still was, bowed down with distress of body and of mind. It seemed to me that I must bear a message to our people at Battle Creek. The words were to be in earnest. "Speak the words that I shall give thee, to prevent their doing things which would separate God from the publishing house and sacrifice pure and holy principles which must be maintained. The eyes of God were bent upon them in sorrow mingled with severe displeasure, and the words were spoken, "I have somewhat against thee, because thou hast left thy

first love. Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. 3:4,5. There is no time to lose. God speaks. Men are serving the enemy and betraying sacred principles.

Many things were unfolded to me. The eyes which once wept over impenitent Jerusalem--for their impenitence, their ignorance of God and of Jesus Christ, their Redeemer--were bent upon the great heart of the work in Battle Creek. They were in great peril through forming a confederacy, but they knew it not. They were walking in the sparks of their own kindling. Human impenitence had blinded their eyes, and yet human wisdom was seeking to guide the important interests, especially in the workings and methods of the publishing house. Men's hands had hold of the work. Men's human judgment was gathering in finite hands the lines of control, while God and His will, His way, and His counsel were not earnestly, humbly sought--not considered indispensable. Men of

stubborn, unbending, iron will were exercising their own traits of character to drive things through on their own judgment.

I said to them, You cannot do this. The power of control of these large interests cannot be vested wholly in men who have so little experience in the things of God as you manifest. You know not the way of the Lord. All through our ranks truth is misrepresented. The people of God must not have their faith disappointed and shaken in their own institution--the publishing house at Battle Creek,--because of the mismanagement of human minds that magnify self.

If they lay your hand upon the work of the great instrumentality of God--to write your superscription upon it and put your mould upon it--it will be dangerous business for you, and disastrous to the work of God. It will be as great a sin in the sight of God as when Uzzah put forth his hand to steady the ark of God. All that God requires of you who have entered into other men's labors, is humbly to do your individual duty. You

are to deal justly toward all those employed for the work by the people, you are to love mercy, and to walk humbly with your God. This you have not done. Your works testify against you. If you fail to do this, whatever may be your position, whatever your responsibility--if you have as much authority as did Ahab--you will find that God is above you and His sovereignty must and will be supreme.

In everyone connected with the actual management of the Office, there is altogether too little fear and love and reverence for the God of heaven; and too little faith, genuine faith, in God and His providential workings. But there is One whose eye is upon all the lines of work, all the plans, all the imaginings of every mind. That Eye sees beneath the surface of things; that Eye is a discerner of the very thoughts and intents and purposes of the heart. Not a deed of darkness, not a plan, not an imagination of the heart, but He reads it like an open book. Every act, every purpose, is noted. Every word, every action, every plan is faithfully chronicled in the books of the great Heartsearcher who says, "I know thy works."

I was shown that the follies of Israel in the days of Samuel will be repeated unless men have greater humility and less confidence in themselves, and greater confidence in the Lord God of Israel, the Ruler of His people. The ability and wisdom of any man is only derived from God. Connected with God, his life bound up with God, he will work the works of God. God has wisdom underived. He is the Infinite One; the human is finite, erring. He is the Fountain of the light and life and glory of the world. One leak will sink the mightiest vessel that ever rode the proud ocean; so will the church make shipwreck amid the perils of these last days unless the holy Captain of her salvation shall not only serve as Captain but Pilot.

We have a living Head, and every man in office where sacred responsibilities are involved must inquire at every step, "Is this the way of the Lord?" He must look constantly and continuously to Jesus for His guidance, and maintain principle at any cost. It is not what finite men can do, but what God can do through finite men who are teachable,

humble, unselfish, and sanctified. We cannot put the least confidence in human ability, unless the divine power cooperate with the human. When men make God their trust, it will be evidenced by meekness, by much prayer, by love, by Christian politeness and genuine courtesy to all people, and by great caution in their position and movements. They will reveal dependence upon God, and give evidence that they have a firm platform of solid, uncontaminated principle beneath their feet. These men will show that they have the mind of Christ.

There is altogether too much self-confidence and self-sufficiency, altogether too much pride of heart and self-esteem, without giving glory to God. God has given minds and talents to men only in trust, on trial, to test and prove them to see if they will work in His way and do His will, and put not confidence in themselves alone. If they do not stand the test, they are false to His kingdom. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he

understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. 9:23, 24.

The Lord permitted Israel to have their own way, after plainly telling them through Samuel it was not the right way and the best way. In their own mind and in their own judgment it was the way that would bring, as they imagined, the most glory to themselves as a nation. The Lord granted them the desire of their unsanctified hearts.

When Israel demanded a king to "judge us like all the nations," "the thing displeased Samuel." "And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee." 1 Sam. 8:5-7.

It was not Samuel alone who made his sons judges in Israel. Samuel had educated and trained his sons and they were well qualified to do the work in judging Israel, if they had done as Daniel did in the courts of Babylon--if they had purposed in their hearts to be true to the principles of the instruction given. God would have been with them and honored them, if they had sought His counsel and His wisdom and had honored God.

"And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment." 1 Sam. 8:3. Samuel was not to blame for the wrongdoing of his sons. Samuel carried a sore and disappointed heart, that his sons disappointed the expectations of the people. And it is stated in what way. Through love of money they became unjust judges. This was a grievous trial to the aged father, for it was a constant source of temptation to the people to think that Samuel had been neglectful of his duty, like Eli. Samuel suffered far more from their defection than did Israel. Had his sons patterned in some degree after

the example they had seen in their father? No! No! but after that seen in those with whom they had associated.

The man whom the Lord had placed over His people was well stricken in years, but he had had a valuable experience in keeping the ways of the Lord. If Samuel had failed to do his duty to his sons, God would have sent to him a message as He did to Eli. In this instance it is seen how children by their course of action can weaken and counteract the best efforts of their parents.

But the Lord communicated to Samuel, even giving him special directions as to what he should do in the case of Israel's defection. "Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them, 1 Sam. 8:9. Samuel faithfully told all the words of the Lord unto the people that asked of him a king. 1 Sam. 8:11-2. Did the solemn words spoken by Samuel under the direction of God change their purpose? No! Their minds were bent on following their own

judgment and casting aside the wisdom of God.

Israel had become tired of pious rulers who kept God's purposes and God's will and God's honor ever before them according to God's instructions. They wanted a reformed religion that they might by external flattering prosperity be esteemed great in the eyes of the surrounding nations. As they at one time hankered after the leeks and onions of Egypt, and murmured because they did not have everything to gratify their appetites, and declared their choice to go back into bondage rather than deny their appetites, so they now insulted God to His face in throwing off His wise rule. They were hankering after riches and splendor like those of other nations around them.

God was grieved with the ingratitude of His chosen people. When Samuel prayed to the Lord in the grief of his soul, the Lord told him it was not the man Samuel they were dissatisfied with, but with the Lord's divine authority, for He as a King over His people, appointed their judges. If the judges became untrue, if they became unsanctified,

if they trusted to their own finite wisdom, it was the place of the people to set these things in order, and not to throw off the authority of the God of heaven. This was a continuation of the rebellion which left the dead bodies of their fathers in the wilderness.

What effect did the words of Samuel from the Lord have upon the people? "Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles." 1 Sam. 8:19, 20. Now we can see what confidence can be placed in human, finite beings whose hearts are not daily and hourly sanctified and subdued and controlled by the love and fear of the Majesty of heaven.

Satan's mind imbuing the hearts of men that Israel should follow his own satanic counsel. They were bewitched by the devil to carry out their own purposes even in the face of the solemn protestations from their aged prophet, whom they

had every reason to respect and to believe spoke to them the words that God Himself had told him to speak. [God desired] to save them from future distress and to keep them under His own merciful guidance in the place of leaving them to the changeable judgment and strong will of men who chose to take themselves out of the hands of God and guide and manage affairs in the government of Israel in their own way.

There is no instruction or example that can overcome the natural traits of character that have grown with their growth and strengthened with their strength. External restraints of men of experience will for a time hold in check unsanctified inclinations, but let these restraints be removed, and the sad facts appear that those who are occupying important positions of trust are not men who have made God their fear and inquired at every step, "Is this the way of the Lord?" The Lord wants men who will feel their need of drawing strength from an unseen force, which is God.

Israel was given just such a king as they had set

their heart on. The Spirit of God came upon Saul, their chosen king, and he was a converted man. Samuel said to him, "Let it be that thou do as occasion serve thee; for God is with thee." 1 Sam. 10:7. And it is plainly stated, "When he had turned his back to go from Samuel, God gave him another heart." Verse 9. Here we see what God is ready to do for every one of His workers. Had Saul obeyed the Lord in all thing he would have been a blessing to Israel if they had hearkened unto him. But should the king throw off his allegiance to God, then woe be unto Israel! He would prove a curse instead of a blessing.

All this history is written for our admonition upon whom the ends of the world are come. I have had presented before me again and again that the people of God in these last days could not be safe by trusting in men, and making flesh their arm. By the mighty cleaver of truth God has taken them out of the quarry of the world as rough stones, and brought them into His workshop that He might, by axe and hammer and chisel, work off their rough, unshapely edges, and fit them for a place in His

building. But they must be hewed and squared by His prophets. Reproofs, warnings, admonitions, and advice must come to their hearts and make them after Christ's pattern. They must become changed in heart and in character, and must keep the way of the Lord.

I raise the warning now that there is danger. The people are to know if there is danger. They are not to be kept in darkness. Eze. 2:17-12.

Just as surely as the Lord has in His providence placed men in positions of holy trust, so surely will He qualify these men for their positions. If they will maintain their consecration to God, study His Word prayerfully, pray, and watch unto prayer, He will give them of His Holy Spirit to do the sacred, important work, day by day, hour by hour, and minute by minute. The Lord will work on human hearts if the men who are intrusted with sacred things will give themselves unreservedly to Him and become Bible Christians.

Some may say, "I have done the best I can do."

Perhaps you have, because you can, of yourself, do no good. You must depend, in living, active, persevering faith upon Jesus Christ. You can shun responsibilities, you can take yourselves still farther away from the channel of light, you can breathe the worldly atmosphere and become purely worldly businessmen. But will it pay? You cannot think so, with eternity in view. Will a separation from the work take you away from temptation? No! Every man who accepts responsibilities must not accept so many that he cannot take time to seek the wisdom which the Lord alone can give him. The Spirit of the Lord will do more for you in your work than you can do in your lifetime without His Holy Spirit.

Anyone who has a work to do for the Master in any line must know that he will be liable to make mistakes that he might avoid if he would drop these responsibilities. This would be a much more perilous thing to do. Shall men choose the easier and least responsible positions because of this? Will they remain unconsecrated? Will they not be acting as did the unfaithful servant who buried his

talent in the earth, complaining because the Lord's requirements, he declared, were too severe? This unfaithful man pretended that he knew God, and then really charged Him with fraud. He entertained a false view of the character of God.

The speech of the faithless steward--the slothful servant--was not merely an excuse, but it was the outspeaking of the true sentiments of his heart. He regarded the Lord just as he expressed. The selfish churl made the Lord's character just like his own. He had no simplicity of heart, no genuine religion, no experimental knowledge of the character of God, and did not believe in His free mercy and His rich gift of grace.

To know God is to trust Him fully. Oh, what sentiments men entertain of God today! Men need to be restored to God and to themselves. It is so hard for men to see their own motives and judge correctly of their own spirits, so hard for men to acknowledge frankly from the heart, like David, "I have sinned. I have had a spirit unlike Christ."

The men who have had the greatest power in our world have lived in the light reflected from the cross of Calvary. They have poured out their confessions from hearts filled with sorrow because of their errors and wrongs. They have not paraded their goodness, their smartness, and their ability before God, but have said, "In my hands no price I bring, simply to Thy cross I cling."

I saw the Lord Jesus looking with grieved countenance upon men handling sacred things, because they did not discern sacred things. He said, "Human character cannot be trusted. Unless Christ is interwoven in the character, it is valueless. Unless there is a transformation of character, there is no hope for the world."

The institutions in our midst have all been founded in sacrifice. They belong to the people, and every soul who has denied self and made sacrifices to bring these institutions into existence should feel that he has a special interest in them. He should not lose his interest or faith, or cease to pray for them. Those who have sacrificed for these

institutions should not submit to see them demoralized. They have a right to investigate. As the perils of the last days are upon us, they should pray more earnestly.

Those men who lifted the burdens when the work went hard should be called into your councils. It is due them, and they should have a voice in the plans devised. There should be no confederacy formed with unbelievers, neither should there be a certain number who think as you think, and say "amen" to all your plans which you may propose. No confederacies are to be formed among our own people after the manner and customs of the world. I was shown especially the dangers in doing this. The world is not to be our criterion. Let the Lord work. Let the Lord's voice be heard. We are to bear a clear-cut message to the world. We are not to heed the counsels to follow the plans which will be suggested to make less prominent the special truths which are of vital interest, which have separated us out from the world and made us what we are.

Time is short. The first, second, and third angel's messages are the messages to be given to the world. We hear not literally the voice of the three angels, but these angels in Revelation represent a people who will be upon the earth and give these messages.

John saw "Another angel come down from heaven, having great power; and the whole earth was lightened with his glory." Rev. 19:1. That work is the voice of the people of God proclaiming a message of warning to the world. Has God, through John, given us light relating to the things which are to transpire in the remnant of time just at the end? Then with pen and voice we are to proclaim that very message to the world, not in a tame, indistinct whisper.

I have been instructed of the Lord that men who are bearing responsibilities in the work need the application of the heavenly anointing, which is the Spirit of God, to quicken and clear their discernment--for they certainly fail to discern sacred and eternal realities in their true

significance. They make an atom of a world and a world of an atom.

"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a share to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion." Isa. 8:11-18.

It is utterly impossible for man to sanctify and purify and bless himself. God alone is our helper. Grace will be imparted to every soul who sincerely desires it. We must put away from us our selfishness, and become righteous--not by merit, but by grace. Now are we the sons of God, and it doth not yet appear what we shall be," but when he who is our life, shall appear, then shall we appear with Him in glory.

Our life, if hid with Christ in God, will not be discerned or appreciated by the world. Christian character is sometimes admired by some classes of the world who desire to see consistency, but generally the world is at enmity with God and His people. The world generally will not be pleased with real, vital godliness, with a firm, steadfast character that will not be swayed by any of their sophistries or by science falsely so called.

Spiritual things are spiritually discerned. The living stones in the temple of God do not attract the man of the world. He does not understand their position in the building, and sees nothing in them

that he appreciates. He sees talent and sharpness of character and begrudges every particle of it. Whatever the Christian may do religiously, conscientiously, for Christ's sake, is not understood or appreciated because the world know not the power of the truth, and know not the Lord or Jesus Christ.

Let a Christian walk with the Lord in all humility of mind and he is called narrow, bigoted, exclusive. If he is zealous, the world will call him a fanatic. Let him speak the truth decidedly with pen and voice and go forth in the spirit and power of Elijah to proclaim the day of the Lord, and he is called by the world excitable; they say he is denouncing everything but that which he believes. Let the Christian be whatever grace can make him, and the world cannot understand it. It is the unseen, inner life that is woven with the life of God, represented as hid with Christ in God, that the world cannot discern.

Believers have been accused, misrepresented and hated, for Christ's sake. They have passed

through much tribulation. They have learned by experience, "Marvel not if the world hate you." They cannot understand your motives. Christian character is something their eyes are too blind to discern, their touch too coarse to handle. Their soul powers are too much perverted to esteem the living heavenly light that shines into the Christian's mind and heart. This light is unknown to the world.

Christians indeed are opposed to display. In proportion as they are Christians they are clothed with humility, and this very grace makes them a light in contrast with darkness. If we are Christians we will not seek to be praised or exalted of men, and we will not be drawn away from the work by bribes or any flattering inducement. Christians will not be driven from their post of duty by fear or by reproach, by accusation, hatred, or persecution.

Jesus says, "Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." There are some who will observe the example and feel the influence of a consistent

Christian life. Jesus does not bid the Christian to strive to shine, but just to let his light shine in clear and distinct rays to the world. Do not blanket your light. Do not sinfully withhold your light. Do not let the mist and fog and malaria of the world put out your light. Do not hide it under a bed or under a bushel, but set it on a candlestick, that it may give light to all that are in the house. Neither take pains to exalt yourself to shine nor go into the cave as did Elijah in his discouragement, but come out, stand with God and shine. God bids you shine, penetrating the moral darkness of the world. Be the salt, the savor of men.

If the men connected with the office would pray more, if they would feel that God requires them to attend meetings, if they would seek to secure to their souls the heavenly manna, then they would grow in grace and in the knowledge of our Lord Jesus Christ even to full stature of men and women in Christ.

When those who are in positions of sacred trust shall hold the truth firmly and teach it distinctly

and positively, the world will not like it. Yet God's way and plan is that every ray of light given to the living human agencies is to shine amid the moral darkness that envelopes the world.

There is no peace to be obtained in uniting our interest with the world, whom Christ says cannot receive the truth because they know not the Father or the Son Jesus Christ. Jesus says, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18,19. Jesus was drawing the world but they refused to come to Jesus, refused to know Him. "Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." John 15:20,21.

We are the church militant, not the church

triumphant. There must be deeper, much deeper spirituality in those who are handling sacred things. There is great danger in self-confidence, in trusting in human wisdom and in not leaning heavily and thoroughly upon God. Whoever tries to secure peace by withholding and not vindicating the truth-present truth, appropriate for this time--will get a peace which will pass into the slumber of death.

Now is the time to have every piece of the armor on. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12. Here is our work, and Satan will come in through every avenue that is left unguarded, to blind minds as to the true and vital interests that are at stake for this time. If he can becloud the minds of our responsible men, the leaven will work. They will not see nor understand the workings of God any more than did the Jews in the days when the greatest blessings were within their reach. By their impenitence, self-confidence, and self-righteousness, they were closing the door to their

peace. They were closing the door to their only hope, because they were unwilling to accept of God's way and submit their minds and hearts to the light of truth.

We want not men to sway the minds of the people as in ancient times to secure peace and anticipated favor and prosperity in laying aside the cross. Such will have a peace but it is after Satan's order, a deceiving peace, not that peace which is from above, the peace which Christ has promised to give.

"Who is a wise man and endowed with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and

without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." James 3:13-18

There is no safe peace without the presence of the Spirit of Christ. There is no peace but that which is attached to the cross. The Lord Jesus said, "I will not leave you comfortless."

The measure of the love of God to man is found in the gift of Christ. He is the medium to convey the love of God to man. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. God loved us and therefore He gave Christ; not, He gave Christ and therefore He loved us.

You who are bearing the weight of responsibility, the Lord Jesus is waiting to receive you prayers, your confessions, your repentance. Unless your daily experience is of a character which give evidence that you are constantly deriving strength from Jesus Christ, you are not

safe one moment.

"Well," says one, "I will let go. I will step out, and someone else can come in my place." Better not do this unless you have fully decided that you will not maintain a close connection with God. If you leave space for Satan to come in between you and Jesus, Satan will be fruitful in suggestions. There will be an abundance of machinery and a trusting in the mechanical operations but leaving out the only One who can infuse you with His Holy Spirit and in times of danger lift up a standard for you against the enemy. It will not do to depend on your finite wisdom, for you have a limited experience at best, and do not know half as much in regard to the safe and wise management of the work in your hands as you think you do.

When you see to a man the necessity of putting self out of sight, of having an eye single to the glory of God, not thinking or consulting as to what the world will say, what the world will think, what motives they will attribute to our work, but following your Leader, keeping step with the

Captain of your salvation, keeping your senses wide awake to catch His orders and to obey them to the letter, then, although you have not had experience your faith will lay hold on Jesus' power. With Him there is no danger of failure.

It is easier to crush and destroy the world than to reform it, but Christ gave His life to reform it. Disorder, darkness, and death cover the world like a funeral pall. Cannot men limited in experience learn by sitting at Jesus' feet? By beholding His ways and His works, and viewing His self denying life, they become changed. "Learn of me," He says, "for I am meek and lowly in heart, and ye shall find rest [peace] unto your souls." Matt. 11:29.

"Take my yoke upon you." When you yoke up with Christ, as colaborers with Him, you are learners, not dictators. Christ does the dictating. You may be the human agent to diffuse light to the world. Be careful that you do not gather in the darkness of the devil and call it the wisdom from above. The Spirit of Christ alone, a living principle abiding in the soul, gives competence for the task

of being laborers together with God. The Lord Jesus Christ takes man into the firm, and makes him co-partner with Himself in saving the souls of men.

The Lord sent prophets and messages from heaven to save men, but they refused to accept the terms. The Lord Jesus Christ came into the world to flash light into every dark corner of the world, but Satan interposed himself between Christ and men, to shut out the divine communications, as if to crush out all hope from the heart of Omnipotence. In his counsels he set in operation a line of action which caused the humanity to drop out of the hearts of men and the satanic to take possession of them.

Wicked hands crucified the Lord of glory. But the parent vine was planted on the other side of the wall. Though its boughs hang over to the world, the precious root was safe, never to be uprooted, and the dry, sapless stalks can be grafted into the living Vine and bear rich clusters of fruit.

Jesus says, " I will send you the Comforter. My Spirit alone is competent for the task of saving the world, if they will accept of the provisions of My grace. The Comforter shall convince the world of sin, of righteousness, and of judgment."

Then let every man work in God's lines to convince the world of sin, of righteousness, and of judgment. This is my work; this is the work of every colaborer with Jesus Christ. The agencies that are employed in any department of the work to transform the world must not form a confederacy with the world, to do what they shall or shall not do. We must obey the orders from above. Any suggestions made by those who receive not the truth, who know not what the work of God is doing for this time, weaken the power of the work. They drop Christ out of their counsels and accept the counsel of the gods of Ekron.

The Lord has been prodigal of His means to save man. Boundless are His resources. Heavenly intelligences are ready to unite with human agencies and men may come into immediate

contact with Jesus Christ, the divine Advocate. When men feel that Jesus Christ must have entire control of the whole heart, of all the affections, then He will be with every worker, carrying the heavy end of the yoke. He moves upon human hearts by His Holy Spirit. We have a work to do to go into all the world with the light God has given, asserting with pen and voice the rights of God and vindicating the claims of God. Jesus is to be our only trust and confidence. His righteousness is to be our assurance forever.

Jesus said, "No man can come unto me, except it were given unto him of my Father." John 6:65. Man does his part, as God's human agent, to reach humanity; but Jesus, not man, does this work of transforming man's character. His Spirit is diffused through all the capabilities and entrusted powers of men, shedding light into the understanding and bringing under His own control the heart that has been serving sin.

If men of talent and influence trust in themselves, then Jesus leaves them, and He will

employ the weakest instruments and the simplest means to do His work, as in the case of Gideon and in the taking of Jericho. It is not man that is to be the object of attraction. It is not man that is to lift up himself. It is not man that is to glory or receive praise or glory, but the Lord God of Israel.

The Review and Herald Office is not in a right position before God. The Lord requires that every one of His servants do His bidding, but there is a great neglect of this. The atmosphere in the Review Office is not healthful. The managers are not fervent in spirit, serving the Lord. While they profess to believe the Bible they fail in practicing its teachings. They are hearers but not doers of the Word. The heavenly graces are not in the heart and woven into the character. The requirement is, "Seek ye first the kingdom of God, and his righteousness." Matt. 6:33. The truth as it is in Jesus will lead men to make Christ first and the world second. They will not engage in the sacred work of God without most earnestly seeking heavenly direction, because Christ has said, "Without me ye can do nothing." John 15:5.

The men who are engaged in the work in the publishing house need divine enlightenment in all their business transactions. Everything that relates to the work is to be done with the strictest integrity, not only with those of our faith, but with nonbelievers. The angels of God are watching all the workers, to help all those who need help and whose hearts are drawn out for help. Every transaction of man with his fellow man must be characterized by the purest equity. One man is not to be highly favored and another put down as a footstool, for God declares He will judge for these things.

What if business matters are done without Jesus to preside? What if these matters are made all-engrossing, as has been done, and the things which belong to our eternal interest and peace of mind are neglected? Then we sin against God, commit robbery and deal dishonestly with our Saviour, whose property we are. We are defrauding our own souls and neglecting to be doers of the Word. No one can lade himself down with business so as to

lose the sense of his great need of spiritual nourishment, and have no fervor of spirit in serving the Lord, without present and eternal loss. Men make mistakes in their own finite wisdom. They feel not that they are dependent upon God for every breath they draw, and they become self-important.

Thus it has been in the Office. God is not pleased. There is a harsh, dictatorial spirit. God sees it all. It is written in His book, and every action between man and man will appear just as it is. Christ identifies His interest with suffering humanity, and if a man, in his pride of spirit, in his lofty ideas of himself, bruises the soul of his fellow man, the Lord Jesus writes it as done to Himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40. If you could every one see and realize the effect of those sharp, rasping words that hurt and discourage the soul, and could see Jesus wounded and bruised because of those words, you would have great carefulness. You would not dare to exhibit your defects and objectionable traits of character. You would obey the Word.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity (love), which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:12.

Oh, that the leading men in the Office would practice the teachings of Christ Jesus! Col. 4. "Continue in prayer, and watch in the same with thanksgiving." "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4:2, 6. "Who is a wise man and endued with knowledge among you?" James 3:13-18. The Lord Jesus Christ says,

"Behold, I stand at the door, and knock: If any man will hear my voice, and open the door, I will come in to him, and sup with him, and he with me." Rev. 3:20.

The cold, critical, sarcastic spirit which has found place in your hearts has driven out the love of Jesus. Expel this spirit which is not of Christ, supply the vacuum with the spirit of Jesus, and you will then be vessels unto honor, workmen for God who need not to be ashamed.

There is danger. The workmen are separating from Jesus Christ and a worldly mold is being placed upon the work. The Lord is against all this. Let every one who is handling sacred things remember that the gospel stands in sharp antagonism to the world that lieth in wickedness. Unless the workmen are daily walking with God an influence will be exerted that will bring the displeasure of God upon the workers. Noble integrity is not practiced in all your business transactions, and those who are workers in the Office will have examples given them which may

be the means of the loss of their souls.

Every sharp transaction in deal, every bargain made to advantage yourselves to the disadvantage of another, is a violation of God's law. You do not love your neighbor as you love yourself and you are registered--even you that handle sacred things--as transgressors of the law of God. Those who are doing the work of God cannot dishonor His name more decidedly than by being sharp and dishonest in deal. You may not call these sharp, keen transactions dishonest; but God calls them so. You can never gain respect as Christians unless you represent Christ in spirit, in temper, in deportment, in all your business transactions. In order to do good to those connected with you in the work, you must inspire them with sound confidence in your piety and the purity of your principles. If they see you stern, iron-hearted, unfeeling, cold, unloving, they know you are not Christians. Christ says, "Love one another, as I have loved you." John 15:12.

Let us see the character of God as presented or

proclaimed by Himself: "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and the fourth generation." Ex. 34:6, 7.

"Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. 9:23-25.

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8.

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Isa. 1:16, 17.

The Lord requires another spirit in the leading men in the office. In all their councils they need the spirit of meekness, not of pomposity. They need not a strong, hard, exacting spirit, but need to act as Christian gentlemen. Your light is to shine forth not in sparks of your own kindling, but in the light of the Sun of Righteousness. The beginning of your confidence in God and His truth must be held firmly unto the end. There must be a lifelong, persevering, untiring effort, a fighting of the good fight of faith. The struggle is lifelong and the victory is certain. Every soul who has Christ abiding in him will receive grace for grace. As he adds the graces, God works on the plan of multiplication. He will maintain a noble spirit, after the holy example of Christ. He will represent Christ's character, maintaining integrity, purity, and holiness.

"Ye therefore beloved, seeing ye knew these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." 2 Pet. 3:17. Neglect no means of grace. In this you are to be an example to all in the office. Christ in His prayer to His Father said, "I sanctify myself, that they also might be sanctified." John 17:19. You are to show that there is much need of giving attention to the means of grace, that others may do as you do.

You in the office who profess to be Christians, put away your levity and your criticism, which are an offense to God. God has men upon whom He is laying burdens to connect with His work in the office. You can greatly mar their experience by your own lack of piety and by your want of respect for sacred things. God calls upon you to be men under the control of His Spirit that you may be guides to lead the youth heavenward. You need Jesus at every step. This time- 1891--is a period when we may expect God to manifest His power to His people. The missionary enterprise will not be

limited, but enlarged. Men must be in close connection with God, or the enemy will interpose himself between them and God, that they will take his suggestions as the voice of God.

The work for this time is represented by the first, second, and third angels flying in the midst of heaven. The first angel has his message, the second follows the first and bears his message. But the first is not dropped; it loses none of its force as the second is proclaimed. So also with the third. These angels represent the people of God proclaiming the word of God to the world, whereby are produced impressions so powerful that truth is separated from the rubbish of error and stands revealed in its unblemished pure beauty. These messages of truth open the most lofty contemplation of scenes through which they conduct us--solemn, refining, and awfully grand.

This has been the case from the first discovery of the present truth for this age. We are to call on the Lord to open the way, to sacrifice ourselves, and then pray the Lord for help. Men who have

been working in the interest of our nation have been, in their schemes and plans, penetrating beyond the present, and have been greatly honored for their comprehensiveness in their far-reaching ideas. God has wrought through human instrumentalities in proclaiming the messages of truth He has given them to bear. From a very small beginning in their missionary work, great results have been accomplished. This work lies in a sphere so heavenly that the devices of human ambition have never reached it. It requires so large a scope that the worldly-wise policies of worldly statesmen would add nothing to its success, but be spent and lost.

The field is the world. The light of truth must be borne amid the moral darkness. It is not a message which we need cringe to declare. No one who works for the Master is to cover it, that it shall not reveal its origin and its purpose. It must move on triumphantly, elevating, ennobling, and purifying everything it touches and giving dignity to all who come under its influence. Its agents must be men who will not hold their peace day or night,

for it involves the mightiest conflicts. The results touch both worlds, link earth to heaven, invest men with its own exalted character. The cross--the cross of Christ--is lifted up and stands prominent, infusing into the message a new vigor. Its power is seen and its efficacy comprehended, showing the greatness of the authority of the sinpardonning Saviour in the heart of the broken law. His power to forgive sins is high and broad and deep. It is without limit.

What reserve power has the Lord of Israel to reach those who have cast His warnings and reproofs behind them and accredited all with coming from no higher source than Sister White? What can you say in excuse to God in the judgment for your turning from the evidence He has given you of His work? "By their fruits ye shall know them." Whatever dealings God has had and manifested in and by me in the past I would not produce or rehearse before you. It is the present evidences for which you are accountable.

What pain of heart I have because of the spirit

which has characterized the board meetings and councils! What a spirit has been brought into them! The ideas and opinions of one affect another, and there has been a large amount of caviling and witticisms. A Witness has been in your meetings and registered it all. These weapons debase the one who uses them, but give him no victories. There has been a bringing down of sacred things to the common. Witticisms and your sharp criticisms, after the infidel style, please the devil but not the Lord. The Spirit of God has not been controlling in your councils. There have been misstatements of messengers and of the messages they bring. How dare you do it?

Ridicule and witticisms are poor arguments. Ridicule cheapens the mind of any one who engages in it, for it separates his soul from God. No confidence should be placed in the judgment of those who do this thing, no weight attached to their advice or resolutions. Caviling and criticism are not in God's order. They leave the soul without dew or grace, as dry as the hills of Gilboa. Accusing the workmen and the work of the ones

whom God is using in accusing Jesus Christ in the person of His saints. Your comments when in or out of the council are of no special weight with God. That which you all need is to cultivate your religious faculties, that you may have correct discernment of religious things. There has been a decided failure with you to distinguish between the pure gold and the tinsel and gilded objects; between the substance and the shadow.

The prejudices and opinions that prevailed at Minneapolis are not dead by any means. The seeds there sown are ready to spring into life and bear a like harvest, because the roots are still left. The tops have been cut off, but the roots are not dead, and will bear their unholy fruit, to poison the perception and blind the understanding of those you connect with, in regard to the messengers and messages that God sends. When you destroy the root of bitterness by thorough confession, then you will see light in God's light. Only study the Word of God with a purpose. You need to do this. Do not study with a purpose to confirm your ideas, but bring your ideas to the Bible to be trimmed,

condemned or approved in the light of the Old and New Testaments. Make God and your Bible your constant companions. Study the Testimonies with the same purpose, with much prayer.

The Lord possesses infinite wisdom and omnipotent power. His goodness and mercy are unlimited, without partiality and without hypocrisy. God will not plan, nor His power execute, any purpose which is not in perfect harmony with infinite goodness. Neither does His justice make any requirements or demands that are in opposition to the desires or claims of His mercy. There must be the cooperation of justice and mercy, each drawing vitality, power, and infinite efficiency from the union and sympathetic cooperation of all God's attributes. This our workers in the office, high and low, will need to learn.

I was in one of your councils. One arose, and in a very earnest, decided manner, held up a paper. I could read the heading plainly--American Sentinel. There were criticisms made upon the articles published therein. It was declared that this must be

cut out, and that must be changed. Strong words were uttered and a strong unchristlike spirit prevailed. My guide gave me words to speak to the ones who were present who were not slow to make their accusations. In substance I will state the reproof given: That there was a spirit of strife in the midst of the council. The Lord had not presided in their councils and their minds and hearts were not under the controlling influence of the Spirit of God. Let the adversaries of our faith be the ones to instigate and develop the plans which are being formed. While all the plans are not objectionable, principles are being brought in which will dishonor God.

The light which the Lord has given should be respected for your own safety, as well as for the safety of the church of God. If the steps being taken by a few become established among the remnant people of God, you will certainly not be sustained of God for the Lord will bring to naught the counsels of the prudent-the ones who flattered themselves that they were prudent. It is made evident by your own course of action that you have

laid your plans and purposes without the aid of the One mighty in counsel. The Lord will work. The men who come to these decisions need their eyes anointed with spiritual eyesalve. You have felt mighty in your own strength, and there is One who can bind the arm of the mighty and bring to naught the counsels of the prudent. 1 Peter 2:1-12.

The great controversy between the two great powers is soon to be ended, and up the time of its close there will be a wonderful, sharp contest. It is the time now to purpose, as did Daniel and his fellows in the courts of Babylon, that you will be true to principle. The flaming fiery furnace heated seven times hotter than it was wont did not swerve [the three Hebrews] from their principles. They held firm, and were cast into the furnace of fire. The form of the Fourth was with them, and even the smell of fire was not upon their garments. The gaping den of lions was open to receive the faithful, praying Daniel, but did he hide his purpose? Did he haul down his colors? Three times a day, as was his wont, he sought his Lord in his chamber with his window open toward Jerusalem.

God delivered Daniel.

Let us look at the case of Elijah. He meets his mortal enemy, the king, the despotic ruler, an apostate from true religion. The king accuses Elijah, "Art thou he that troubleth Israel?" 1 Kings 18:17. Does Elijah excuse himself? Does he resort to flattery? Does he betray sacred trusts because Israel has perverted her faith and disowned her allegiance to her God? Does he prophesy smooth things to please and pacify the king and secure his favor? No, no! Will he evade the issue? Will he conceal from the king the true cause of the judgments of God that are falling upon the whole land of Israel? No, no! Elijah is a man who proclaims the truth, just such truth as the occasion demands. He carries a weight, a great burden and sorrow for apostate Israel. He must hold up before them their defection that they may humble themselves before God that He may turn away His fierce anger from them. The answer came from Elijah, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast

followed Baalim." 1 Kings 18:18.

This is the very course men will take who are now in office. The world today is full of flatterers and dissemblers but God forbid that those who claim to be guardians of sacred trusts shall betray sacred interests through the instigations, suggestions, and devices of Satan. I have a warning to give to this body assembled in this house in General Conference. There is danger of our institutions creating plans and ways and means that mean not success, but defeat. I dare not let this Conference close and those assembled return to their homes without telling you to consider carefully every proposition presented, every plan laid before you. Give not hastily to these plans your "yea" and "amen," and be not carried away with propositions that appear innocent, but whose end is disaster and forfeiture of the favor of God.

There is danger. I sound the signal trumpet of warning. God calls for you to humble yourselves under the might hand of God, and He will lift you up. Draw nigh to God and He will draw nigh to

you. Ministers high and low, you have no time to complain over your unsuccessful labor. Look unto Jesus. Take hold of His strength by living faith and make peace with God. You have too great a desire for praise of men.

"Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:6-9.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; (mark the words) 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." Isa. 57:15.

"Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people." Isaiah 49:7,8.

Let not men exalt themselves and seek to carry through their ideas, without the sanction and cooperation of the people of God. Your strong spirit is not to become a power of rule. Your loud contentious councils are not in harmony with Christ or His manner and His ways. You must bear the divine credentials before you make decided movements.

Just as surely as we believe in Jesus Christ and do His will, not exalting self, but walking in all humility of mind, just so sure will the Lord be with us. But He despises your fierce spirit. He is grieved

with the hardness of your hearts. Pray Him to give you a heart of flesh, that can always feel and be touched with human woe; a heart that will not turn a deaf ear to the widow or to the fatherless; that has bowels of mercy for the poor, the infirm, and the oppressed; that loves justice and hates robbery; that will not make a difference in your favor but will consider the needy. Then the promises revealed in Isaiah 58 will be experienced by you.

But you will need to make straight paths for your feet, lest the lame be turned out of the way. We are surrounded by the lame and halting in faith. Then help them, not by halting yourselves, but by standing like men--firm, tried, proved men--firm as a rock for principle. I know that a work must be done for the people or many will not receive the light of the angel which is sent from heaven to fill the whole earth with his glory.

Do not think that when the latter rain comes you will be a vessel unto honor to receive the showers of blessing--even the glory of God--when you have been lifting up your souls unto vanity,

speaking perverse things, secretly cherishing the roots of bitterness you brought to Minneapolis, which you have carefully cultivated and watered ever since. The frown of God will surely be upon every soul who manifests a spirit so unlike the spirit and mind of Christ. There is work to do in your own individual hearts, else you will sow tares. When the Lord touches your lips with a live coal from off His altar, then the trumpet of every true watchman will give a certain sound-very different from that which we have heard.

God has a living testimony, not a tame, lifeless, sermonizing. Men in responsible positions are not to study to meet the world's plans, to cater to the world's ideas, to speak smooth words and prophesy deceit. The Comforter--the Holy Spirit of God whom Christ said the Father would send in His name--with unsparing lips reproves the world of sin, and of righteousness, and of judgment. "Reprove, rebuke, exhort, with all longsuffering and doctrine." 2 Tim. 4:2.

We have a heaven to gain and a hell to shun.

We stand forth under the Divine commission, and the solemn vows made to God. We stand forth as messengers in Christ's stead, as the stewards of the mysteries of God. Ever remember that we are surrounded with a cloud of witnesses. The heavenly intelligences are looking upon us as the ambassadors of the King of kings and Lord of lords. We have a right to lift the standard high. Thus saith the Lord, who realizes the dignity of our calling, the sacredness of our work. We may well humble ourselves under the mighty hand of God, else He will humble us. The Lord looks upon men-pleasing with disfavor, where there is a satanic accusing of the men who should be respected, whom God is using.

The tenderness, the kindness, the true courtesy, and the refinement of feelings which evidence that men are learning in Christ's school, have been dropped out of the hearts and characters of many who think God is using them. The True Witness says, "I have somewhat against thee, because thou hast left thy first love.... I will come unto thee quickly, and will remove thy candlestick out of his

place, except thou repent." Rev. 2: 4, 5. If there were far more repenting, and less self-sufficiency and self-boasting, we should see spiritual things much more clearly. God wants you to come into vital connection with Himself. Then there will be a purer flame kindled in every soul, and the love of Christ will abide in the heart.

There has been a departure from God, and there has not as yet been zealous work in repenting and coming back to the first love. Infidelity has had a large place among us. It is the fashion to depart from Christ, to forsake the Lord and accept skepticism. "We will not have this man to reign over us." Luke 19:14. Baal will be the purpose, the faith, the religion of a sorrowful number among us, because they choose their own way instead of God's way. The true religion, the only religion of the Bible--believing in the forgiveness of sins, the righteousness of Christ, and the blood of the Lamb-- has been not only slighted and spoken against, ridiculed, and criticised, but suspicions and jealousies have been created, leading into fanaticism and atheism. The true life in Jesus

Christ alone is the true religion of the Bible. The Holy Spirit of God is to be an active, working principle in the religious character. The love of Christ must become an abiding principle to make the soul fruitful unto good works. It should be the force and power of every message that falls from human lips.

What kind of a future is before us if men will be united in Christ? If this long controversy that has been kept up through satanic agencies shall end in the unity that Christ prayed might exist, then we will not see men framing plans and [dictating the] manner of working when they have not spiritual eye sight to discern spiritual things. They see men as trees walking. They need the divine touch that they may see as God sees and work as Christ worked. Zion's watchmen then will sound the trumpet in clearer, louder notes because they see the sword coming.

It is no time now for us who claim to keep God's commandments to range ourselves on the side of the transgressors, to see with their eyes and

hear with their ears and understand with their perverted senses. We must press together. We must labor to be a unit, to be holy in life and character, and no longer bow the knees to the idol of men's opinions or to any shameful lust. We must no longer bring the offering of a polluted, sin-stained soul to the Lord. "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and in ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell." Matt. 11:21-23.

Chapter 116

Danger in Adopting Worldly Policy in the Work of God

(See TM 460-471)

November 3, 1890, while laboring at Salamanca, N. Y., as I was in communion with God in the night season, I was taken out of and away from myself to assemblies in different States, where I bore a decided testimony of reproof and warning. In Battle Creek a council of ministers and responsible men from the publishing house and other institutions was convened, and I heard those assembled, in no gentle spirit, advance sentiments and urge measures for adoption that filled me with apprehension and distress.

Years before, I had been called to pass through a similar experience, and the Lord then revealed to me many things of vital importance, and gave me warnings that must be delivered to those in peril.

On the night of November 3, these warnings were brought to my mind, and I was commanded to present them before those in responsible offices of trust, and to fail not, nor be discouraged. There were laid out before me some things which I could not comprehend; but the assurance was given me that the Lord would not allow his people to be enshrouded in the fogs of worldly skepticism and infidelity, bound up in bundles with the world; but if they would only hear and follow his voice, rendering obedience to his commandments, he would lead them above the mists of skepticism and unbelief, and place their feet upon the Rock, where they might breathe the atmosphere of security and triumph.

While engaged in earnest prayer, I was lost to everything around me: the room was filled with light, and I was bearing a message to an assembly that seemed to be the General Conference. I was moved by the spirit of God to make a most earnest appeal; for I was impressed that great danger was before us at the heart of the work. I had been, and still was, bowed down with distress of mind and

body, burdened with the thought that I must bear a message to our people at Battle Creek, to warn them against a line of action that would separate God from the publishing house.

The eyes of the Lord were bent upon the people in sorrow mingled with displeasure, and the words were spoken. "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." He who wept over impenitent Israel, noting their ignorance of God, and of Christ their Redeemer, looked upon the heart of the work at Battle Creek. Great peril was about the people, but some knew it not. Unbelief and impenitence blinded their eyes, and they trusted to human wisdom in the guidance of the most important interests of the cause of God relating to the publishing work. In the weakness of human judgment, men were gathering into their finite hands the lines of control, while God's will, God's way and counsel, were not sought as

indispensable. Men of stubborn, iron-like will, both in and out of the office, were confederating together, determined to drive certain measures through in accordance with their own judgment. I said to them: "You cannot do this. The control of these large interests cannot be vested wholly in those who make it manifest that they have little experience in the things of God, and have not spiritual discernment. The people of God throughout our ranks must not, because of mismanagement on the part of erring men, have their confidence shaken in the important interests at the great heart of the work, which have a decided influence upon our churches in the United States and in foreign lands. If you lay your hand upon the publishing work, this great instrumentality of God, to place your mould and superscription upon it, you will find that it will be dangerous to your own souls, and disastrous to the work of God. It will be as great a sin in the sight of God as was the sin of Uzzah when he put forth his hand to steady the ark. There are those who have entered into other men's labors, and all that God requires of them is to deal justly, to love mercy, and walk humbly with God,

to labor conscientiously as men employed by the people to do the work entrusted to their hands. Some have failed to do this, as their works testify. Whatever may be their position, whatever their responsibility, if they have as much authority even as had Ahab, they will find that God is above them, that his sovereignty is supreme."

Let none of the workers exalt themselves, and seek to carry through their ideas without the sanction and cooperation of the people of God. They will not succeed, for God will not permit it. The foundations of the institutions among us were laid in sacrifice. They belong to the people, and all who have denied self, and made sacrifices great or small according to their ability, to bring these instrumentalities into existence, should feel that they have a special interest in them. They should not lose their interest, or become despondent in regard to the success of the work. As the perils of the last days thicken about us, they should pray more earnestly that the work may prosper. Those who have lifted burdens when the work went hard, should have a part in important councils; for they

acted a part when counseling together was considered a far more solemn and sacred matter than it is now. No confederacy should be formed with unbelievers, neither should you call together a certain chosen number who think as you do, and who will say Amen to all that you propose, while others are excluded, who you think will not be in harmony. I was shown that there was great danger of doing this.

"For the Lord spake thus unto me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy, neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself: and let him be your fear, and let him be your dread.... To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The world is not to be our criterion. Let the Lord work, let the Lord's voice be heard.

Those employed in any department of the work whereby the world may be transformed, must not

enter into alliance with those who know not the truth. The world know not the Father or the Son, and they have no spiritual discernment as to the character of our work, as to what we shall do, or shall not do. We must obey the orders that come from above. We are not to hear the counsel or follow the plans suggested by unbelievers. Suggestions made by those who know not the work that God is doing for this time, will be such as to weaken the power of the instrumentalities of God. By accepting such suggestions, the counsel of Christ is set at naught.

There is cherished altogether too little fear, love, and reverence for the God of heaven. There is far too little faith in the workings of his providence, in matters concerning his cause, with those who are connected with the active management of the publishing house. Why is this? Because they are not spiritually wise. The great peril is in the fact that men live so far apart from Jesus that they fail to discern his voice, receive his counsel, keep his way, and honor his name; they become self-exalted, and walk in the sparks of their

own kindling. Because of this they fall to understand the devices of Satan, and are led to adopt measures that appear right, although they are instigated by the artful enemy of God and man, to place a human mould upon the work, dishonoring the name of God.

As far back as 1882, testimonies of the deepest interest on points of vital importance, were presented to our people, in regard to the work, and the spirit that should characterize the workers. Because these warnings have been neglected, the same evils that they pointed out have been cherished by many, hindering the progress of the work, and imperilling many souls. Satan is wide awake, and while men sleep, he sows his tares. In completing the work of rebellion, Satan is represented as a roaring lion, going about seeking whom he may devour. Those who are self-sufficient, who do not feel the necessity of constant prayer and watchfulness, will be ensnared. Through living faith and earnest prayer the sentinels of God must become partakers of the divine nature, or they will be found professedly

working for God, but in reality giving their service to the prince of darkness. Because their eyes are not anointed with the heavenly eye-salve, their understanding will be blinded, and they will be ignorant of the wonderfully specious devices of the enemy. Their vision will be perverted through their dependence on human wisdom, which is foolishness in the sight of God.

The eye of the Lord is upon all the work, all the plans, all the imaginings of every mind; he sees beneath the surface of things, discerning the thoughts and intents of the heart. There is not a deed of darkness, not a plan, not an imagination of the heart, not a thought of the mind, but that he reads it as an open book. Every act, every word, every motive, is faithfully chronicled in the records by the great Heart-searcher, who said, "I know thy works."

I was shown that the follies of Israel in the days of Samuel will be repeated among the people of God to day, unless there is greater humility, less confidence in self, and more trust in the Lord God

of Israel, the Ruler of the people. It is only as divine power is combined with human effort that the work will abide the test. When men lean no longer on men or on their own judgment, but make God their trust, it will be made manifest in every instance by meekness of spirit, by less talking and much more praying, by the exercise of caution in their plans and movements. Such men will reveal the fact that their dependence is in God that they have the mind of Christ.

Again and again I have been shown that the people of God in these last days could not be safe in trusting in men, and making flesh their arm. The mighty cleaver of truth has taken them out of the world as rough stones that are to be hewed and squared and polished for the heavenly building. They must be hewed by the prophets with reproof, warning, admonition, and advice, that they may be fashioned after the divine Pattern; this is the specified work of the Comforter, to transform heart and character, that men may keep the way of the Lord.

I now raise my voice in warning; for you are in danger. The people are to know when peril is threatening them; they are not to be left in darkness. "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life: the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die; because thou hast not given him warning, he shall die in his sins, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man that the righteous man sin not, and he doth not sin, he shall surely live because he is warned; also thou hast delivered thy soul."

Since 1845 the dangers of the people of God have from time to time been laid open before me, and I have been shown the perils that would thicken about the remnant in the last days. These perils have been revealed to me down to the present time. Great scenes are soon to open before us. The Lord is coming with power and great glory. And Satan knows that his usurped authority will soon be forever at an end. His last opportunity to gain control of the world is now before him, and he will make most decided efforts to accomplish the destruction of the inhabitants of the earth. Those who believe the truth must be as faithful sentinels on the watchtower, or Satan will suggest specious reasonings to them, and they will give utterance to opinions that will betray sacred, holy trusts. The enmity of Satan against good, will be manifested more and more, as he brings his forces into activity in his last work of rebellion, and every soul that is not fully surrendered to God, and kept by divine power, will form an alliance with Satan against heaven, and join in battle against the Ruler of the universe.

In a vision given in 1880 I asked. "Where is the security for the people of God in these days of peril?" The answer was, "Jesus maketh intercession for his people, though Satan standeth 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" As man's Intercessor and Advocate, Jesus will lead all who are willing to be led, saying. "Follow me upward, step by step, where the clear light of the Sun of Righteousness shines."

But not all are following the light. Some are moving away from the safe path, which at every step is a path of humility. God has committed to his servants a message for this time; but this message does not in every particular coincide with the ideas of all the leading men, and some criticize the message and the messengers. They dare even to reject the words of reproof sent to them from God through his Holy Spirit.

What reserve power has the Lord with which to reach those who have cast aside his warnings and reproofs, and have accredited the testimonies of the Spirit of God to no higher source than human wisdom? In the Judgment, what can you who have done this, offer to God as an excuse for turning from the evidences he has given you that God was in the work?" By their fruits ye shall know them." I would not now rehearse before you the evidences given in the past two years of the dealings of God by his chosen servants; but the present evidence of his working is revealed to you, and you are now under obligation to believe. You cannot neglect God's messages of warning, you cannot reject them or treat them lightly, but at the peril of infinite loss. Caviling, ridicule, and misrepresentation can be indulged in only at the expense of the debasement of your own souls. The use of such weapons does not gain precious victories for you, but rather cheapens the mind, and separates the soul from God. Sacred things are brought down to the level of the common, and a condition of things is created that pleases the prince of darkness, and grieves away the Spirit of God. Caviling and criticism

leave the soul as devoid of the dew of grace as the hills of Gilboa were destitute of rain. Confidence cannot be placed in the judgment of those who indulge in ridicule and misrepresentation. No weight can be attached to their advice or resolutions. You must bear the divine credentials before you make decided movements to shape the working of God's cause.

To accuse and criticize those whom God is using, is to accuse and criticize the Lord, who has sent them. All need to cultivate their religious faculties, that they may have a right discernment of religious things. Some have failed to distinguish between pure gold and mere glitter, between the substance and the shadow.

The prejudices and opinions that prevailed at Minneapolis are not dead by any means; the seeds sown there in some hearts are ready to spring into life and bear a like harvest. The tops have been cut down, but the roots have never been eradicated, and they still bear their unholy fruit to poison the judgment, pervert the perceptions, and blind the

understanding of those with whom you connect, in regard to the message and the messengers. When by thorough confession, you destroy the root of bitterness, you will see light in God's light. Without this thorough work you will never clear your souls. You need to study the word of God with a purpose, not to confirm your own ideas, but to bring them to be trimmed, to be condemned or approved, as they are or are not in harmony with the word of God. The Bible should be your constant companion. You should study the Testimonies, not to pick out certain sentences to use as you see fit, to strengthen your assertions, while you disregard the plainest statements given to correct your course of action.

There has been a departure from God among us, and the zealous work of repentance and return to our first love essential to restoration to God and regeneration of heart has not yet been done. Infidelity has been making its inroads into our ranks; for it is the fashion to depart from Christ, and give place to skepticism. With many the cry of the heart has been, "We will not have this man to reign over us." Baal, Baal, is the choice. The

religion of many among us will be the religion of apostate Israel, because they love their own way, and forsake the way of the Lord. The true religion, the only religion of the Bible, that teaches forgiveness only through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God, has been slighted, spoken against, ridiculed, and rejected. It has been denounced as leading to enthusiasm and fanaticism. But it is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works. The love of Christ is the force and power of every message for God that ever fell from human lips. What kind of a future is before us, if we shall fail to come into the unity of the faith?

When we are united in the unity for which Christ prayed, this long controversy that has been kept up through Satanic agency will end, and we shall not see men framing plans after the order of the world because they have not spiritual eyesight to discern spiritual things. They now see men as

trees walking, and they need the divine touch, that they may see as God sees, and work as Christ worked. Then will Zion's watchmen unitedly sound the trumpet in clearer, louder notes: for they will see the sword coming, and realize the danger in which the people of God are placed.

You will need to make straight paths for your feet, lest the lame be turned out of the way. We are surrounded by the lame and halting in the faith, and you are to help them, not by halting yourselves, but by standing, like men who have been tried and proven, in principle firm as a rock. I know that a work must be done for the people, or many will not be prepared to receive the light of the angel sent down from heaven to lighten the whole earth with his glory. Do not think that you will be found as vessels unto honor in the time of the latter rain, to receive the glory of God, if you are lifting up your souls unto vanity, speaking perverse things, in secret cherishing roots of bitterness. The frown of God will certainly be upon every soul who cherishes and nurtures these roots of dissension, and possesses a spirit so unlike the Spirit of Christ.

As the Spirit of the Lord rested upon me, I seemed to be present in one of your councils. One of your number rose; his manner was very decided and earnest as he held up a paper before you. I could read plainly the heading of the paper; it was the American Sentinel. Criticisms were then passed upon the paper and the character of the articles therein published. Those in council pointed to certain passages, declaring that this must be cut out, and that must be changed. Strong words were uttered in criticism of the methods of the paper, and a strong unchristlike spirit prevailed. Voices were decided and defiant.

My guide gave me words of warning and reproof to speak to those who took part in this proceeding, who were not slow to utter their accusations and condemnation. In substance this was the reproof given: The Lord has not presided at this council, and there is a spirit of strife among the counselors. The minds and hearts of these men are not under the controlling influence of the Spirit of God. Let the adversaries of our faith be the ones to

suggest and develop such plans as you are now discussing. From the world's point of view some of these plans are not objectionable; but they are not to be adopted by those who have had the light of heaven. The light which God has given should be respected, not only for your own safety, but also for the safety of the church of God. The steps now being taken by the few cannot be followed by the remnant people of God. Your course cannot be sustained by the Lord. It is made evident by your course of action that you have laid your plans without the aid of Him who is might in counsel; but the Lord will work. Those who have criticised the work of God need to have their eyes anointed, for they have felt mighty in their own strength; but there is One who can bind the arm of the mighty, and bring to naught the counsels of the prudent.

The message we have to bear is not a message that men need cringe to declare. They are not to seek to cover it, to conceal its origin and purpose. Its advocates must be men who will not hold their peace day nor night. As those who have made solemn vows to God, and who have been

commissioned as the messengers of Christ, as stewards of the mysteries of the grace of God, we are under obligation to declare faithfully the whole counsel of God. We are not to make less prominent the special truths that have separated us from the world, and made us what we are; for they are fraught with eternal interests. God has given us light in regard to the things that are now taking place in the last remnant of time, and with pen and voice we are to proclaim the truth to the world, not in a tame, spiritless way, but in demonstration of the Spirit and power of God. The mightiest conflicts are involved in the furtherance of the message, and the results of its promulgation are of moment to both heaven and earth.

The controversy between the two great powers of good and evil is soon to be ended; but to the time of its close, there will be continual and sharp contests. We should now purpose, as did Daniel and his fellows in Babylon, that we will be true to principle, come what may. The flaming fiery furnace heated seven times hotter than it was wont to be heated, did not cause these faithful servants

of God to turn aside from allegiance to the truth. They stood firm in the time of trial, and were cast into the furnace; and they were not forsaken of God. The form of the Fourth was seen walking with them in the flames, and they came forth not having even the smell of fire upon their garments.

The den of lions did not deter Daniel from a steady adherence to duty. He did not hide his purpose or lower his colors because death threatened him if he stood faithful to his God. Three times a day, in the face of the king's decree, he sought his Lord in his chamber, with his window open toward Jerusalem. He was cast into the den of lions, but God delivered him.

Let us look at the case of Elijah. The time has come when he must meet his mortal enemy, the cruel Ahab, the despot of Israel, the apostate from the religion of his fathers. In anger the king inquires, "Art thou he that troubleth Israel?" Does Elijah weaken before the king? Does he cringe and cower, and resort to flattery in order to mollify the feelings of the enraged ruler? Israel has perverted

her way, and forsaken the path of allegiance to God, and now shall the prophet, to preserve his life, betray sacred, holy trusts? Does he prophesy smooth things to please the king, and to obtain his favor? Will he evade the issue? Will he conceal from the king the true reason why the judgments of God are falling upon the land of Israel? No; as the messenger of God he must proclaim the truth, just such truth as the occasion demands. He carries a great weight of sorrow on account of the apostasy of Israel. He must hold up before them their defection, that they may humble themselves in the sight of the Lord, that his fierce anger may be turned away from them. Elijah faces the enraged king, and answers, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

To-day the world is full of flatterers and dissemblers: but God forbid that those who claim to be guardians of sacred trust, shall betray the interests of God's cause through the insinuating suggestions and devices of the enemy of all

righteousness.

There is no time now to range ourselves on the side of the transgressors of God's law, to see with their eyes, to hear with their ears, and to understand with their perverted senses. We must press together. We must labor to become a unit, to be holy in life and pure in character. Let those who profess to be servant of the living God no longer bow down to the idol of men's opinions, no longer be slaves to any shameful lust, no longer bring a polluted offering to the Lord, a sin-stained soul.

Ellen G. White

Chapter 117

Sermon

"It is not for You to Know the Times and the Seasons."

[Sermon at Lansing, Mich., Sept. 5, 1891]

By Mrs. E. G. White

"He showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the

seasons, which the Father hath put in his own power."

The disciples were anxious to know the exact time for the revelation of the kingdom of God; but Jesus tells them that they may not know the times and the seasons; for the Father has not revealed them. To understand when the kingdom of God should be restored, was not the thing of most importance for them to know. They were to be found following the Master, praying, waiting, watching, and working. They were to be representatives to the world of the character of Christ. That which was essential for a successful Christian experience in the days of the disciples, is essential in our day. "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you." And after the Holy Ghost was come upon them, what were they to do? "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

This is the work in which we also are to be engaged. Instead of living in expectation of some special season of excitement, we are wisely to improve present opportunities, doing that which must be done in order that souls may be saved. Instead of exhausting the powers of our mind in speculations in regard to the times and seasons which the Lord has placed in his own power, and withheld from men, we are to yield ourselves to the control of the Holy Spirit, to do present duties, to give the bread of life, unadulterated with human opinions, to souls who are perishing for the truth.

Satan is ever ready to fill the mind with theories and calculations that will divert men from the present truth, and disqualify them for the giving of the third angel's message to the world. It has ever been thus; for our Saviour often had to speak reprovably to those who indulged in speculations and were ever inquiring into those things which the Lord had not revealed. Jesus had come to earth to impart important truth to men, and he wished to impress their minds with the necessity of receiving

and obeying his precepts and instructions, of doing their present duty, and his communications were of an order that imparted knowledge for their immediate and daily use.

Jesus said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." All that was done and said had this one object in view,--to rivet truth in their minds that they might attain unto everlasting life. Jesus did not come to astonish men with some great announcement of some special time when some great event would occur, but he came to instruct and save the lost. He did not come to arouse and gratify curiosity; for he knew that this would but increase the appetite for the curious and the marvelous. It was his aim to impart knowledge whereby men might increase in spiritual strength, and advance in the way of obedience and true holiness. He gave only such instruction as could be appropriated to the needs of their daily life, only such truth as could be given to others for the same appropriation. He did not make new revelations to men, but opened to their understanding truths that

had long been obscured or misplaced through the false teaching of the priests and teachers. Jesus replaced the gems of divine truth in their proper setting, in the order in which they had been given to patriarchs and prophets. And after giving them this precious instruction, he promised to give them the Holy Spirit whereby all things that he had said unto them should be brought to their remembrance.

We are in continual danger of getting above the simplicity of the gospel. There is an intense desire on the part of many to startle the world with something original, that shall lift the people into a state of spiritual ecstasy, and change the present order of experience. There is certainly great need of a change in the present order of experience; for the sacredness of present truth is not realized as it should be, but the change we need is a change of heart, and can only be obtained by seeking God individually for his blessing, by pleading with him for his power, by fervently praying that his grace may come upon us, and that our characters may be transformed. This is the change we need to-day, and for the attainment of this experience we should

exercise persevering energy and manifest heart-felt earnestness. We should ask with true sincerity, "What shall I do to be saved?" We should know just what steps we are taking heavenward.

Christ gave to his disciples truths whose breadth and depth and value they little appreciated, or even comprehended, and the same condition exists among the people of God to-day. We too have failed to take in the greatness, to perceive the beauty of the truth which God has intrusted to us to-day. Should we advance in spiritual knowledge, we would see the truth developing and expanding in lines of which we have little dreamed, but it will never develop in any line that will lead us to imagine that we may know the times and the seasons which the Father hath put in his own power. Again and again have I been warned in regard to timesetting. There will never again be a message for the people of God that will be based on time. We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ.

I was searching through my writings before coming to this meeting, to see what I should take with me to Australia, and I found an envelope on which was written. "Testimony given in regard to time-setting. June 21, 1851. Preserve carefully." I opened it, and this is what I found. It reads, "A copy of a vision the Lord gave sister White June 21, 1851, at Camden, N. Y. The Lord showed me that the message must go, and that it must not be hung on time: for time will never be a test again. I saw that some were getting a false excitement, arising from preaching time, that the third angel's message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go with mighty power, and do its work, and will be cut short in righteousness.

"I saw some were making everything bend to this next fall; that is, making their calculations, and disposing of their property in reference to that time. I saw that this was wrong for this reason, instead of going to God daily, and earnestly desiring to know their present duty, they looked ahead, and made their calculations as though they knew that the

work would end this fall, without inquiring their duty of God daily.

E. G. White.

"Copied at Milton, June 29, 1851, A. A. G."

This was the document I came upon last Monday in searching over my writings, and here is another which was written in regard to a man who was setting time in 1884, and sending broadcast his arguments to prove his theories. The report of what he was doing was brought to me at the Jackson, Mich., camp-meeting, and I told the people they need not take heed to this man's theory; for the event he predicted would not take place. The times and the seasons God has put in his own power, and why has not God given us this knowledge?-- Because we would not make a right use of it if he did. A condition of things would result from this knowledge among our people that would greatly retard the work of God in preparing a people to stand in the great day that is to come. We are not to live upon time excitement. We are not to be

engrossed with speculations in regard to the times and the seasons which God has not revealed. Jesus has told his disciples to "watch," but not for definite time. His followers are to be in the position of those who are listening for the orders of their Captain: they are to watch, wait, pray, and work, as they approach the time for the coming of the Lord: but no one will be able to predict just when that time will come: for "of that day and hour knoweth no man." You will not be able to say that he will come in one, two, or five years, neither are you to put off his coming by stating that it may not be for ten or twenty years.

It is the duty of the people of God to have their lamps trimmed and burning, to be as men that wait for the Bridegroom, when he shall return from the wedding. You have not a moment to lose in neglect of the great salvation that has been provided for you. The time of the probation of souls is coming to an end. From day to day the destiny of men is being sealed, and even from this congregation we know not how soon many shall close their eyes in death and be habited for the tomb. We should now

consider that our life is swiftly passing away, that we are not safe one moment unless our life is hid with Christ in God. Our duty is not to be looking forward to some special time for some special work to be done for us, but to go forward in our work of warning the world; for we are to be witnesses of Christ to the uttermost parts of the world. All around us are the young, the impenitent, the unconverted, and what are we doing for them? Parents, in the ardor of your first love, are you seeking for the conversion of your children, or are you engrossed with the things of this life to such an extent that you are not making earnest efforts to be laborers together with God? Do you have an appreciation of the work and mission of the Holy Spirit? Do you realize that the Holy Spirit is the agency whereby we are to reach the souls of those around us? When this meeting shall close, will you go from here and forget the earnest appeals that have been made to you? will the messages of warning be left unheeded, and the truth you have heard leak out of your heart as water leaks out of a broken vessel?

The apostle says, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"

The third angel's message is swelling into a loud cry, and you must not feel at liberty to neglect the present duty, and still entertain the idea that at some future time you will be the recipients of great blessing, when without any effort on your part a wonderful revival will take place. To-day you are to give yourselves to God, that he may make of you vessels unto honor, and meet for his service. To-day you are to give yourself to God, that you may be emptied of self, emptied of envy, jealousy, evil-surmising, strife, everything that shall be

dishonoring to God. To-day you are to have your vessel purified that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the latter rain will come, and the blessing of God will fill every soul that is purified from every defilement. It is our work to-day to yield our souls to Christ, that we may be fitted for the time of refreshing from the presence of the Lord--fitted for the baptism of the Holy Spirit.

To be Continued.

"It is not for You to Know the Times and the Seasons."

[Sermon at Lansing, Mich., Sept. 5, 1861.]

By Mrs. E. G. White

(Continued)

Brethren and sisters, with the increased light that has shone upon you at this meeting, will you go home to be more faithful in your Christian life?

Meetings have been held every day to instruct your children as to how to give their hearts to Jesus, how to live in a manner that will be acceptable to God. They have been instructed that if they repent of their sins, Jesus will forgive them, and cleanse them from all unrighteousness. Who will carry forward the good work that has been begun? Day by day these children need instruction as to how to follow the Lord. Will you pray for them and teach them, and lead them in the way of righteousness? Will you teach your little ones of the love of God which led him to give his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life?

Those who would be successful in winning souls to Christ, must carry with them the divine influence of the Holy Spirit. But how little is known concerning the operation of the Spirit of God. How little has been said of the importance of being endowed by the Holy Spirit, and yet it is through the agency of the Holy Spirit that men are to be drawn to Christ, and through its power alone can the soul be made pure. The Saviour said: "And

when he is come, he will reprove the world of sin, and of righteousness, and of judgment."

Christ has promised the gift of the Holy Spirit to his church, but how little is this promise appreciated. How seldom is its power felt in the church; how little is its power spoken of before the people. The Saviour has said: "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." With the reception of this gift, all other gifts would be ours; for we are to have this gift according to the plentitude of the riches of the grace of Christ, and he is ready to supply every soul according to the capacity to receive. Then let us not be satisfied with only a little of this blessing, only that amount which will keep us from the slumber of death, but let us diligently seek for the abundance of the grace of God.

God grant that his converting power may be felt throughout this large assembly. O, that the power of God may rest upon the people. What we need is daily piety. We need to search the

Scriptures daily, to pray earnestly that by the power of the Holy Spirit God may fit every one of us up to work in our place in his vineyard. No one is prepared to educate and strengthen the church unless he has received the gift of the Holy Spirit. No minister is prepared to labor intelligently for the salvation of souls, unless he is endowed by the Holy Spirit, unless he is feeding on Christ, and has an intense hatred of sin. There are some who are regarded as laborers together with God, who have no connection with God, and are sinning against him. They are not led by Christ; another is their captain. They do not wait upon the Lord, and renew their strength in Christ; they have no burden for souls. What kind of account will these false shepherds have to meet in the judgment? What will they have to say to justify their inefficient, unconsecrated lives? What excuse can they render to the God of heaven? Was there not a sufficient sacrifice made in their behalf, that they might become partakers of the divine nature, and escape the corruptions that are in the world through lust? We are to make intelligent work for eternity. This is the object for which we should labor.

I have no specific time of which to speak when the outpouring of the Holy Spirit will take place,-- when the mighty angel will come down from heaven, and unite with the third angel in closing up the work for this world; my message is that our only safety is in being ready for the heavenly refreshing, having our lamps trimmed and burning. Christ has told us to watch; "for in such an hour as ye think not, the Son of man cometh." "Watch and pray" is the charge that is given us by our Redeemer. Day by day we are to seek the enlightenment of the Spirit of God, that it may do its office work upon the soul and character. O, how much time has been wasted through giving attention to trifling things. Repent and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.

We now call upon you to give yourselves to the service of God. Too long have you given your powers to the service of Satan, and have been slaves to his will. God calls upon you to behold the

glory of his character, that by beholding, you may become changed into his image. There are many who have not an experimental knowledge of God or of the Lord Jesus Christ, whom he hath sent. Christ came into the world because men did not have a correct knowledge of the character of God, and he came to reveal the Father. He said: "Neither knoweth any man the Father, but the Son, and he to whomsoever the Son will reveal him." Jesus came to reveal to the world the love and goodness of God.

It was thought that Solomon knew God. In a dream the Lord appeared unto Solomon, and said unto him: "Ask what I shall give thee." And Solomon said: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" And the Lord gave Solomon wisdom and riches and power and influence, and Solomon served the Lord for a time. At the dedication of the temple, Solomon prayed unto the Lord, and blessed the people, saying, "Blessed be the Lord, that hath given rest unto his

people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: that all the people of the earth may know that the Lord is God, and that there is none else."

But although Solomon had had great light, he became lifted up in himself, and imagined that he was wise enough to keep himself, so he separated from God. Then he made alliances with the heathen nations around him, and married idolatrous women, and bowed at pagan shrines, and worshiped after the manner of the heathen.

He forgot the benefits that God had bestowed upon him; he forsook the sacred temple of the Lord, but he afterwards repented, and turned from his evil ways. But did Solomon know God when he was doing according to the ways of idolaters?--No; he had forgotten the rich experience of his youth and the prayers he had made in the temple.

The True Witness speaks to us to-day, and says, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The Lord wants you to set things in order in your families, and to come back to your first love. He says, "Except though repent, I will come unto thee quickly, and will remove thy candlestick out of his place." The candlestick was removed out of its place when Solomon forgot God. He lost the light of God, he lost the wisdom of God, he confounded idolatry with religion. The Saviour declares, "Ye cannot serve God and

mammon," and everyone of you who persists in sinning against God when you have had such great light, will be lost, "except thou repent." Do you imagine that you can give the third angel's message to the world while you are still carnal and corrupt, while your characters are still sinful. "No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse." Unless your hearts are emptied of sin every day, unless you are sanctified through the truth, you would better not touch the message of God. You cannot cleanse yourselves, but by coming to Jesus in humility, in contrition, surrendering yourselves to God, through the merits of Christ's righteousness you may have an experience in the things of God, and taste of the powers of the world to come. You then will have fruit unto life eternal.

Christ says, "If ye keep my commandments, ye shall abide in my love." "O," you may say, "I do keep the commandments." Do you? Saul came to meet Samuel, and when reprov'd, he declared, "I have kept the commandments of the Lord." Do you

carry out the principles of God's commandments in your home, in your family. Do you never manifest rudeness, unkindness, and impoliteness in the family circle? If you do manifest unkindness at your home, no matter how high may be your profession, you are breaking God's commandments. No matter how much you may preach the commandments to others, if you fail to manifest the love of Christ in your home life, you are a transgressor of the law. But if the grace of Christ appears in your life, you will be in a position to glorify God, and to manifest Christ to others. But do you think that that man who goes from the sacred desk to indulge in jesting and joking, and in all manner of trifling conversation, is a representative of Christ to the world. Has he the law of God in his heart?-- No. His heart is filled with self-love, self-importance, and he makes it manifest that he has no correct estimate of sacred things. His conduct is the product of his thoughts, showing just what is in the heart. Christ is not there, and he does not go weighted with the spirit of the solemn message of truth for this time. An exhibition of this character clearly proves that the

man does not know God, and has not been intrusted with the solemn work which he does not understand or appreciate.

If the minister had a realizing sense of the presence of God, would he conduct himself in this way? He had great light, and had taken upon himself the sacred responsibility of a minister of God, and yet he acts as carelessly as if he was an unbeliever. His actions make it evident that he has as much realization of the presence of God as had Belshazzar when he drank from the sacred vessels from the house of the Lord, praising the gods of gold and silver. The mighty men and the lords of the kingdom were assembled, and they ate and drank, and had a jovial time, but the True Witness was there, and their profanity was recorded in the books of heaven. In the midst of their revelry, a bloodless hand appeared, tracing mysterious characters upon the wall of the palace, and their godless mirth was checked, and terror and despair took its place. They inquired for some one who could interpret the writing, and Daniel, the prophet of God, was called to the banquet room, and the

servant of the Lord was able to decipher the writing, and interpret the meaning of the words. "This is the interpretation of the thing; Mene; God hath numbered thy kingdom, and finished it Tekel; Thou art weighed in the balances, and art found wanting. Peres; Thy kingdom is divided and given to the Medes and Persians."

The same Witness that recorded the profanity of Belshazzar is present with us wherever we go. Young man, young woman, you may not realize that God is looking upon you; you may feel that you are at liberty to act out the impulses of the natural heart, that you may indulge in lightness and trifling, but for all these things you must give an account. As you sow, you will reap, and if you are taking the foundation from your house, robbing your brain of its nutriment, and your nerves of their power by dissipation and indulgence of appetite and passion, you will have an account to render to him who says, "I know thy works."

If you knew God, if you were truly converted, you would not take pleasure in sinful things. The

fear of God would be upon you, and as you looked to Calvary, the hateful character of transgression would be revealed to you, and you would see the great love wherewith God has loved you, and you would not have a disposition to sin. But how would it be with many of you who have dared to handle sacred things with unclean hands and with defiled souls, should the trumpet sound to-day. How would it be with some of you, should you be called to render up your account at the judgment seat of Christ to-day? I ask. What would be your condition if Christ should leave the holy place to day, and probation should close, and Christ should come? That time is soon to come, though we know not the day or the hour.

The times and the seasons are known only to God, but we are each to know that it is well with our souls, that Christ is formed within, the hope of glory. We are to know that our Redeemer liveth, and that we will be among that number who shall hear the voice of Christ, who will be gathered by the angels of God, and caught up to meet the Lord in the air.

(Concluded next week)

"It is not for You to Know the Times and the Seasons."

[Sermon at Lansing, Mich., Sept. 5, 1891.]

By Mrs. E. G. White

(Concluded)

We would ask you what time have you set in which you have determined to give your heart to God without reserve? What time have you set for seeking for perfection of character through faith in the righteousness of Christ? Is it tomorrow? Tomorrow you may be cold in death. Is it next week? Next week your hands may be folded across your breast, and your eyes may be sealed in their last sleep, and it may be too late for you to perfect a character for heaven. I want to ask our ministers, What kind of character do you think the Lord will accept in his kingdom? Do you know God, and

Jesus Christ whom he hath sent? Is the love of God abiding in your souls? Are you dwelling in Christ, and Christ in you? If you are, you are safe; but if you are not, there is no safety for you. Do not allow your minds to be diverted from the all-important theme of the righteousness of Christ by the study of theories. Do not imagine that the performance of ceremonies, the observance of outward forms, will make you an heir of heaven. We want to keep the mind steadfastly to the point for which we are working; for it is now the day of the Lord's preparation, and we should yield our hearts to God, that they may be softened and subdued by the Holy Spirit.

"Ye shall receive power, after that the Holy Ghost is come upon you." But when the Holy Spirit is in the heart, the minister will manifest it to others by his godly life and holy conversation. Do you think that the minister who has no burden for souls is fit for the sacred office to which he has been ordained?--No; he does not know what it means to keep his own soul in the love of God. The minister should realize that souls are the purchase of the

blood of Christ, ransomed at an infinite cost. Can the minister who is standing under the shadow of Calvary engage in jesting and joking, and indulge his carnal propensities? Would such a one be a safe guide for the flock of God? Would he not cause them to stumble? He would cause them to stumble; for he would not discern between the sacred and the common, and eternity would be lost out of his reckoning.

We should all realize that an angel is writing every word and action in the book of record, and the things done in secret are to be proclaimed upon the housetop. What we need in this time of peril is a converted ministry. We need men who realize their soul poverty, and who will earnestly seek for the endowment of the Holy Spirit. A preparation of heart is necessary that God may give us his blessing, but this heart work is not done. O, when will the ministry awake to the solemn responsibilities that are laid upon them, and earnestly plead for heavenly power. It is the Holy Spirit that must give edge and power to the discourse of the minister, or his preaching will be

as destitute of the righteousness of Christ as was the offering of Cain. Both ministers and people need to open the door to Christ. He says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Thank God for that promise, for it is given to those who have made mistakes and failures. Jesus says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." May God help us to do this work in sincerity and in contrition of soul.

When ministers enter the desk, they should do so feeling their dependence upon God, that they may work out their own salvation with fear and trembling, and all the glory should be given to God; for it is God that worketh in you both to will and to do of his good pleasure. This is the co-operation that God requires. What is the trouble that the flock of the Lord is sickly and ready to die? Why is it that spiritual food is not supplied? Are the ministers of the Lord eating the flesh and drinking the blood of the Son of God? Jesus says, "Verily, verily, I say unto you, Except ye eat the

flesh of the Son of man, and drink his blood, ye have no life in you.... It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." My heart is drawn out to the hungry flock in Michigan, and you who have not fed on the living Bread, who have not drank of the healing streams of salvation, and do not know where to lead the flock of God that they may find refreshment, for Christ's sake, do not try to minister in the sacred desk, until you have an experience in the things of God. Jesus prayed, "Sanctify them through thy truth: thy word is truth." When the word of God is in the heart, it exerts a sanctifying influence over the character, and men are brought into harmony with God. If truth and light are in the heart, you will bring love and light and blessing to the churches. You will not be as shadows casting the gloom of unbelief and darkness upon the people. Jesus wants to take your hand, and lead you, and will you not give yourselves to him? Talk of what Jesus did, how he left his glory, and came to seek and to save that which was lost.

If God has sent you to preach, he has provided that you shall go weighted with the graces of the Spirit of God, and with a message of truth that will be as meat in due season to the hungry flock of God. You will realize that you are standing between the living and the dead, and that you are a spectacle unto the world, to angels, and to men. The minister is to reveal Christ, not to exhibit himself to the people. Youth is not to be urged as an excuse for lightness and trifling; for the apostle exhorts that young men be sober-minded, and remember that they are to render an account to God for the influence they exert. Young men, if you have had no special sense of sin, if you are possessed of a spirit of trifling, do not seek to minister in the sacred desk, and jeopardize your own soul and the souls of others, and leave the impression on the world that you are representatives of the solemn truth for this time. Unless Jesus is formed within, the hope of glory, you will be a curse and not a blessing to the congregation, for the minister cannot bring the people to a higher standard than that which he himself reaches. But those who sincerely repent

and turn to the Lord, will find in him a personal Saviour. He is able to save to the uttermost all that come unto God by him. He will save you from yourself, from every defilement, from all your foolishness. You are to believe in him, to "trust in the living God, who is the Saviour of all men, specially of those that believe." When you love Jesus, you will not grieve him by indulging sin in yourself; for you will realize that he came not to save you in your sins, but from your sins. John says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Those whom God has called to the ministry are to give evidence by the influence they exert, that they are fit for the holy calling in which they are found. Paul writes, "Be thou an example of the believers." Then shall young ministers be excused for their lightness and trifling? Shall the church be expected to listen to their words, to receive their testimony, when their example misrepresents the character of Christ, and leads away from the path cast up for the ransomed of the Lord to walk in?

What can we think of churches that will listen to the testimony of men who have no power in prayer, no fervency in their devotion, no freedom in personal labor for souls? The Lord has commanded, "Be ye holy in all manner of conversation." "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." The proof of the minister's call to preach the gospel is seen in his example and work. God desires men in the ministry who will esteem highly the things which he esteems, and preserve the sanctity of truth, and not do as did Nadab and Abihu. They discerned not the difference between the sacred and the common. Their senses were blunted with indulgence in wine, and they offered strange fire before the Lord. They did not realize the sacredness of the work in which they were engaged. There are some now who profess to be ministers of the Lord who talk of the things of God as they would talk of some business transaction. O, we need the heavenly enlightenment of the Holy Spirit. The churches will never become the light of the world unless they turn unto the Lord to serve

him with full purpose of heart.

The people of God are called to be the light of the world, a city that is set upon a hill, not to be hidden; and if the church is ever to fulfill its divine mission, we must be filled with the love of Jesus. Our hearts must be so full of his matchless grace that when we meet each other, we shall take our brethren by the hand, and say, "Hear what the Lord hath done for my soul." Our minds must be stayed upon God until, by beholding, we shall become changed into the same image. Then we shall talk of the power of God, of the goodness and mercy and love of our heavenly Father; and as we talk of the matchless charms of our divine Redeemer, our hearts will be melted and subdued by the Holy Spirit, and those around us will behold us, and know that we have been with Jesus and learned of him.

Then if one comes among you professing to be a preacher of righteousness, who mingles with the truth words of foolishness and jesting, who carries no burden for souls, take him aside, and in the

spirit of love and meekness, tell him that he cannot feed the church of God when he himself does not know what it means to feed on the bread of life. Let the father plead that he is seeking to follow the example of Abraham, and commanding his children and his household to keep the way of the Lord. Let the mother urge that a right example be given to her children. Let trifling and joking be banished from the conversation of the minister, but let his speech be seasoned with grace; let the light and love of Jesus shine in his example and precept, that souls may be won for the Master.

Follow the instruction of the word of God, in dealing with your ministering brethren. Paul says, "Rebuke not an elder, but entreat him as a father, and the younger men as brethren." There may be occasion to speak of their errors to those who have long been in the ministry, but let it be done as a matter of entreaty, and not rebuke. The younger ministers are to be treated as brethren, and may God help us that we may help one another. We must have a living connection with God. We must be clothed with power from on high by the baptism

of the Holy Spirit, that we may reach a higher standard; for there is help for us in no other way.

Chapter 118

To S. N. Haskell

H-14-1891

Sidney, Australia, December 11, 1891.

Elder Haskell

Dear Brother:

We have received your letters, and have read them with interest. This is the first chance we have had to respond. The Alameda leaves Sydney for America on December 20, and the mail will go at that time. Well, we are here in Sydney, and our long ocean journey is over. We tarried 19 hours in Honolulu, and I spoke in the evening in the Young Men's Christian Association Hall. Though our meeting was announced but a short time before it was held, we had a good congregation. After speaking I was introduced to the prominent members of the Young Men's Temperance

Association, and they expressed much pleasure at the discourse which I gave. They said that they had listened with great interest, that many new ideas had been presented to them, opening broad fields of thought in regard to redemption and the love of God. They expressed regret that they could not have the privilege of hearing me speak frequently to them, and wished that I might remain with them for a couple of weeks, and often occupy their hall, assuring me that I should have a good congregation. I thank the Lord for the favorable impression made upon them.

Dr. Hammond, a minister of Honolulu, is doing his utmost to oppose our faith, and he attacks me in particular. He was present and heard my speak. I have written out more fully the particulars of the journey thus far, which you will see.

For two nights I have had very plain dreams in regard to Dr. Burke. In these dreams it was plainly laid open before me that the reason Dr. Burke refused to see me was that he was guilty of wrong and sin, and refused to come to the light lest his

deeds should be reprov'd. I am quite anxious to hear from the Rural Health Retreat, for Dr. Burke sent in his resignation just before we left. I am more and more convinced that rebellion is almost incurable. If a man proves a traitor once he is apt to become a traitor the second time. One thing is certain we cannot trust Dr Burke again under any circumstances, as he has gone as far as he has in denouncing me and my work. Never would he have done this if he had not for quite a length of time been walking in the sparks of his own kindling, separating himself from the Sun of righteousness.

The dreams I have had are very striking. One I had while on the boat, and one since coming to Sidney. We need to be very guarded as to how we place responsibilities upon any man who has once betrayed sacred trusts. Somehow I felt like writing this.

Now Brother Haskell, I suppose that you are in California, and that you will find much work to do, and I hope that health will be granted you, but be careful not to overwork. You know that your head

will not bear much perplexity, therefore shun this, and do not load down with responsibilities that others should carry. If your brethren seek to save you from overwork, do not mistrust their efforts. Do not think that it is because they have not confidence in you that they put some of the responsibilities upon others; for this will make you wretched. "Thinketh no evil," is one of the blessed attributes of Jesus Christ.

Your case has been laid open before me, and I know from what has been presented, that you spend many hours of grief and despondency, because you think your brethren simply tolerate you, but do not put confidence in you, and trust you. It would not be right for them to act toward you as they have acted toward Elder Butler. Men have placed him where God should be placed, and by so doing, have ruined their own religious experience, and have also ruined Elder Butler, and the church was becoming strengthless, Christless, because they glorified men when every jot of glory should be given to God.

In the night season, I was brought into a meeting where you seemed to be in much depression of soul. The Spirit of the Lord came into the meeting, and my guide addressed words to different ones who were present. He said, "We beseech you brethren to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly for their work's sake. And be at peace among yourselves." And to you Elder Haskell, he addressed the following words," Cast not away there you confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition; of them that believe to the saving of the soul." Words of encouragement were spoken to you, and cautions were given you. "Be not faithless, but believing." He cautioned you to put your trust wholly in God, and that you should not be suspicious, of and

mistrust your brethren; for your suspicions are often without true foundation, and your confidence is so shaken in your brethren that nothing they can do will be interpreted by you in a correct light. You imagine that something is concealed from you, that there is some underhanded work that by and by will be revealed. You have had some trials, but they are not half as great as you imagine. Evil is not determined against you as you suppose. Many hearts beat in tenderest respect and love for you, but the enemy sees that he can afflict your soul. He sees that he can misinterpret words spoken and actions performed by presenting them in an aggravated light, and you accept his version of the matter. You make it evident that you do not believe that your brethren are true to you. You bemoan over things that do not really exist. You look back at the past, and say, "Once we took sweet counsel together, and went to the house of God in company, but now he that is my friend hath lifted up his heel against me." You are continually shutting yourself within yourself, expecting to be betrayed. Beware of Satan's devices. Nothing can weaken and unbalance the human mind like

brooding over supposed wrongs, thinking that you are not appreciated.

Through narrow views, your brethren have not always been thoughtful considerate, and really just, and you feel that you have been wounded in the house of your friends. You place a wrong construction upon many things that your brethren do and say. Your feelings are injured, and you think that your motives are impugned your most righteous actions misapprehended and condemned. This has been the case in a degree, but not to the extent to which you have thought it was so, and you long to withdraw from those who know you best. Here you make wrong calculations. Your brethren have had something to learn as well as yourself. Your character has not been faultless. Your plans and calculations have not been without mistakes. Can you not remember that your own course of action has been a source of pain and grief to others? You did not give that sympathy, that consideration and comfort and courage to one whom God had called and chosen that you should have given. His life was near its close, and his

spirit was grieved and sad, his heart broken because of the lack of sympathy on the part of his brethren. Think of these things, for he deserved no such treatment at your hands. Think of the Son of God when you feel that you are abused, that treachery and faithlessness has shaken your confidence in your brethren. Was not Jesus betrayed by those to whom he had shown infinite regard? Let not Satan set things before you in a perverted light.

Do not waste your precious strength in over labor. Think candid think reasonably of these things, and God will surely grant you his blessing. Consecrate all, soul, body and spirit to the Lord, that your course may be finished with joy, and not with grief. The followers of Christ must walk in the light of his glorious example You have every reason to cherish gratitude and thanksgiving; because Jesus lives to make intercession for us. His blood alone can purify us, his blood alone can cleanse our sin, and wash us white from transgression. His righteousness alone will the Father look upon and accept in our behalf; for with

his righteousness we shall be righteous as he is righteous. We shall not have our own righteousness, it is worthless. It is of no use to go about to establish our own righteousness, for we have none to establish.

We are not to cheapen the work by centering our thoughts upon ourselves. Think just as little upon yourself as possible. Think evils of no man. Christ's followers must walk in the light of his glorious example, and at whatever cost or labor or suffering, must maintain the purity of the soul and spirit through the grace of Christ, yielding complete allegiance to the reformatory doctrines of the gospel of Christ, without mingling self with the work. Keep self subdued, and keep Jesus ever lifted up, and push the triumphs of the cross of Christ. Let it be your work while life shall last to extend the borders of his kingdom, and wage a daily war against all sin and ungodliness, whatever others may think of you. The matter of what others think of you must be left in the hands of God. He is acquainted with the inwardness of every life, the motives of every action, the foundation of every

character. Our work is to push the reform committed to us in the spirit of unvarying kindness and tenderest love. Self is not to be made prominent at any time; there is to be no seeking after supremacy. God knows this has nearly ruined the purity and success of the church, and hindered the triumph we might have had. Reformers are to work only in Jesus. Self is not to appear. "He must increase I must decrease." We are to maintain a Christlike simplicity, manifesting pure, clear straightforward, honest works. We will see men and women who manifest bitterness of spirit, who are talkative, and who reveal Satanic elements of character; for they are contentious, never at peace never at rest, but ever stirring up that which is disagreeable. Let these professing, but not practicing Christians see that the oldest workers of our cause are not destroyers but reformers, let them see that our work is not to ruin, but to save, to strengthen, to bind up wounds, to heal bruises.

Those engaged in the cause of reform must in no wise be dissemblers, so that it will be difficult to discern upon which side they are, there must be no

underhand working, no secret devising, for this is the way in which Satan works; but those who follow Christ must be resolute and unflinching. On the other hand they must guard against the tendency of becoming obstinate through a degenerate exercise of firmness. There will ever be need of the reformers learning in the school of Christ meekness and lowliness of heart. They should ever hide self, be gentle and amiable as a child of sweet spirit, although their work shows no weakness, but is firm and abiding, because it is wrought in Christ.

There is danger that you will feel too strongly over some things that have taken place, and have a gloomy, censorious spirit. This will make you miserable. You have a work to do for yourself that no one can do for you, for you are to abide in Christ as the branch abides in the vine. You must learn as a laborer together with God to practice the lessons of forbearance and love that Christ has given.

Because you have imagined that you were not

treated with candor and were not appreciated, your heart has been closing to love. Because you have not always had all the consideration that was your due, though your experience in this line has been limited, you think that generally you are not appreciated. You do not have confidence—shall I speak it in any one. If all your plans are not adopted, and all your ideas are not received, you think it is because your brethren have some personal grievance against you, and you gather clouds of darkness about your soul. Now Elder Haskell, I entreat you to keep your soul in the love of God by faith. You have only a little period in which to walk in the footsteps of Jesus. The time calls for advanced movement in the work of reform. The light shining upon us will be received by some, and rejected by many. Characters will be developed by the testing of God, and those who have been ambitious to be first will be found to be last, because the unholy ambition that prompts this desire for the prominence of self, places men on Satan's side of the controversy. Self must be crucified in all who would be laborers together with God.

You may expect to be misapprehended by some, for it is not possible to appear before all in just the correct light, and we need not respect that all will understand us. Those whom we suppose to be our friends will become alienated from us. Your motives will be misrepresented, your losses, trials, self-denial, sufferings, and labors will not be appreciated, and your work will be disparaged. But was not this what Christ has to endure? Do we who are Christ's followers expect a better portion than had Jesus? We are to be partakers of the sufferings of Christ, that we may be partakers with him of his glory. Serve God with full purpose of heart, and let not your spirit be chafed over that which you cannot help.

If Satan sees that he can make you weak and despondent, by causing you to ponder upon the supposed neglect of your brethren, he will make a world of an atom, by magnifying before your imagination things which are said and done with no intention of grieving you. Hold fast your confidence firm unto the end.

You cannot labor as you have in years past, and you must be at peace, restful and contented, seeing others bearing the burdens who have not become worn in the work. You must be satisfied to do less, manifesting cheerfulness and hope and faith, showing that you do not in the least suspect that your brethren are working in secret against you, for it is not true, and I know whereof I speak. Then go forward. Do not cultivate jealous distrust of those who love you. Stretch out your hands and heart unto God in earnest supplication, putting away every temptation of the enemy, and you will be able to lift up your face to the bright beams of the Sun of righteousness, saying, through the grace given unto me, I have preserved my integrity. Although worn and compassed with infirmity, my faith is in God. I see him in his compassionate love clearer than the noon day, and I rest in his love, securely rest in peace and safety. Then your light will shine in clear and steady rays. It is the reflection of the bright beams of the Sun of righteousness.

Now my brother, I have written you the substance of the matter as it has been presented to me, and I entreat of you to put away your mistrust and your misgivings concerning your brethren. You must cultivate confidence in them, and not regard every movement they make in connection with you with suspicion, for if you cultivate this habit, it will grow upon you.

The great cry of the age is for power. You hear this cry on all sides. The Christian has access to divine power that is measureless, and it only waits his command to be used in the service of heaven. But though he has access to divine power, he is willing to be last of all. The cry of the lowly, contrite heart, is always heard by the Lord, and no obstacles in earth or hell can interpose between such a soul and God. O that we might see and understand this. Men feeble in mental qualifications, lowly in social position, through the grace of Christ have been wonderfully successful in winning souls to Christ. The secret of their success was that they reached men through their faith and confidence in God. They learned daily of

him who is wonderful in counsel, and mighty in working. In the power of his grace they were laborers together with God. The life and experience of these men who relied not on men but on God, was like a tree planted by the river side, whose leaf will not wither, but be always green and his fruit will appear.

My brother, I want you ever to know that I am true and faithful. I am desirous that you shall be wholly victorious to the very close of your labors. Do not take counsel of yourself. Do not attempt to do any large thing, but walk humbly with God, and though that which you do, may appear very small in your eyes, it will be written in the books of record as a success. We must battle constantly in order to fight the good fight of faith. We can keep our souls in patient trust only as we put on Christ. A general faith is not enough. We must put on the robe of Christ's righteousness and wear it openly, bravely, decidedly, exhibiting Christ, and not expect too much of finite man, but keep looking unto Jesus, and become ravished with the perfections of his character. Then we shall

individually make manifest the character of Jesus, and make it evident that we are invigorated by the truth; because it sanctifies the soul and brings into captivity every thought to the obedience of Christ.

I greatly desire that you shall have a trustful mind, that you shall not depend upon your past confidence in God, but have a present, fresh faith, and maintain your confidence without wavering. Your soul must daily be warmed and invigorated by the truth of the gospel, and you refreshed by a daily living and new experience. I want you to have comfort and hope and joy in the Holy Ghost. Never, never feel the slightest disturbance because the Lord is raising up youth to lift and carry the heavier burdens, and proclaim the message of truth. It has been at this point that Elder Butler has failed, and he is a deceived man, and has been making far greater mistakes than those he supposed my husband was making when he was with us. I hope there will never be the slightest encouragement given to our people to put such wonderful confidence in finite, erring man as has been placed in Elder Butler, for ministers are not as God, and

too much reliance has been placed upon Elder Butler in the past. Even the messages and testimonies were made of none effect through the influence of the words and ideas of Elder Butler. This sin has not been repented of by some of our people, and they will have to go over the ground again and again unless they cease from man, and put their whole trust in the living God. The mould which has been given to the work through the influence of Elder Butler has caused the labor of many toilsome years that it might be effaced. It is because men have been encouraged to look to one man to think for them, to be conscience for them, that they are now so inefficient, and unable to stand at their post of duty as faithful sentinels for God, allowing no one to interfere in matters pertaining to their relation to God. Let men seek not to men, but to God for wisdom. As a people we are not what should be because we have depended upon the wisdom of mortals, and have not made God our dependence and trust. O when will the people of God learn to love God supremely and their neighbors as themselves?

Well, this letter was to have been short, and lo,
I have made it long.

Yours in faith and love

Chapter 119

To J. H. Kellogg

K-18-1892

Preston, Melbourne, Australia, April, 15, 1892.

Dr. J. H. Kellogg,

Battle Creek, Michigan.

Dear Brother:

Your letter in reference to Elder Waggoner and Dr. Paquin, I am sorry to say is not before me. Willie is in New Zealand, and I sent the letter to him, and when the book came addressed to him I sent that. I have not read anything of Eld. Waggoner's articles in Review. But from the way the Lord has been leading my mind, I feel that you are in danger. I had so hoped and believed that the Lord in his love and mercy to you had given you a clearer insight into his character and that of Jesus

Christ whom he has sent, so that by his grace your feet would be planted upon the solid rock, and that through an experimental knowledge of what Jesus is to you and you to him you would be able to work more decidedly in a religious line than you have heretofore. You are in a responsible position, and should have a daily experience in the knowledge of God and of Jesus Christ.

The many cautions that in the loving kindness of the Lord have been sent to you lead me to write you now in this matter. Be careful how you take a position against Elder Waggoner. Have you not the best of evidence that the Lord has been communicating light through him? I have, and the people where he has labored have been greatly blessed under his labors. Have you evidence that Dr. Paquin, who has written the book in question, has been standing where the bright rays of the Sun of Righteousness are shining upon him? Have you evidence that he is an instrument in the hands of God to bring in the rays of light essential for God's people in these last days, to increase their faith and confidence in spiritual things?

I have been shown that in the Sanitarium at Battle Creek there is great need of walking humbly before God, for Satan is devising snares to take every mind that is not entirely surrendered to God, looking to God for light and wisdom daily. There are constant temptations for physicians to exalt science above the God who is the ruler of the universe. There is danger that the physicians will little by little leave the simplicity of Bible faith in the power of God. This has been presented to me for many years as an active agency to becloud the minds of those who are studying to become physicians, and many have fallen over this stone of stumbling, and many more will stumble, because they are not humble men as the Bible declares they must be. There has been presented to me in a very decided manner the danger to which our youth are exposed in associating with the educators in a medical institution and listening to their arguments. If the youth do not feel their daily dependence upon God, they will be deceived to their own ruin.

Here, my Brother, has been and will be your

danger, in your scientific researches; unless you are daily increasing in the knowledge and love of the truth, growing up into Christ your living head, you are in positive danger. I have not at present anything to say to you or Elder Waggoner in regard to the author of the book published. I have not strength to give to these questions, but I know that the Lord has been pleased to show me, in clear lines, your danger in the past and at the present time. Be careful how you favor these things that limit the power of God. The time is right up on us when the whole earth will be lightened with his glory. That light is beginning to shine already, and your special study should be to keep pace with the opening providence of God. For it is a terrible thing to be spiritually blind. It is fatal for man to feel safe to walk in sparks of this own kindling. Sophistry will weave for you a very fine web; I fear that it will ensnare you.

There has been a wonderful unfolding of lines of truth more precious than the golden wedge of Ophir but you have not heard much of the truth and have not had the opportunity many have had of

experiencing for yourself its power. And there will be circumstances that appear very inconsistent to your judgment and reason, and you criticize these things, and do not lay hold of the grand and precious things which, if they were brought into your life, would increase your usefulness, because you would have altogether a different kind of faith. I am surprised and grieved to the heart to see how little genuine faith there is in our world.

I want to tell you, my brother, that human wisdom unless sanctified day by day is foolishness. That which finite beings take great pride in is very weak in the sight of a holy God. Very much is expressed in these words: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." "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."

I remember well the reproof given to Drs. Sprague and Fairfield, that they had made the mistake so common with physicians, that science was everything. Satan was weaving his net about their feet, and very much was made of the powers inherent in man and in nature, and this matter became so subtle in its influence, as they viewed it, that the power and glory of God were not exalted. They were wandering in the mazes of skepticism. The ordinances of grace, which would have kept alive the spark of faith, were not deemed of vital importance: they had no oil in their vessels with their lamps. They saw no necessity for the instrumentalities God employs through which the lamps were to be kept burning. Even the mediatorial work of Christ, through which is to be derived whatever tends to illuminate the understanding and warm the heart, was not felt by them to be a necessity.

Christ is the channel through which alone man can have access to God, and become a partaker of

the divine nature. The Lord God gives light to the true, earnest seekers after him, for he giveth them himself. "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. "And why? Because God in his own mysterious way communicates himself to the soul. "The entrance of thy words giveth light; it giveth understanding unto the simple." God substitutes his ideas for human ideas and inventions, and these ideas are great, noble, and luminous.

Once these young men were willing to submit their wills and ideas to God's will and ways. But they became confused through your ideas of science. While you could start them on a track of investigation, you could not control their imagination. Human ideas, contracted, confused, and obscure, were to them like the bright shining of a candle at midnight. They were simply walking in the sparks of their own kindling. If they had consecrated to God their powers of mind, soul, and body, there would have been an amazing change as to the quality of the knowledge acquired, and the

mode of acquiring it. Study and research were essential, but they needed to realize their danger, and look to God at every step, the creature to be directed by the Creator. As they received their medical education, there were lessons of the highest importance to be kept ever before them, - lessons which they could learn only in the school of Christ. They needed to become meek and lowly in heart; then they would have power to discern the precious things of the future life; they would comprehend something of the mystery of godliness and the breadth and depth of the love of God which passes knowledge. But their minds were turned away from that which was of eternal importance, to human ideas and inventions which glorify man and obscure the clear views they might have had of God. Their only hope was in clinging fast to a power out of and above themselves, even the power of the Infinite One. Then their love and perception of spiritual things would have increased. Truth in its virtue and purity would print its image on the soul, and thus the mind would strengthen and develop. They would not be weaklings, liable to constant mistakes and misapprehensions.

These men have fallen because of their human ideas of science. I know if you had stood in the clear light, if you, in your position of trust, had felt that you needed to walk humbly and carefully before God, if you had daily felt the need of his grace, his power, his wisdom, you could have been as a light shining in a dark place, and could have guided these poor souls to Jesus, their only hope. Now, I do not present this matter to discourage you but to warn you, that you may not make crooked paths for your feet and lead others astray. You need to have divine enlightenment through an experimental knowledge of God and our Saviour. My much respected brother, you need the divine touch. "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

There is a higher standard for you to reach in spiritual things, and I greatly hoped that this sickness and your gracious recovery through the mercy of God would clear away much of the fog

that has obscured your spiritual vision. Much of the talk about science I know is a snare; men have erroneous views of science. They should be searching diligently to see if they are accepting Christ as their personal Saviour. All our belief in Christ is of no value unless we individually receive him as our personal Saviour. This is where you have failed; your own salvation is a matter of eternal moment with you. The divine influence of the Spirit of God is needed to work upon your heart daily, or you will fail in the arduous duties which rest upon you. The weighty responsibilities that you have to bear, require more than human wisdom and strength, and your earnest supplications for the heavenly influences will not be in vain. It is not enough for you and me to assent to the truth. We need to have a practical knowledge of the truth. Every believer in Christ is a believer in God's mercy. The renewing of the heart is a far greater miracle than the healing of the diseases of the body. The scantiness of the working of the Holy Spirit upon the church is to be deplored. But God is not to blame He has furnished every treasure in heaven in the gift of Jesus Christ; but those who,

like Capernaum, have been exalted to heaven in point of privilege, have neglected their opportunities, and have not been doers of the word. They have been faithless, and have dishonored God. They have clung to their own habits, ideas, and practices, in the face of the reproof of the Spirit of God, whose office it is to reprove the world of sin and of righteousness and of judgment. The members of the church have not walked in the light, but have chosen to walk in sparks of their own kindling.

The Holy Spirit's presence and power in the hearts of the professed people of God is their only hope in these last days of peril. Let not the impression be given to any minds that there is in human nature a power to work out its purity, and develop a beautiful character, for this is not true. This is Satan's fallacy, "Without me," said Christ, "Ye can do nothing." The completeness of man is in Christ Jesus. The reason why Seventh Day Adventists have not more power is that many of them have got above the simplicity of the work. They plan and execute without God. The Lord is

ready to give us light; he is to shine before the world. "There is no searching of his understanding." But men darken counsel by words without knowledge.

I want you, my brother, to stand under the shadow of the cross. The beams of the Sun of Righteousness shine directly there. I have no time to write more now, but I do feel an intense interest for your soul. Talk less, exalt science less; let your Redeemer be the one exalted. The melody of heaven is praise to God and the Lamb; it sounds forth from the voices of ten thousand times ten thousand and thousands of thousands. Why does not praise flow from our lips? Why are we so dumb? The Lord is ready to disclose to his church more and more of his wonderful power and to open new lines of thought in regard to the great plan of redemption-- the love, the matchless love, that moved him to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Let me tell you, Dr. Kellogg, it is not safe for

us to employ as instructors in our institutions those who are not believers in the present truth. They advance ideas and theories that take hold of the mind with a bewitching power, that absorb the thoughts, making a world of an atom, and an atom of a world. If we had less to say in regard to microbes, and more in regard to the matchless love and power of God, we should honor God far more. These things are dwelt upon too much, and the things we ought to know, which concern our eternal interest, receive altogether too little attention. Throw a veil over the poor, decaying earth, which is corrupted on account of the wickedness of its inhabitants, and point to the heavenly world. There is need of far more teaching in regard to having in this life a vital connection with God through Christ, that we may be fitted to enjoy heaven and dwell for ever with our Lord. If we would attain to a pure and elevated ideal of character, we must lift up Jesus, the perfect example; the exalting of science will never accomplish the work.

Dr. Kellogg I entreat you to come close to

Jesus; you need him every moment. I can say no more now, for this letter must go into the mail; but if the Lord gives me strength, I will write further upon this subject; Your own letter has called this out; I have not had a line from Dr. Waggoner or A.T.Jones since I came to Australia.

Please accept these hastily written lines from one who has the deepest interest in your prosperity.

Chapter 120

To S. N. Haskell

Preston, Melbourne, Victoria, May 29, 1892.

Elder Haskell:

I have had a season of prayer, in my behalf, Bro. Tenny and wife, Eld. Daniells and wife, Bro. Stockton and Bro. Smyth, we had indeed a most precious season. We were all blessed. We felt that Jesus was in our midst. I did believe the Lord would restore me. That night I slept little, the next day arms and shoulders relieved, walked better, but not restored. The two last days have been days of pain, and suffering. But I am sustained by the grace of Christ. How thankful I should be and I am indeed that I am a child of God. I do not doubt this, I have seen those who had no hope in God, no faith in His word, when thus afflicted, cursing and swearing and my heart is constantly praising the Lord, because I can look to Him, as One able to help me. One who loves me, who will restore me,

in His own good time. Will I trust myself in His hands? I will, He has been very nigh unto me, the last five months of trial. He does not willingly afflict or grieve His children of men.

The long strain, coming upon me as it did since the Minneapolis meeting, had no let up. My work was made tenfold harder by the course pursued by those who ought to have stood by me. My prayer to the Lord is-- "Lord, lay not this sin to their charge." The difficulty with me is prostration of the nerves, neuralgia of the nerves. I am waiting God's time. I question not His promises. He will do the work of restoration for His word is pledged. I am not disappointed that the work was not done immediately.

What hinders I am not able to see, but I have not lost my faith or my courage. The Lord is good, and greatly to be praised. My voice shall yet be heard in the congregation of the saints.

I have a testimony to bear for the people of

God, and He will heal me to bear it.

You speak of a board meeting held in Battle Creek. You speak of Brother Henry's position. When our brethren keep on the board, men whose hearts are as hard as stone, men who have not hearts of flesh, what can you expect? How can these men know what those sacrificed in the building up of the work. They have no spirit of sacrifice themselves, and how can they understand the experience of those who dressed cheaply, and who denied self, who placed themselves in any position that the cause of God might prosper. They know nothing of this, it is Greek to them.

But Elder Haskell, as for myself, I want no favors from any of them. I simply have asked that they deal not with me in worldly transactions as sharpers. After we have invested our means and our lives in the advancement of the cause of God, these men who have entered into our labors should have some intuition, show some spirit of discernment to respect and treat courteously those who have in the hands of God been used as His

instruments to carry upward and forward the work to standing where they become connected with it.

But what can you expect of men who have no depth of religious experience? I want these men to do as God would have, for their souls sake to others, leaving me entirely out of the question. Spiritual things are spiritually discerned. If men are not self-denying, self-sacrificing, if their hearts are not touched with human sympathy or divine sympathy, what can you expect of them. I want these men to have the mind of Christ to act with all that tenderness and consideration for me in my widowhood that should have been given me. They have treated me as a stranger. True they have allowed me to be in debt to their publishing house, and have not pressed me for the means, but have we not invested means above thirty thousand dollars in this cause? It is God's cause, it is God's work, and not theirs. They do not know how to handle God's work. They do not know how much it has cost my husband, and myself to stand at our post of duty when things went hard. We have suffered anger, we have suffered for suitable

clothing, but we would not allow the work to stop. Now men are placed in responsible positions who knew not Joseph. Straight testimonies have been borne to head off their ambitious projects again and again, it has hurt their pride. They have but little faith in me or the messages the Lord has given me. It would not take a very strong movement to have a state of things created as in the days of old, and Korah, Dathan, and Abiram would come to the point.

I do not want to be left the least dependent upon these men. What care they for my feelings or my prosperity?

How long this state of things will exist I know not, but the Lord has permitted affliction to come upon me. It may be to test these very ones to reveal what is in their hearts, and how much tenderness and respect would be shown for those who have led out as God's instrumentalities in the work, I only have feelings of sincere pity for these souls handling sacred things, who know not God's ways and do not God's will.

Now Elder Haskell, I say over and over again, let me not fall into the hands of men, but into the hands of the good and merciful God who is too wise to err and too good to do us harm."

The Lord will bring me up from the oppressive power. The blessed Lord will give me the victory, I shall triumph in His name. But I cannot express to you how sorry I am for the actors. I cannot tell you all that came out of the matter. I do not know it all, but I do know that there will be some surprised men not long hence. God lives. God reigns, and His will and His purposes will be carried out. Men are certainly in the wrong place, making decisions frequently from their own human stand-point, and acting as businessmen without the spirit of wisdom from above to work with them.

Well, let us seek the Lord, let us walk softly before Him, let us have faith in His promises and make straight paths for our feet, lest the lame be thrust out of the way. I am God's property, bought with His own precious blood, and He will not

suffer me to be tried in the furnace and consumed. I shall be patient and come forth as gold tried in the fire.

You can read this to Eld Olsen [and] to Harmon Lindsay if you think best.

Ellen G. White

Search the Scriptures

Christ has said: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." The duty of searching the Scriptures is enjoined upon every son and daughter of Adam. Jesus says, "And they are they which testify of me." The Father was revealed in the Son, and in studying Christ we shall learn of the Father. Then let us come to search the word of God with softened, subdued hearts, and read the testimony concerning our Lord and Master. Shall we not with intense interest seek to catch his spirit, copy his example, and breathe in the atmosphere of his presence, which is light and love? How eagerly should we study every lesson that fell from his divine lips! How we should cherish his instruction! How ardently we should seek to imitate his character and life, and press on to know more and more of the heavenly truths he taught. If we would but practice the truths he has given, we should perfect an experience that would be of the highest

value to us, and to the world.

Jesus presented new views of truth to his disciples, and how much deeper was the meaning of his utterances than the meaning of any lesson ever taught by human lips! "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."

How shall we search the Scriptures? Shall we drive our stakes of doctrine one after another, and then try to make all Scripture meet our established opinions, or shall we take our ideas and views to the Scriptures, and measure our theories on every side by the Scriptures of truth? Many who read and even teach the Bible, do not comprehend the precious truth they are teaching or studying. Men entertain errors, when the truth is clearly marked out, and if they would but bring their doctrines to the word of God, and not read the word of God in the light of their doctrines, to prove their ideas right, they would not walk in darkness and blindness, or cherish error. Many give the words of

Scripture a meaning that suits their own opinions, and they mislead themselves and deceive others by their misinterpretations of God's word. As we take up the study of God's word, we should do so with humble hearts. All selfishness, all love of originality, should be laid aside. Long-cherished opinions must not be regarded as infallible. It was the unwillingness of the Jews to give up their long-established traditions that proved their ruin. They were determined not to see any flaw in their own opinions or in their expositions of the Scriptures; but however long men may have entertained certain views, if they are not clearly sustained by the written word, they should be discarded.

Those who sincerely desire truth will not be reluctant to lay open their positions for investigation and criticism, and will not be annoyed if their opinions and ideas are crossed. This was the spirit cherished among us forty years ago. We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation.

Solemnity characterized these councils of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood, it was discussed, and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one, as Christ and the Father are one. Many tears were shed. If one brother rebuked another for his dullness of comprehension in not understanding a passage as he understood it, the one rebuked would afterward take his brother by the hand, and say, "Let us not grieve the Holy Spirit of God. Jesus is with us; let us keep a humble and teachable spirit;" and the brother addressed would say, "Forgive me, brother, I have done you an injustice." Then we would bow down in another season of prayer. We spent many hours in this way. We did not generally study together more than four hours at a time, yet sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some

occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony. We were all of one mind and one spirit.

We sought most earnestly that the Scriptures should not be wrested to suit any man's opinions. We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that his disciples might be one as he and the Father are one. Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer, and without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation.

At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus; we loved one another.

In those days God wrought for us, and the truth was precious to our souls. It is necessary that our unity to-day be of a character that will bear the test of trial. We are in the school of the Master here, that we may be trained for the school above. We must learn to bear disappointment in a Christ-like manner, and the lesson taught by this will be of great importance to us.

We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed.

Could those who are self-sufficient see how the

universe of God regards them; could they see themselves as God sees them; they would behold such weakness, such manifest want of wisdom, that they would cry to the Lord to be their righteousness; they would want to hide from his sight. The apostle says, "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." When our schemes and our plans have been broken; when men who have depended upon our judgment conclude the Lord would lead them to act and judge for themselves, we should not feel like censuring, and like exercising arbitrary authority to compel them to receive our ideas. Those who are placed in authority should constantly cultivate self-control. I am thankful that God is a wise ruler, and every one who is a true disciple of Christ will be humble, lift his cross, and meekly follow where the self-denying, self-sacrificing Jesus leads the way. Disappointment may prove to be the greatest of blessings to us. We must learn that others have rights as well as we have, and when any of our brethren receive new light upon the Scriptures, he should frankly explain his position, and every

minister should search the Scriptures with the spirit of candor to see if the points presented on a new subject can be substantiated by the inspired word. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." Every soul must look to God with contrition and humility, that God may guide and lead and bless. We must not trust to others to search the Scriptures for us. Some of our leading brethren have frequently taken positions on the wrong side, and if God would send a message and wait for these older brethren to open the way for its advance, it would never reach the people. These brethren will be found in this position until they become partakers of the divine nature to a greater extent than ever they have been in the past. There is sadness in heaven over the spiritual blindness of many of our brethren. Our younger ministers who fill less important positions must make decided efforts to come to the light, to sink the shaft deeper and still deeper into the mine of truth.

The rebuke of the Lord will be upon those who would be guardians of the doctrine, who would bar the way that greater light shall not come to the people. A great work is to be done, and God sees that our leading men have need of greater light, that they may unite with the messengers whom he shall send harmoniously to accomplish the work that he designs they should. The Lord has raised up messengers and endued them with his Spirit, and has said, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Let no one run the risk of interposing himself between the people and the message of heaven. The message of God will come to the people; and if there were no voice among men to give it, the very stones would cry out. I call upon every minister to seek the Lord, to put away pride, to put away strife after supremacy, and humble the heart before God. It is the coldness of heart, the unbelief of those who ought to have faith, that keeps the churches in feebleness.

I would rejoice with all my heart to see all who have been connected with the work, take their places to hold high the banner of Jesus, that when their work shall be done, they may say as did Paul, "I have fought a good fight. I have finished my course. I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Chapter 122

To S. N. Haskell

H -13 -1892

North Fitzroy, August 22, 1892.

Dear Brother Haskell,

We received your letters last Thursday evening. The coming of the mail with news from our American friends is always a great event to us. As soon as we get off the mail to America we begin to reckon the days when the mail will arrive. I was somewhat surprised to learn that your wife had safely taken the long journey to California. And I sincerely hope and pray that she will have the peace of Christ, and rest content, and be happy in His love. This is her privilege. Jesus loves this daughter of Abraham and He will not be unmindful of her, but will care for her as a tender mother cares for her child. I think of her with sympathy and tender compassion.

We ought to cherish more than we do the thought that God is love. He has demonstrated the fact that He loves us although we are weak and perverse and sinful. I am glad your wife is in California and I hope she will receive every needed attention. I hope she will not desire to go back over the road to South Lancaster. I am glad that you write me particulars, and I am thankful to report that I am gaining in strength and do not suffer as much as I have done. I am unable to sleep much at night, and am glad the nights are shortening and the days are lengthening. Emily Campbell builds my fire at five o'clock and then she helps me dress, for I cannot dress or undress myself or comb my hair. Think how it seems to me to be so helpless; but the Lord is good, and in word or thought I would not fret or murmur. He doeth all things well. I believe He will restore me to health and I shall yet bear my testimony in Australia and New Zealand.

The school in Melbourne opens this week. Students are coming in. The brethren in the school

are desirous that we should move near by. They are located in St. Kilda, not far from Prahran. I determined to ride over there, though it is a distance of ten miles from here, and going and coming would make a journey of twenty miles. But I endured the journey well. I was pleased with the location and with the building, for they can be accommodated nicely.

There are four tenement houses in the terrace. The school occupies two of these buildings, and the others are occupied by other parties. Our brethren are anxious to obtain one of these tenements so that we could occupy it, but we do not know that we can secure it. They think if we were close by the school I could speak to the students without difficulty. This I am willing to do, if the way opens for us to secure a house free from the curse of open drains or sewage. Where the school is located there is no sewage that will offend.

The terrace stands alone, and on either side of the buildings are two acres of land. Everything is favorable in surroundings. A beautiful park is close

by, and large, imposing buildings are all around. The deaf and dumb asylum, an institution for the blind, and the Wesleyan College are near by. The rents are high in this part of the city. We tried to secure a small wooden tenement which has none of the conveniences we have here, although they ask the same price as we pay now, \$25.00 a month. Should we take a building in the terrace where the school is located, we should have to pay ten dollars per week. I cannot see how I could pay that sum; but they will try to secure it if they can, for they say that dollars and cents should not be taken into consideration if I can benefit the school. We are praying to the Lord to open the way if He would have us move near the school.

August 23. I have slept only about two hours through the night that has passed. I am sleeping so little that I do not know how long I shall stand the strain. During the night season I devoted some time to prayer for it seemed to me that if there was ever a time when we needed to watch and pray continually, it is now. The Lord is soon to come, and the end of all things is at hand. The watchmen

should be wide awake now and see eye to eye. Solemnity should be upon us all. There are to be but two classes in our world, the obedient and the disobedient. Our only hope is God. He loves us, and we must continue in the words spoken by Jesus. What pleases God? It is the loving obedience of every individual soul. The obedience of heavenly beings pleases God, and the sinner who unreservedly surrenders himself to do God's way pleases God. We must listen as God says of Jesus, "This is my beloved Son in whom I am well pleased: hear ye Him."

Jesus reveals the Father's character, publishes the Father's grace, and in Him dwelleth all the fullness of the godhead bodily.

I see perplexities on every side. As character develops man and woman will take their position, for varied circumstances brought to bear upon them will cause them to reveal the spirit which prompts them to action. Every one will reveal the character of the bundle with which he is binding himself. The wheat is being bound up for the heavenly

garner. The true people of God are now bound up for the heavenly garner. The true people of God are now pulling apart, and the tares are being bound in bundles ready to burn. Decided positions will be taken. Satan will move upon minds that have been indulged, upon men who have always had their own way, and anything presented to them in counsel or reproof to change their objectionable traits of character is considered faultfinding, binding them, restraining them, that they cannot have liberty to act themselves. The Lord in great mercy has sent messages of warning to them, but they would not listen to reproof. Like the enemy who rebelled in heaven, they do not like to hear, do not correct the wrong they have done but become accusers, declaring themselves misused and unappreciated.

Now is the time of trial, of test, of proving. Those who, like Saul, will persist in having their own way will suffer, as he did, loss of honor and finally the loss of the soul. God has a people, and they will be a tried people, but the people will be humble. They are under the guidance of the Holy

One in thought, in word, in deed. Can any of us find a path more pleasant than that in which the Eternal One leads the way? Self must die. The truth of God places us in a path cast up for the ransomed of the Lord to walk in. It is a narrow path; there is no self-glorying in it. But many will forsake this path where the true light shines and will walk in the sparks of their own kindling. Look at Dr. Burke. Here is a representation of Saul, proving his own ways. What does he gain? Happiness? Peace? No. He has placed himself in the rank and file of the great rebel.

Can nothing be done to save him?

August 24. I am now in the room occupied by Brother and Sister Starr, half sitting, bolstered up on their bed writing to you. Our entire family are here. We left Preston this morning as soon as possible after breakfast; drove ten miles to our school building.

The opening exercises were this morning. I endured my long ride well. I was carried up stairs

in a chair by two men; after resting a while on the bed I was taken again down in the chair into the room appropriated for a chapel, where the opening exercises of the school were held. Elder Tenny spoke appropriate words, about forty minutes, and then I was called upon to speak. I was willing and gladly expressed my feelings in reference to the establishment of a school in Australia, and I had special freedom in speaking. Then Willie spoke well for about half an hour. His words were well chosen. Elder Starr then made good remarks. Then Elder Rousseau spoke well. Everything passed off very nicely, and all seemed pleased.

Sister Ethredge, who is living in Adelaide, was a missionary. She is seeking to sell her place in Adelaide, that she can send her sons to this school. She was to sail in the Pitcairn to unite with Brother and Sister Reed in their work upon the Island. But she was taken sick and could not go.

We consider the opening was good. All are pleased with the buildings and location for the school. This is rather remarkable, for generally

some have criticisms to make; but we have not heard one word of dissatisfaction expressed or even intimated.

We had conversation after the meeting with Elder Starr. The question was in reference to a teacher of grammar for the advanced classes. There is no perplexity in regard to the first classes of grammar, but we need well qualified teachers in all branches, and we hope Elder Olsen will find either man or woman that can come to Australia as a thorough teacher. If only Sydney Brownsberger had kept himself straight, he would be just the one to come. But the question is whether his record will not follow him. We scarcely dare venture the matter and run the risk. That the man has sincerely repented I have not a doubt, and I believe the Lord has forgiven him. But if obliged to make explanations it would not be an easy matter to do; so what shall we do with Sydney Brownsberger? Leave him where he is a prey to remorse, and to be useless the remainder of his life? I cannot see what can be done. O for wisdom from on high! O for the counsel of One who reads the heart as an open

book! How Satan watches for souls to bind them with his hellish cords that they become lost to the work and almost helpless in his hands. "Watch and pray, lest ye enter into temptation."

August 28. Last Friday Emily and I rode over to the school buildings and took dinner with them. On the way we looked at buildings to see if they would serve us, but all [were] unfavorable, sunless, or wedged in with other buildings. We had others still to visit when the storm struck us. (It was) a severe spurt of hail storm, so we made our way about one mile to the school and I was carried in a chair by three men up to Elder Starr's room. We met Willie there at two o'clock and we went again in search of houses. We could spend but little time and it was a failure--no house for us. Everything that is desirable will cost us from thirty to forty dollars per month. We are seeking the Lord most earnestly for Him to guide us with His counsel and give us grace to do His will. We want to be just where the Lord would have us to be. Were it not for the school, I would not go through the process of moving, for we are pleasantly situated; but there

is an urgent desire expressed that we be near the school building that I can, as my strength will permit, give the students short talks. I know this is best, and therefore I desire to do this.

The school opened with twenty students and several more expected to attend but could not, up to the time of opening, see their way clearly in regard to finances. Every room is filled with teachers and pupils.

Elder Daniells and his wife were permitted to take a room and board in the building. They are not teachers but are very useful in many ways. He is to labor in the churches, which are suffering for help. Ministerial labor must be given to them. Brother Starr and his wife have a room. Brother Rousseau and wife have a room. Then the helpers and teachers have to be accommodated in the building. But whatever is going to be done with the students is a puzzling question. Either a cheap edifice is to be made of boards, or a tent will have to be pitched and serve as a dining-hall, or something planned. Many more will come in soon. You know

something about the situation. Money is hard to get, and the prices of schooling and board must be sufficient to cover the expenses. I could not favor the placing the tuition so low that there would be an accumulation of debts that could not be met. I think this rushing forward, setting low prices upon books, upon tuition, of students' board and rooms, is very poor policy. Let the number benefited share the expense, and if persons need to be helped, then help them. But those who can pay should pay.

We are glad the school is located in the very best locality. We shall have to begin to plan to build a meetinghouse; but where is the money coming from? We meet now in a dirty, unwholesome, ill-ventilated building. Oh! my heart sickens at the thought of worshiping God in these places used for theaters and for shows. It must not be; but you know it costs to build here, anywhere. There was a mistake in locating the office where it is hemmed into a crowded block -- no chance to enlarge unless it be heavenward. The time is not far distant when the office will be disposed of and a far better one secured, and suitable buildings

erected for office, church, and school. As yet there is no way that we can devise, but the Lord knows best, "The cattle upon a thousand hills" are His, and He can work for those here in Australia if they will walk humbly with God.

I see so large a stock of human nature ready to spring into action that sometimes I am disheartened. I fear that the Lord cannot safely work for His people for He will not administer unto sin, or cover these selfish, unconsecrated workers with His robe of righteousness unless there is a deeper consecration, a more earnest faith. How can the Lord work for us? How can the Lord send us means to build churches and schools when the mold of unconsecrated minds will be upon the work? And unless there is decided transformation of character, I dare not expect the Lord to make bare His arm and reveal Himself in our behalf as a number working for God.

I have my fears for Battle Creek, that the light that has been shining upon them will not exalt them to a deeper, higher plain of action. Day and night

these words are ringing in my ears, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes... And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained unto this day." I tremble for Battle Creek. Oh that God would roll back the mist and clouds that are gathering over her at the present time. But our trust must be in the Lord God of Israel. Jesus, precious Saviour, Thou alone canst be the help of Thy people. We are amid the perils of the last days, and it makes my heart ache to read the articles in the Review that published to the world that we are at variance. One feels moved to present the coming conflict in strong lines as he views it.

Then our good Brother Smith gives the trumpet a counter blast, to make of none effect the warnings given in the same issue. Even if he did see that Elder Jones was too fast, what was his

work? Go to Brother Jones, talk with him before his piece was inserted in the Review. This would be doing the works of Christ; but to put that article in the paper from Elder Jones and then Elder Smith write, as he has done, an article in the same issue, is entirely contrary to the light which the Lord has given me. Better let the articles of Elder Jones remain unpublished than, in the face of our enemies and the world which are watching to see something which they can use against believers, to present them in an unfavorable light to the world. This, I was shown, should not be done. That there will be alienation and disunion, I do not doubt, for this is the very work Satan is determined shall be, but which cannot be if the professed believers will heed the words of Jesus Christ.

This seems to be a seed after the same order of the Minneapolis meeting that is dropped into the soil already prepared for it which will produce a harvest of its kind. But we must look unto Jesus.

Sadness and discouragement must not be cherished because we have a strong and mighty

Leader. I think of the disciples in that sore tempest; the boat labored with strong winds and heavy gales. They have given up their efforts as hopeless, and while the hungry waves talk with death, amid the storm a light form is seen walking upon the foam-capped billows. This presence which should have been a blessing and hope to them, was a terror. They thought it a precursor of death. But a voice is heard amid the roar of the tempest, "Be of good cheer, it is I, be not afraid."

Oh how many are in this time of peril making a hard pull against a head sea! The moon and stars seem to be hidden by storm clouds, and in despondency and despair many of us say, "It is no use; our efforts are as nothing we shall perish. We have toiled at the oars, but without any success."

When Jesus, whose eye has been upon them in all their efforts, speaks, "Be of good cheer, it is I, be not afraid," in the fourth watch of the night, Jesus comes to His disciples walking upon the foam-capped billows. Then the disciples cried out, "It is a spirit, it is a spirit." When the known voice

is heard above the tumult of the storm, "Be not afraid, it is I," comes to the tempted ones.

Jesus is just as near to us amid scenes of tempest and trial as He was to His followers who were tossed on the Sea of Galilee. We must have calm, steady, firm, unwavering trust in God. Now is our time, my brother, to not be moved away from our Stronghold by anything that shall arise. We must now have an individual experience in holding fast unto God. Christ is on board the vessel. Believe that Christ is our Captain, that He will take care, not only of us, but of the ship. Satan will work with his masterly power to separate the soul from God. We hear the different voices sounding from every quarter that our attention shall be taken from the true issue in this time. The end is near and let there not be a confusion of voices to misguide and mislead some astray. To say, "Peace, peace," to these souls who have long resisted the voice of the True Shepherd, who have contended long against Omnipotence, is to quiet his conscience to sleep of death. Will man in his pride forsake his own best interests by cherishing

thoughts or doing deeds opposed to the mind and Spirit of God. God has been pleased to show me that men who ought to know the voice of the True Shepherd will be more ready to accept the voice of the stranger and follow in unsafe, forbidden paths because of the stubbornness of their human nature.

Dark hours of trial are before the church because they have not obeyed the warnings and reproofs and counsel of God. What a bewitching power comes upon human minds to do contrary to the oft repeated will of God, and close the eyes and stop the ears, when Jesus is calling to them to hear His voice. He says, "My sheep hear My voice."

That night in that boat was to the disciples a school where they were to receive their education for the great work which was to be done afterwards. The dark hours of trial are to come to every one as a part of his education for higher work, for more devoted, consecrated effort. The storm was not sent upon the disciples to shipwreck them, but to test and prove them individually. Before the great trouble shall come upon the world

such as has never been since there was a nation, those who have faltered and who would ignorantly lead in unsafe paths will reveal this before the real vital test, the last proving, comes, so that whatsoever they may say will not be regarded as voicing the True Shepherd. The time of our educating will soon be over. We have no time to lose in walking through clouds of doubt and uncertainty because of uncertain voices.

We may stand close to the side of Jesus. Let none in his pride of self opinion shirk one hard lesson or lose the blessing of one hard discipline. Humble yourselves under the hand of God, warn all that they do not in stubbornness choose their own way and act like undisciplined, untrained children. Whatever be our condition in life, our business, we have a sure guide. He is our Counselor. Whatever be our loneliness, He is our Friend in Whom we may ever trust. When voices on every hand are heard to lead us to wander away into false paths there is a voice that is true that is heard, "I am the way, the truth, and the life. You may stop your contention over little items and

differences. "Believe in me; I am the true Shepherd." "I and my Father are one. I in them, and they in me." "And that the world may believe that thou hast sent me and hast loved them as thou hast loved me."

Chapter 123

To U. Smith

Letter 25b, 1892

North Fitzroy, August 30, 1892.

Elder Uriah Smith

Battle Creek Michigan

Dear Brother:

I am deeply interested that in every move you make, you should have the Lord to move with you. God bestows upon his people great blessings in giving them faithful, upright ministers. In all ages he has wrought through human instrumentalities to give decided messages of warning to his people, that they may be aroused and convicted of their sins and be led to repent and reform. But at the very time when he is thus empowering men by his Holy Spirit to cry aloud, to spare not, to lift up his

voice like a trumpet, and show his people their transgressions and the house of Jacob their sins, there are other influences at work to counteract the working of God through his appointed agencies. There are those to whom this scripture is applicable: "They have healed the hurt of the daughter of my people slightly, saying, Peace, Peace; when there is no peace."

We need to walk very carefully before God. I have in times past had many heartaches as I have been shown your dangers. When once you have taken a position in regard to any subject, there is a set determination to hold to the stand taken. You have not pursued a right course in reference to questions upon which there is a difference of opinion. At times you are altogether too sharp and severe toward your brethren who are younger in years, and yet whom the Lord is manifestly using to give light to his people.

The One who has paid the purchase money for our souls, prayed just prior to his crucifixion, "Neither pray I for these alone, but for them also

which shall believe on me through their word; that they also may be one in us: that the world may believe that thou hast sent me."

Here are the credentials we are to bear to the world that the Lord hath sent his Son Jesus, "that whosoever believeth in him should not perish, but have everlasting life." When so much importance is attached to the unity of believers, why is there so little effort to preserve unity? Why are not the words of our Saviour more decidedly practiced? Why is not greater caution exercised that differences shall not exist; and if there are differences of opinion, why swell them to as large proportions as possible, and make the breach as wide as possible? Why present these differences conspicuously before the world?

This matter grieves my soul, because it grieves the soul of him who died for us, that we should be one in him and one in God. I have great respect and love for you, my brother, and it hurts me to see you in any way taking a course that in the least resembles the course pursued by the Jewish nation,

which separated them from God and bound up their minds in prejudice and unbelief, that the true light shining all about them was not discovered and acknowledged. I have had the deepest interest in Elder Butler. You know how he decidedly refused to listen to anything I might say, because he was deceived and blinded by reports that had no foundation in truth. You were influenced in the same way. Both of you have had evidence that the Lord was still using Sister White as he had done; this has had some influence with you, but not enough with Elder Butler to lead him to retract one thing he has said and done to counteract my influence. Now the Lord is acquainted with this whole matter. There is pride of heart, there is prejudice, there is resistance to the Spirit of God, and this crops out on every occasion where there is a chance.

How pleasing it would be to our Saviour, whose children we are, if all would cherish love for one another, and make every exertion in their power to see eye to eye, to be at agreement. Jesus said, "The glory which thou gavest me I have given

them; that they may be one even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." In what way is our light shining? The influence of our work upon the world, will be affected to a great degree by the attitude we maintain toward one another. When you publish to the world that there is variance among those who are warning the world of Christ's soon coming, what will be the effect upon those to whom we would give the message of truth? Will it increase their faith in the work that is committed to us?

The world is watching us as a people, and our enemies are not slow to take advantage of any indication of variance among us. A sister in Australia lately received a letter from her sister in Michigan that shows the influence of these things. The parents of the girls are not Sabbath-keepers, but were becoming somewhat interested in our

faith, when the minister of their church informed them that the Adventists were at variance among themselves. Some were advocating one position, he said, and some another, in decided opposition to the first. The people could not agree as to what they did believe, and the whole thing would prove to be a delusion.

My brother, these things ought not to be as they have been. We expose our weakness to our enemies when there is no occasion for so doing. If the workers were all brave and consecrated men, this thing would not be done. The heavenly intelligences look with amazement upon the way the battle is turning. Those who ought to stand like valiant heroes of faith, shoulder to shoulder, are turning their weapons of warfare against their fellow workmen.

Why is this course pursued? I have been shown it is because the feelings of the natural heart, unsubdued by grace, have the supremacy. If they had an understanding of the word of God, men living amid the perils of the last days would rather

sacrifice their dignity, though dear as the right arm or the right eye, than disregard the plainest precepts of God's word as they have done. It is a terrible thing! The enlightenment of the Holy Spirit is needed. Then the lessons of Christ to his disciples would have more weight than they have had.

In the eighteenth of Matthew is an important lesson for us at this time. "In that hour came the disciples unto Jesus saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. And whoso receiveth one such little child in my name receiveth me: but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea." Read this whole chapter with humble heart softened by penitence and prayer. Does it mean anything to us?

Then said Jesus unto them, "Verily, verily, I say unto you, He that believeth on me hath everlasting life." "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." "It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." O, that we may heed the words of Christ.

"Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love.

Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The chosen people of God have lost their first love. Without this all their profession of faith will not save a soul from death. Suppose the attention should be turned away from every difference of opinion, and we should heed the counsel of the True Witness. When God's people humble the soul before him, individually seeking his Holy Spirit with all the heart, there will be heard from human lips such a testimony as is represented in this scripture, "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." There will be faces aglow with the love of God; there will be lips touched with holy fire, saying, "The blood of Jesus Christ his Son cleanseth us from all sin."

It is sin in some form that brings variance and disunion. The affections need transforming, a personal experience of the renewing power of Christ must be obtained. "In whom we have

redemption through his blood, the forgiveness of sins, according to the riches of his grace."

The apostle, speaking to Christian believers called by God's grace, says, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Here are conditions plainly stated. If we walk in the light as he is in the light, the sure result will follow: we shall have fellowship one with another. All jealousies and envyings and evil surmisings will be put away. We shall live as in the sight of God. It has become altogether too common to indulge our hereditary tendencies and natural inclinations, even in our religious life. These can never bring peace and love into the soul, for they always lead us away from God, away from his light. "He that followeth me shall not walk in darkness, but shall have the light of life."

When differences arise among brethren as to the understanding of any point of truth, there is one Bible rule to follow. In the spirit of meekness and

love for God and one another, let brethren come together, and after earnest prayer, with sincere desire to know God's will, study the Bible with the spirit of a little child, to see how closely they can draw together, and not sacrifice anything but their selfish dignity. They should regard themselves as in the presence of the whole universe of God, who are watching with intense interest as brother tries to see eye to eye with brother, to understand the words of Christ, that they may be doers of the word. When you recall the prayer of Christ, that his disciples may be one as he was one with the Father, can you not see how intently all heaven is beholding the spirit you manifest toward one another? Are those who claim to be saved by the righteousness of Christ, seeking with all their entrusted capabilities to answer the Saviour's prayer? Will they grieve the Holy Spirit of God by indulging their own unconsecrated feelings, struggling for the supremacy, and standing as far apart as possible?

There is need of wise generalship at the great head and heart of the work. One great and

important trust is to see that no advantage is given to the enemies of God by publishing expressions detrimental to those of like precious faith. When a worker hears his fellow-laborer present views that do not in all respects harmonize with his ideas, and without having a kindly interview to see if they cannot come into harmony, publishes the difference to the world in as marked a manner as possible, he brings dishonor upon God and the truth, and causes Satan to triumph.

The Lord Jesus is dishonored whenever brethren of the same faith accuse another and lessen the influence of one of God's delegated messengers. The enemies of truth will make the very most of the least item by which they can excite suspicion of the men through whom God is giving light to the people. To place any obstruction in the way of this light coming to the people, will be registered as a grievous sin in the sight of God. Better lose the right arm or the right eye than to be found in this kind of work. "It must needs be that offenses come; but woe unto that man by whom the offense cometh." Let not the influence graciously

given you of God to save souls from ruin be employed in weakening the influence of others whom the Lord is using.

The solemn, important hours intervening between us and the judgment are not to be employed in warfare with believers. This is Satan's work; he began it in heaven, and he has with unabated energy kept it up ever since his fall. "But if ye bite and devour one another, take heed that ye be not consumed another." Let there not be in any of you an evil heart of unbelief. The time has come when the cry of the faithful watchman is to be heard, calling to his fellow watchmen, "What of the night?" to be answered, "The morning cometh, and also the night."

I have been deeply impressed that I should write more decidedly to our leading brethren in Battle Creek; for they are in peril, and do not know it. Today when, for the first time, I read in the Review the article by Brother A.T. Jones, and your article in the same paper opposing his position, I could understand more clearly some things that

have been urged upon my mind. During my illness I have had precious experiences. Jesus has seemed to be close by me, and again and again I have been in earnest conversation with you. Your dangers have been presented to me. I said to you: "Elder Smith, the Lord loves you, but you do not discern all things clearly. There are those who are looking to you, influenced by the position you may take; and if you take a position that is not correct, you will lead others to a wrong course of action. We as a people are to reach a very different condition of spiritual life, from that we have yet attained to. All the heavenly intelligences are at work, but the human agencies are slow to cooperate with them in doing the work that is needed to be done in our world. The false ideas that were largely developed at Minneapolis have not been entirely uprooted from some minds. Those who have not made thorough work of repentance under the light God has been pleased to give to his people since that time, will not see things clearly, and will be ready to call the messages God sends a delusion.

The enemy has been making you wide awake

to discern error in those whose views in some points differed from yours. You have thought that you could see inconsistencies in A. T. Jones and E. J. Waggoner and those who were in harmony with them. My dear brother, those men are human; in the intensity of their feelings they may make mistakes; their expressions may sometimes be stronger than will impress minds favorably. But have you as a colaborer, one who has had long experience in the work, gone to these men with your soul imbued with the love of God, feeling pained to the very heart to perceive a shade of difference in views and positions, and said to them, "Brethren, we must be a unit. Christ prayed that we might be one as he is one with the Father. Let us together bring our ideas to the Scriptures. Let us lay aside prejudice, and be determined we will cherish brotherly love, and in meekness and lowliness of mind try to see eye to eye."

But few have courage to do this; yet it is the only Christlike course that will prevent divisions. It is the work of Satan to cause alienation. He knows that it will separate brethren from one another, and

more than this, separate them from God. And if ever there was a time in this earth's history when this would be an offense to God and perilous to our souls, it is now. O, if all would be aroused to know what is close upon us, if they would awake out of sleep and draw nigh to God, many souls would be saved. But there are many who are as blind as were the Jews in the days of Christ. Some who have preached the truth, and some who are still preaching, are spiritually blind, and spiritually deaf. They will never have their eyes opened, they will never hear nor understand, any more than did the Jews. One who is in blindness of mind leads another who is also blind. Would it not be well for us individually to examine closely our own position before God in the light of his holy word, and see our own special peril? God does not separate from his people, but his people separate themselves from God by their own course of action. And I know of no sins greater in the sight of God than cherishing jealousy and hatred toward brethren, and turning the weapons of warfare against them.

I point my brethren to Calvary. I ask you, What is the price of man? It is the only begotten Son of the infinite God. It is the price of all the heavenly treasures. And yet how men treat a brother who presents a view that is not in exact harmony with their understanding of the Scriptures. Self arises, a fierce and determined spirit is aroused. They will place the brother in a position that hurts his influence. If Christ has given that brother a message to bear, upon whom does the hurt come? Upon the Son of the infinite God. It is not the man, but Jesus Christ, who has become his substitute and surety, that is censured and accused. Your brethren are not as worthless rubbish, that they can be held so cheap as some have been during the past few years. In the books of heaven there are stern records to be examined, in regard to the manner in which some have dealt with the purchase of the blood of Christ.

I beg of you, my brother, to draw nigh to God, and he will draw nigh to you. Let your zeal, your ambition, be no less than it has been, but let it be wisely directed. Upon those points where you erred

in the past, be on your guard against temptation. For Christ's sake, for your soul's sake, be afraid to place yourself in circumstances where you will be tempted to err again. Every time you fall under temptation, it becomes easier for you to repeat the same. When by God's appointment, we are placed in the way of temptation, the Lord will give the special, gracious influence of his Holy Spirit, to enable us to resist evil; he is giving us an opportunity to meet difficulties and obstacles, and overcome them, and thus obtain the record in the books of heaven, Overcomer. But if we begin a warfare against our brethren, we go into the battle alone. The Father of light is not with us. Having taken the case into our own hands, we have to fight the battle in our own strength, and we shall be defeated.

When the Lord chose the Jewish nation, and bade them not to unite themselves with another people, it was that they might not be corrupted, that the light might be communicated to them to be given to the world. Did the Lord refuse to let his light shine upon other nations? No; but those

idolatrous nations were raising up barriers, interposing obstructions, turning farther and farther away from the light; they were going deeper and deeper into the moral darkness, and becoming more and more blinded. One nation must be made the depository of sacred truth, so that there might be at least one channel through which the rays of light could shine forth to the world. So in this age God has committed to his people most sacred truth; he means that they shall have light to shed amid the darkness which surrounds them.

True Christianity will always be aggressive, and wherever it exists it will arouse enmity. All who live a conscientious life, who bear testimony of the claims of God, of the evil of sin, of the judgment to come, will be called the disturbers of Israel. Those whose testimony awakens the apprehension of the soul, offend pride, and arouse opposition. The hatred of evil against good exists as surely now as in the days of Christ when the multitudes cried, "Away with him!" "Release unto us Barabbas." There is no kind of evil in our world but that some have an interest in maintaining it.

Evil is ever warring against good. And since we know that the conflict with the prince of darkness is constant and must be severe, let us be united in the warfare. Cease to war against those of your own faith. Let no one help Satan in his work. We have all that we can do in another direction.

"Be strong in the Lord and in the power of his might." Let us give heed to this injunction. If it were not possible for us to be strong, God would never have commanded it. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

The first thing recorded in Scripture history after the fall was the persecution of Abel. And the last thing in Scripture prophecy is the persecution against those who refuse to receive the mark of the beast. We should be the last people on the earth to indulge in the slightest degree the spirit of persecution against those who are bearing the

message of God to the world. This is the most terrible feature of unchristlikeness that has manifested itself among us since the Minneapolis meeting. Sometime it will be seen in its true bearing, with all the burden of woe that has resulted from it.

A passive piety will not answer for this time; let the passiveness be manifested where it is needed, in patience, kindness, and forbearance. But we must bear a decided message of warning to the world. The Prince of Peace thus proclaimed his work, "I came not to send peace on earth but a sword." Evil must be assailed; falsehood and error must be made to appear in their true character; sin must be denounced; and the testimony of every believer in the truth must be as one. All your little differences, which arouse the combative spirit among brethren, are devices of Satan to divert minds from the great and fearful issue before us. The true peace will come among God's people when, through united zeal and earnest prayer, the false peace that exists to a large degree is disturbed. Now there is earnest work to do. Now is

the time to manifest your soldierly qualities; let the Lord's people present a united front to the foes of God and truth and righteousness.

God expects every man to do his duty. "Ye are my witnesses," saith the Lord. Call men to repentance. Set before them in clear, distinct lines, their danger; point them to him who taketh away the sin of the world. Carry the offer of Christ's mercy and righteousness to those who are lost. Many will resent your testimony; you can expect nothing else, for they resented the testimony of the Son of God. But if we stand in God, faithful and true, our testimony will be as a hammer breaking in places the rocky hearts, a fire consuming the refuge of lies.

Those who are under the influence of the Spirit of God will not be fanatical, but calm, steadfast, free from extravagance. But let all who have had the light of truth shining clear and distinct upon their pathway, be careful how they cry peace and safety. Be careful how you make the first move to suppress the messages of truth. Be careful what

influence you exert at this time.

Those who profess to believe the special truths for this time need to be converted, and sanctified by the truth. As Christians we are made depositories of sacred truth, and we are not to keep the truth in the outer court, but bring it into the sanctuary of the soul. Then the church will possess divine vitality throughout. The weak shall be as David, and David as the angel of the Lord. One question will be all absorbing,--who shall approach nearest the likeness of Christ? Who shall do most to win souls to righteousness? When this is the ambition of believers, contention is at an end; the prayer of Christ is answered.

When the Holy Spirit was poured out upon the early church, "the whole multitude of them that believed were of one heart and one soul." The spirit of Christ made them one. This is the fruit of abiding in Christ. But if dissension, envy, jealousy, and strife are the fruit we bear, it is not possible that we are abiding in Christ. To draw nourishment from the Living Vine is the same that Christ

represents as eating his flesh and drinking his blood. And if we are feeding upon him we shall manifest his spirit.

Jesus longs to bestow the heavenly endowment in large measure upon his people. Prayers are ascending to God daily for the fulfillment of the promise, and not one of the prayers put up in faith is lost. Christ ascended on high, leading captivity captive, and gave gifts unto men. When, after Christ's ascension, the Spirit came down as promised, like a rushing, mighty wind, filling the whole place where the disciples were assembled, what was the effect? Thousands were converted in a day. We have taught, we have expected, that an angel is to come down from heaven, that the earth will be lightened with his glory. Then we shall behold an ingathering of souls similar to that witnessed on the day of Pentecost.

But this mighty angel comes bearing no soft, smooth message, but words that are calculated to stir the hearts of men to their very depths. That

angel is represented as crying 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." "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Are we indeed as the human agencies, to cooperate with the divine instrumentalities in sounding the message of this mighty angel who is to lighten the earth with his glory?

How great and widespread must be the power of the prince of evil, which can be subdued only by the mighty power of the Spirit. Disloyalty to God, transgression in every form, has spread over our world. Those who would preserve their allegiance to God, who are active in his service, become the mark of every shaft and weapon of hell. If those who have had great light have not corresponding faith and obedience they soon become leavened with the prevailing apostasy; another spirit controls them. While they have been exalted to heaven in point of opportunities and privileges, they are in a

worse condition than the most zealous advocates of error.

There are many who have been preparing themselves for moral inefficiency in the great crisis. They are wavering and undecided. Others who have not had so great light, who have never identified themselves with the truth, will, under the influence of the Spirit, respond to the light when it shines upon them. Truth that has lost its power upon those who have long slighted its precious teaching, appears beautiful and attractive to those who are ready to walk in the light. The Spirit sets home the truth in such a manner as to arouse the conscience to discern and acknowledge the only true God, and Jesus Christ whom he has sent. Men see themselves as transgressors of the law of God. By faith they behold the infinite love of God in the gift of Jesus to our world. By faith they see the sentence of condemnation erased, and their names recorded in the book of life. They see the robe of Christ's righteousness presented to them, preparing them for the mansions above, that they may stand spotless before the Father. These are the things of

Christ which the mind grasps, and which are food to the soul.

Amid the confusion of delusive doctrines the Spirit of God will be a guide and a shield to those who have not resisted the evidences of truth. He silences every other voice than that which comes from him who is the truth and the life. God gives to every soul opportunity to hear the voice of the True Shepherd, to receive the knowledge of God and our Saviour. When the heart receives this truth as a precious treasure, Christ is formed within, the hope of glory, while the whole heavenly universe exclaims, Amen and amen.

We have absolute need of the regenerating power of the Holy Spirit. We have no time to confer with flesh and blood. The power of Satan is apparently in the supremacy, he is seeking to convert all things in the world to his own purpose, to imbue human beings with his own spirit and nature. The conflict will be terrible. The minds and hearts of men seem surcharged with hostility against divine revelation; the passions are stirred

with envy against purity and holiness and devotion to God and his requirements; the will is set like granite against all that is called God or that is worshiped. The confederacy of Satanic agencies, united with evil men, are as instruments of unrighteousness, throwing their whole force into the battlefield, evil against good.

We have need of divine illumination. Every individual is striving to become a center of influence; and until God works for his people, they will not see that subordination to God is the only safety for any soul. His transforming grace upon human hearts will lead to unity that has not yet been realized; for all who are assimilated to Christ will be in harmony with one another. The Holy Spirit will create unity.

"He shall glorify me." "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." The Holy Spirit glorifies God by so revealing his character to his people that he becomes the object of their supreme affections, and by making manifest his character in

them. They see clearly that there was never any righteousness in the world but his, no excellence in the world but that derived from him. When the Spirit was poured out from on high, the church was flooded with light, but Christ was the source of that light; his name was on every tongue, his love filled every heart. So it will be when the angel that comes down from heaven having great power, shall lighten the whole earth with his glory. May the Lord help his people to see and understand what is truth.

Chapter 124

To O. A. Olsen

Lt 19d, 1892

The Need for Love in the Church, and an Appeal to Heed the Message to the Laodiceans

(Written September 1, 1892, from North Fitzroy, Victoria, to O. A. Olsen, president of the General Conference.) We are certainly living amid the perils of the last days, and, while we may intellectually accept the theory of the truth, it will be of no saving value to us unless the prayer of Christ avails in our behalf, "Sanctify them through Thy truth: Thy word is truth." The meaning of that prayer is, Make them holy through the knowledge of the Word. "The light (Christ) shineth in darkness (the world), and the darkness comprehended it not." Instead of welcoming that which scatters the darkness, many comprehended it not and received it not.

Ministers are sent, as was John, to bear witness of that Light. The office of the messenger sent of God is not to draw the sympathies of the people to himself, but to direct the affections and sympathies away from himself, to center them upon Christ. The burden of his message should be.

Behold the Lamb of God, which taketh away the sin of the world." Christ "was in the world, and the world was made by Him"; but the world had sunk to such terrible depths of unbelief that when its own Creator came to it, it knew Him not. "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God." This grace is not inherited.

I wish that all would see that the very same spirit which refused to accept Christ, the Light that would dispel the moral darkness, is far from being extinct in this age of the world. There are those in our day who are no more ready to recognize and

acknowledge light than were the people when the prophets and the apostles came with messages from God, and many rejected the message and despised the messenger. Let us beware that this spirit is not entertained by any one of us. [Rev. 2:1-5, quoted.]

He who was seen by John in the vision, in the midst of the golden candlesticks, represents Himself as walking among them, going from church to church, from congregation to congregation and from soul to soul. Here is unwearied vigilance. While the undershepherds may be asleep, or engrossed with matters of small importance, He that keepeth Israel doth not slumber nor sleep. He is the true Watchman. The presence and sustaining grace of Christ are the secret of all light and life. We are kept by the power of God, through faith, and that not of ourselves; it is the gift of God.

The Lord Jesus Christ gave the message to John to be written, to come down through the ages to the end of the world. Words of commendation are spoken to the church of Ephesus. The "Well

done" is pronounced on the good and faithful servant. But the message does not close here. The Saviour says, "Nevertheless I have somewhat against thee, because thou hast left thy first love." This has been brought in clear lines before me again and again, and I have presented it to the people with pen and voice.

Does this striking message mean nothing to us? Is it in no sense applicable? Why are not such solemn warnings contemplated? Why do not all, with watchfulness and humility and confession, manifest that repentance that needeth not to be repented of? Why do so many pass on without taking heed?

Is love abiding in the church? Is it not almost extinct? With many, their first love for Jesus has cooled. Brethren do not love brethren. The love of many has waxed cold. The True Witness represents all who have left their first love as fallen. Did He not know their peril? "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and

will remove thy candlestick out of his place, except thou repent."

Shall these heart-searching truths continue to be passed by with indifference by the churches? The loss of the first love has opened the door to a great amount of selfishness, evil surmising, evil speaking, envy, jealousy, hard-heartedness. This is the fruit borne when the fervor of the first love has grown cold. There has been but little restraint upon the tongue, for prayer has been neglected. A Pharisaical righteousness has been cherished; there is a deadness of spirituality; and a lack of spiritual eyesight is the result.

The only hope for our churches today is to repent and do their first work. The name of Jesus does not kindle the heart with love. A mechanical, formal orthodoxy has taken the place of deep, fervent charity and tenderness to one another. Will any give heed to the solemn admonition, "Turn ye, turn ye; for why will ye die?" Fall upon the Rock, and be broken; then let the Lord Jesus prepare you, to mold and fashion you, as a vessel unto honor.

Well may the people fear and tremble under these words: "Except thou repent, I will come unto thee quickly, and will remove thy candlestick out of his place." What then? "If therefore the light that is in thee be darkness, how great is that darkness!"

The Spirit will not always strive with the heart that is filled with perversity. The infinite, forbearing One, who paid the price of His own blood to save His people, is addressing them. Who will hearken to His warning? Have the churches that claim to believe the truth for these last days been fruit-bearing trees of righteousness? Why are they not bearing much fruit to the glory of God? Why are they not abiding in Christ, and going on from strength to strength, from character to character?

The word of the Lord to His people is, "Be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Why are the people thus addressed degenerating into weakness and inefficiency, not having the love of

Christ burning upon the altar of their hearts, and therefore unable to kindle love in the hearts of others?

God's people have evidence piled upon evidence; they have truth powerful and convincing. Shall it be kept in the outer court, so that it does not sanctify the soul? Shall the candle that once burned brightly, sending its light amid the moral darkness of error, gradually go out, until it is quenched in darkness?

How was it with Ephesus? she knew not the time of her visitation. She did not heed the solemn admonitions of God. She did not maintain a vital connection with Christ, and grievous wolves entered in, and spared not the flock. That church, once beloved of God, that might have sent her bright rays amid the moral darkness to enlighten many souls, permitted her light to go out.

One of the greatest sins that is now extinguishing spiritual light is want of love for Jesus and one another. "To him that overcometh

will I give to eat of the tree of life, which is in the midst of the paradise of God." See the longing, yearning love of Jesus who presents to His people the attractions of the eternal life, that they may catch the glory of the future world, and regain their first love. It is not the fashion now to repent. It is regarded by some as altogether too humiliating a work, altogether too old-fashioned. [1 John 1:5-10; 2:9-11, quoted.]

Could any description be more sharp and clear than John has given us. These things are written for us; they are applicable to the churches of Seventh-day Adventists. Some may say, "I do not hate my brother; I am not so bad as that." But how little they understand their own hearts. They may think they have a zeal for God in their feelings against their brother, if his ideas seem in any way to conflict with theirs; feelings are brought to the surface that have no kinship with love. They show no disposition to harmonize with him. They would as lief be at swords' point with their brother as not. And yet he may be bearing a message from God to the people --just the light they need for this time.

Why do not brethren of like precious faith consider that in every age, when the Lord has sent a special message to the people, all the powers of the confederacy of evil have set at work to prevent the word of truth from coming to those who should receive it?

If Satan can impress the mind and stir up the passions of those who claim to believe the truth, and thus lead them to unite with the forces of evil, he is well pleased. If once he can get them to commit themselves on the wrong side, he has laid his plans to lead them on a long journey. Through his deceptive wiles he will cause them to act upon the same principles he adopted in his disaffection in heaven. They take step after step in the false way, until there seems to be no other course for them except to go on, believing they are right in their bitterness of feeling toward their brethren. Will the Lord's messenger bear the pressure brought against him? If so, it is because God bids him stand in his strength and vindicate the truth that he is sent of God.

When men listen to the Lord's message, but through temptation allow prejudice to bar the mind and heart against the reception of truth, the enemy has power to present the most precious things in a distorted light. Looking through the medium of prejudice and passion, they feel too indignant to search the Scriptures in a Christlike spirit, but repudiate the whole matter because points are presented that are not in accordance with their own ideas.

When a new view is presented, the question is often asked, "Who are its advocates? What is the position of influence of the one who would teach us who have been students of the Bible for many years?" God will send His words of warning by whom He will send. And the question to be settled is not what person is it who brings the message; this does not in any way affect the word spoken. "By their fruits ye shall know them."

Truth is often preached by one who has not experienced its power; but it is truth nevertheless,

and is blessed to those who, drawn by the Spirit of God, accept it. But when the truth is presented by one who is himself sanctified through it, it has a freshness, a force, that gives it a convicting power to the hearer. The truth, in its power upon the heart, is precious, and the truth addressed to the understanding is clear. Both are needful--the word and the inward testimony of the Spirit.

In regard to the testimony that has come to us through the Lord's messengers, we can say, We know in whom we have believed. We know that Christ is our righteousness, not alone because He is so described in the Bible, but because we have felt His transforming power in our own hearts.

Now, although there has been a determined effort to make of no effect the message God has sent, its fruits have been proving that it was from the source of light and truth. Those who have cherished unbelief and prejudice, who in the place of helping to do the work the Lord would have them do, have stood to bar the way against all evidence, cannot be supposed to have clearer

spiritual eyesight for having so long closed their eyes to the very light God sent to the people.

If we are to bear a part in this work to its close, we must recognize the fact that there are good things to come to the people of God in a way that we had not discerned; and that there will be resistance from the very ones we expected to engage in such a work. A man that is sincere in the wrong is not justified in the wrong, because he has opened his heart to a class of evidence leading him to condemn the right, and has closed his heart to a class of evidence which, if he would not cherish prejudice, would lead him to see and acknowledge what is truth.

How long the Lord will have patience with men in their blindness, how long He will wait before leaving them to grope their way to final darkness, we cannot determine.

Should the Lord's messengers, after standing manfully for the truth for a time, fall under temptation, and dishonor Him who has given them

their work, will that be proof that the message is not true? No, because the Bible is true. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Sin on the part of the messenger of God would cause Satan to rejoice, and those who have rejected the messenger and the message would triumph; but it would not at all clear the men who were guilty of rejecting the message of truth sent of God.

One matter burdens my soul: The great lack of the love of God, which has been lost through continued resistance of light and truth, and the influence of those who have been engaged in active labor, who, in the face of evidence piled upon evidence, have exerted an influence to counteract the work of the message God has sent. I point them to the Jewish nation and ask, Must we leave our brethren to pass over the same path of blind resistance, till the very end of probation? If ever a people needed true and faithful watchmen, who will not hold their peace, who will cry day and night, sounding the warnings God has given, it is Seventhday Adventists. Those who have had great

light, blessed opportunities, who, like Capernaum, have been exalted to heaven in point of privilege, shall they by nonimprovement be left to darkness corresponding to the greatness of the light given?

I wish to plead with our brethren who shall assemble at the General Conference to heed the message given to the Laodiceans. What a condition of blindness is theirs! This subject has been brought to your notice again and again, but your dissatisfaction with your spiritual condition has not been deep and painful enough to work reform. "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." The guilt of self-deception is upon our churches. The religious life of many is a lie.

Jesus has presented to them the precious jewels of truth, the riches of His grace and salvation, the glistening white vesture of His own righteousness, woven in heaven's loom and containing not one thread of human invention. Jesus in knocking.

Open the door of the heart, and buy of Him the precious heavenly treasure. Shall His pleadings fall upon ears that are dull of hearing, if not entirely closed? Shall Jesus knock in vain? "See that ye refuse not Him that speaketh." If you will hearken, and open the door, He will come in and sup with you, and you may sup with Him. Will you respond, "Come in, Thou blessed of the Lord; wherefore standest Thou without?"

I ask, What means the contention and strife among us? What means this harsh, iron spirit, which is seen in our churches and in our institutions, and which is so utterly unChristlike? I have deep sorrow of heart because I have seen how readily a word or action of Elder Jones or Elder Waggoner is criticized. How readily many minds overlook all the good that has been done through them in the few years past, and see no evidence that God is working through these instrumentalities. They hunt for something to condemn, and their attitude toward these brethren who have zealously engaged in doing a good work, shows that feelings of enmity and bitterness are in

the heart. What is needed is the converting power of God upon hearts and minds. Cease watching your brethren with suspicion.

As Christ was about to leave His disciples, He said, "A new commandment I give unto you, That ye love one another." This is the measure with which we are to love one another--"As I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one another." Again He said, "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you; continue ye in My love."

Mark the words of Christ, and bear them in mind: "As I have loved you, that ye also love one another." "This is My commandment, that ye love one another as I have loved you." "Neither pray I for these alone; but for them also which shall believe on Me through their word, that they all may be one."

How full and perfect is this union to be? "As

Thou, Father, art in Me, and I Thee, that they also may be one in us: that the world may believe that Thou hast sent Me. And the glory which thou gavest Me, I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me."

What large possibilities are presented before us in the words spoken by Jesus! He says, "I have declared unto them Thy name, and will declare it, that the love wherewith Thou hast loved Me may be in them, and I in them." These words from the prayer of Christ are worthy of being written in letters of gold. They should be dwelt upon, and presented to the world by pen and voice.

But why is it that those who claim to believe the truth are not doers of the word? Why is so little said upon these subjects which mean so much to every church and to every individual member? Think you that heaven does not look with amazement upon those who profess to be children

of God, yet who pass on inattentive, careless, disregarding the plainest words of truth enjoined upon them? Is it not time for us to consider that we must live by every word that proceedeth out of the mouth of God?

There are many in the ministry who have no love for God or for their fellow men. They are asleep, and while they sleep Satan is sowing his tares. The flock of God is in need of help from heaven, and the sheep and lambs are perishing for food. But let those who would have a deep and living experience in the things of God cease to depend upon men, even upon their own pastors and teachers, and put their trust wholly in God, using their God-given ability to His glory. Christ is to be lifted up before the people; for by beholding Him we are to become changed to His image. Jesus says, "Without Me ye can do nothing." He has made ample atonement, and he who lays hold upon Christ by faith has peace with God. The Holy Spirit purifies the heart, presenting God in new and enduring views as our heavenly Father.

Oh, that evil may be turned out of our hearts! Oh, that the soul may be thoroughly cleansed! Oh, that the love of God may abide in the soul as a living principle! Cultivate love for Jesus, love for those who believe in Him, and love for the wandering and perishing. We must have the love which is of heavenly birth, and nourish it as a heavenly plant. Stubbornness, which prevails to a fearful extent, must be broken up. The professed followers of Christ should no longer catch up little points of difference, meditating upon them, talking about them, and magnifying them until love is gone from the soul, as water from a leaky vessel. We must have the sanctifying influence of the grace of Christ in our hearts, else all our deeds will be as sounding brass and as a tinkling cymbal.

Will the people of God heed the voice of warning, and cultivate love? Will they lay aside their suspicions and jealousies? They cannot do this unless they fall all broken before God. Many have made, and are still making, great blunders. They love their own way so well that they will not surrender to God's way. Many have been

convinced that they have grieved the Spirit of God by their resistance of light, but they hated to die to self, and deferred to do the work of humbling their hearts and confessing their sins. They would not acknowledge that the reproof was sent of God, or the instruction was from heaven, until every shadow of uncertainty was removed. They did not walk out into the light. They hoped to get out of difficulty in some easier way than by confession of sin, and Satan has kept hold of them, and tempted them, and they have had but feeble strength to resist him.

Evidence has been piled upon evidence, but they have been unwilling to acknowledge it. By their stubborn attitude they have revealed the soul malady that was upon them, for no evidence could satisfy them. Doubt, unbelief, prejudice, and stubbornness, killed all love from their souls. They demanded perfect assurance, but this is not compatible with faith. Faith rests not on certainty, but upon evidence. Demonstration is not faith.

If the rays of light which shone at Minneapolis

were permitted to exert their convincing power upon those who took their stand against light, if all had yielded their ways, and submitted their wills to the Spirit of God at that time, they would have received the richest blessing, disappointed the enemy, and stood as faithful men, true to their convictions. They would have had a rich experience. But self said, No. Self was not willing to be bruised. Self struggled for the mastery.

And every one of these souls will be tested again on the points where they failed then. They have less clearness of judgment, less submission, less genuine love for God and for their brethren now than before the test and trial at Minneapolis. In the books of heaven they are registered as wanting. Self and passion developed hateful characteristics.

Since that time, the Lord has given abundance of evidence in messages of light and salvation. No more tender calls, no better opportunities, could be given them in order that they might do that which they ought to have done at Minneapolis. The light

has been withdrawing from some, and ever since they have walked in sparks of their own kindling. No one can tell how much may be at stake when neglecting to comply with the call of the Spirit of God.

The time will come when many will be willing to do anything and everything possible in order to have a chance of hearing the call which they rejected at Minneapolis. God moved upon hearts, but many yielded to another spirit, which was moving upon their passions from beneath. Oh, that these poor souls would make thorough work before it is everlastingly too late. Better opportunities will never come, deeper feelings they will not have.

In order to have better opportunities in the future, they must improve the opportunities they have already had, yield to the Spirit of God, and heed the voice from heaven, giving prompt obedience from willing hearts. God will not be trifled with. The sin committed in what took place at Minneapolis remains on the record books of heaven, registered against the names of those who

resisted light; and it will remain upon the record until full confession is made and the transgressors stand in full humility before God.

The levity of some, the free speeches of others, the manner of treating the messenger and the message when in their private stopping places, the spirit that stirred to action from beneath, all stand registered in the books of heaven. And when these persons are tried and brought over the ground again, the same spirit will be revealed. When the Lord has sufficiently tried them, if they do not yield to Him, He will withdraw His Holy Spirit. May the Lord grant that those who are deceived may make thorough work before probation closes.

God speaks to whom He will to carry His message. They must declare the message He gives, without reservation. Jonah was commanded to proclaim the destruction of Nineveh. For a time he refused to speak the words given him of God. Fainting with fear, wild with the awful message committed to him, he hurried away from the place where he was sent. He was a disobedient prophet;

he fled from duty.

But when God speaks to men, commanding them to bear His message to the people, it means something. Those who are commanded to bear a message must move out although obstacles of a forbidding character are in the way. Those who claim to know the truth, and yet lay every obstacle in the way so that light shall not come to the people, will have an account to settle with God that they will not be pleased to meet. God manages His own work, and woe to the man who puts his hand to the ark of God. Letter 19d, 1892.

Ellen G. White Estate

Washington, D. C.

Chapter 125

To S. N. Haskell

Letter -14 -1892

Sept. 2, 1892

Elder Haskell,

Dear Brother in Christ, - I have been seeking to present before Elder Smith and our brethren in responsible places the dangers and perils of this time. The crisis is just before us, and the peril of those who were united in confederacy to resist the appeals of the Spirit of God at Minneapolis, that they would be in darkness until they should see where they had grieved the Spirit of God, and confessed their wrongs, and put up the bar, so that they would not go over the same ground again. Now I have received letters stating that a proposition has been made by the Health Retreat for Bro. Morrison to come to St. Helena to be superintendent there. Since writing the things

which I felt urged by the Spirit of the Lord to write, I must caution you not to encourage Bro. Morrison of Iowa to take any position in the Health Retreat. He has not cleared himself from the part he acted at Minneapolis. Blindness of mind is upon him. We want no more bodies of death to leaven that poor, unfortunate Sanitarium. What kind of confidence can we have to do this, in the light God has given? No, I cannot see one ray of light in Morrison's connecting with the Retreat. There is needed there a man true as steel, who should be in principle firm as a rock, who will stand in defence of what he knows as right and truth.

Suppose this element from Iowa is introduced into California, where is there reserved power to operate on the mind and heart? Years have passed, and the testimonies have been speaking decidedly to them. He has attended our conferences at Battle Creek, and yet what stand has he taken? He has not confessed his sin in resisting the Spirit of God at Minneapolis. If he is not converted, Satan will find him a ready agent to work against truth [and] righteousness. Elder Healed and several others are

ready to join hands with him. Let us not move blindly. Let us not plan unless we have God to plan with us. Elder Olsen speaks of LeRoy Nicola as a good one to help him; he will be if he has made crooked things but these men have done so much harm in their blindness, working against the messengers and messages God has sent, that I fear it would be a great mistake to reward them by giving them positions of trust as true men to be depended upon. It would reveal a lack of wisdom in those who ought to reason from cause to effect. Let him stay where he is, where his position is well known, and where his influence cannot be misunderstood, and where those who confederate with him will not do it ignorantly but understanding just what it means. It is time that we knew whom to trust. The Lord says, "Them that honor me I will honor."

Now is the time of trial, of test, of proving. Those who, like Saul, will persist in having their own way, will suffer as he did, loss of honor, and finally the loss of the soul. God has a people, and they will be a field, a tried people; but the people

will be a humble people. They are under the guidance of the Holy One in thought, in word in deed. Can any of us find a path more pleasant than that in which the Eternal One leads the way? Self must die. The truth of God places us in a path cast up for the ransomed of the Lord to walk in. It is a narrow path, there is no self glorying in it. But many will forsake this path, where the true light shines, and will walk in the sparks of their own kindling. Look at Dr. Burke. Here is a representation of Saul proving his own ways. What does he gain? Happiness? No. Peace? No. He has placed himself in the rank and file of the great rebel. Can nothing be done to save Him?

Chapter 126

To A. T. Jones

Preston, Melbourne, Australia, Sept. 2, 1892

Dear Brother A. T. Jones,

I send with this a letter written to Elder U. Smith; for I have felt pained to see differences appear in the Review and Herald, publishing to the world the want of unity among Seventh-day Adventists. It is essential that we present a united front. The light given me for many years from the Lord has been, Let not conflicting sentiments be published in our church paper.

We claim to be Christians under the control, not of our own feelings, but of the Spirit of God, devoted to the service of Christ, who has chosen us to be under the dictation of His Holy Spirit. He has offered to His Father a most wonderful prayer, that His disciples may be as He was, one with the Father. Now it is the duty of every one who

believes in Christ as their personal Saviour, to answer that prayer. Angels and archangels are looking upon God's chosen ones with the most earnest interest to see what influence the truth is having upon mind and character, to see how much they appreciate the One who was crucified for them, that they might have eternal life. If the plainest injunctions and His commandments are lightly regarded, and the prayer of Christ just prior to His offering the great sacrifice, has been strangely neglected, what does it mean? We are truly a spectacle to the world, to angels, and to men.

Time is given to unimportant matters; but the very things of eternal consequence scarcely arrest the attention, and seem to make but faint impress on the mind. Actions speak for themselves. The thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth chapters of John need careful study and earnest practice, if we honor God and Jesus Christ whom He has sent. We cannot afford to be living in neglect of the very duties specified by our Substitute and Surety, that bears the divine

credentials to the world that God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Now the very highest missionary work to be done by the chosen of God, is that they are earnest doers of the words of Christ "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you. These things I command you, that ye love one another." John 15:16, 17. "Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and We will come unto Him, and make our abode with Him." John 14:23.

This is the test; the proof of our love is that faith that works by love and purifies the soul. "He that loveth Me not keepeth not My sayings." "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will

manifest Myself to him." Here is a promise on condition. Shall we not rationally conclude that why the church has so little of the realizing sense of the presence of God, is their indifference to do the things He has specified, and they are giving to the world a misrepresentation of the character of Christ.

Elder Jones, walk carefully before God. "Ye are a spectacle to the world, to angels, and to men." Be careful not to present in the paper views which you know will clash with Elder Smith; for he feels that he is in authority to control the articles which appear in the REVIEW; but if he makes an attempt to close the door that light shall not come to the people, then, sad as it may be, the Lord will remove him. But the Lord loves Brother Smith, and be careful that no occasion shall be given, by publishing articles that he has not seen. If after he sees the articles and publishes them without seeing and speaking with the author of the article, then he has no right to put in the paper an opposite view; for he hurts the cause of God. This is no time for dissension; press together; seek to be a unit. There

should be a breaking down of icy reserve and a mutual confidence and freedom exercised. Each must guard his words. Avoid all impressions which savor of extremes; for those who are watching for a chance will seize hold of any words strongly expressed to justify them in their feelings of calling you an extremist.

The crisis is just before us. The fierce conflict of mind with mind, of principle with principle, of truth with error, which is fast approaching, and which has already begun, calls for constant vigilance. This world is the great field where the last battle is to be fought. Now every man who is on the Lord's side will come up to the battle of the Lord, to the help of the Lord against the mighty, and the walls of antichrist shall fall before the Captain of the Lord's host. Then let not the chosen of God be found in opposition to the messengers and messages He sends; but let the ability and tact of every soul, by all Scriptural and holy means, be employed to give greater efficiency and strength in the aggressive warfare---not against brethren, not against the Lord's anointed---but against the

Satanic agencies that they must meet.

The Lord will speak through His messengers. They are only the human instrumentalities, possessing no grace or loveliness of their own, and are powerful and efficacious only as God, the eternal Spirit, shall work upon human hearts. The treasure of the everlasting gospel is in earthen vessels. Paul may plant, and Apollos may water, and this is the extent of their ability: God only giveth the increase. There must be no dishonoring of God, no grieving of His Holy Spirit, by casting dishonor or reflection upon God, who selects His messengers to bear a message to the world, by refusing the message of God's words from the lips of any of His servants, by whom He may send it. Many souls rob themselves of great blessings, and Christ of glory which should redound to Him; because they do not take heed to this, there is confusion, and defection, and weakness.

Ellen G. White

Chapter 127

To U. Smith

Lt 24, 1892

The Message of 1888;

An Appeal for Unity;

The Need for the Indwelling Christ

(Written September 19, 1892, from North Fitzroy, Victoria, Australia, to Elder Uriah Smith.)

You have written to me in regard to what shall be done with the article addressed to the Battle Creek church. I answer, Do with it as you think best, using it as you judge it will best serve the cause of God. Please follow your own judgment as to the disposal of anything I may write from henceforth, unless I give special directions concerning it. After it serves the special purpose for which it was written, you may drop out the

personal matter and make it general, and put it to whatever use you may think best for the interests of the cause of God. As you say, we are far separated, and two or three months must pass before communications can be answered however important may be their character, therefore it is best not to wait [for] my decisions on matters of this kind, especially when your judgment is evidently in harmony with what is best, and something to which I could have no objection.

I feel the deepest interest in matters occurring at the great heart of the work. I know that the present is a most important time, for events of vital import to us will rapidly follow, and matters cannot stand still in our world for a long period. There are great things to be done that will require time. Oh, if the people claiming to believe the most solemn truth ever given to man would but act in a manner corresponding to their faith, we would not see the great lack that now exists.

Through all ages Christ has come to His people, as He represents Himself in the market

place at all hours of the day employing laborers for His vineyard, and He says to them, "Why stand ye here all the day idle? Go labor today in my vineyard." But how forcible is this parable in these days when we are near the close of earth's history. Well may we pray as never before both in our closets and in the church, that One mightier than the potentates of earth may stand at the helm.

Satan will invent every possible device that he may attract the attention of the people from the issue that is just before us. He will seek to make confusion among us, causing the expression of various different opinions so that the people of God shall not be found in their proper position, confessing their sins and afflicting their souls, that they may have a living experience in the things of God, but shall become confused.

It is a sad fact that many of our people have leaned upon others, and have not made God their dependence. The humility, the meekness and lowliness of Christ, has not been attractive to them. They have set themselves in stubborn self-will, and

unless there is a decided change in their attitude, they will, to the last, cherish traits of character that will unfit [them] for seeing and understanding the working of the Spirit of God, and they will be led by another spirit. They will fail to obtain the experience essential for them, so that they shall be clothed in the righteousness of Christ. Having on their citizen's garments, they will venture into the marriage feast, as it is represented in the parable, and will do the greatest dishonor to Him who has invited them and prepared for them the spotless robe.

Although I am full of peace and comfort in the Lord, yet I feel the deepest interest and tenderness of heart for all who have shown the least inclination to cast in their lot with that of the people of God. I do not wish that one of them shall become so engaged in business that he will be among those who are represented as "foolish virgins," who have no oil in their vessels with their lamps, and who are represented also by the man who came to the festal supper not having on the wedding garment.

All these parables are of the deepest interest to us in this day, and, dear brother, I feel an intense desire of heart that you shall be among those who from henceforth shall have their eyes anointed with the eyesalve, that you may clearly discern all things. The Lord would have you give the trumpet a certain sound, that not one among them shall fail to understand the voice of warning, or fail to prepare for the conflict before us. I have been shown that the Lord would be pleased to have you do this. But it will require on your part a vital connection with the great Leader of armies, and not follow your way or will, or be led by your own inclination, for this is not safe for you.

I do not wish to speak one word to you that will discourage you or bring upon you one pang of anguish. I have a love for your soul, and I desire that you shall bear the banner of truth firmly until the close of this earth's history. But to say that you will do this, I cannot. I am compelled to say to you that you are in danger, and your only safety lies in walking humbly with your God. Be careful what

steps you take in expressing your differences with your brethren. You cannot tell how it pains me to see some of our brethren taking a course that I know is not pleasing to God. They are full of jealousy and evil surmising, and are ever ready to show in just what way they differ with Elder Jones of Waggoner. The same spirit that was manifested in the past manifests itself at every opportunity; but this is not from the impulse of the Spirit of God.

I have not received a line from either Elder Jones or Waggoner since I left Battle Creek. I did not write a line to them until the last mail, when I wrote to Elder Jones, and a few weeks before sent a letter to Elder Waggoner concerning the work in England. But I can never forget the experience which we had in Minneapolis, or the things that were then revealed to me in regard to the spirit that controlled men, the words spoken, the actions done in obedience to the powers of evil.

Some have made confession, yourself among the number. Others have made no confession, for they were too proud to do this, and they have not

come to the light. They were moved at the meeting by another spirit, and they knew not that God had sent these young men, Elders Jones and Waggoner, to bear a special message to them, which they treated with ridicule and contempt, not realizing that the heavenly intelligences were looking upon them and registering their words in the books of heaven.

The words and actions of every one who took part in this work will stand registered against them until they make confession of their wrong. Those who do not repent of their sin will, if circumstances permit, repeat the same actions. I know that at that time the Spirit of God was insulted, and now when I see anything approaching to the same course of action, I am exceedingly pained. The people of God have had an opportunity to see what is the work these agents are doing, and yet those who are opposed to the points of truth which they brought out will, if occasion affords them a chance, make it appear that they are not in harmony with them, as much as to say, Beware of what they teach, for they carry matters to the extreme; they are not safe

men.

There is but one Scriptural way in which to deal with men when they introduce unsafe doctrines, and it has been enjoined upon the church by the Lord Jesus Christ. We are to strive by every power of our being to come into harmony with our brethren, because Christ has prayed that His disciples might be one as He and the Father are one. When we follow the injunction of Christ, cooperating with Him so as to bring about a condition among us that will answer the prayer of Christ, then we are doing the will of God; but when we disregard those rules that when followed will prevent discord and alienation, we scatter from Christ.

Matters of disunion have been managed in a reckless way, and as a result the church has become weak, and that love that should exist between brethren has died out of the heart. There has been so much pride of heart and stubbornness of will among those who professed to be the followers of Christ, that He has been dishonored.

Shall not self be crucified? Shall not Christ abide in the heart by living faith? Oh, that God would imbue His church with His Holy Spirit; but He cannot do this without the cooperation of the church. He who would have the Lord work for him, must yield his will wholly to the will of God. He must become as a little child. It is impossible to do this unless the heart is yielded to God.

It is quite possible that Elder Jones or Waggoner may be overthrown by the temptations of the enemy; but if they should be, this would not prove that they had had no message from God, or that the work that they had done was all a mistake. But should this happen, how many would take this position, and enter into a fatal delusion because they are not under the control of the Spirit of God. They walk in the sparks of their own kindling, and cannot distinguish between the fire they have kindled and the light which God has given, and they walk in blindness as did the Jews.

I know that this is the very position many would take if either of these men were to fall, and I

pray that these men upon whom God has laid the burden of a solemn work may be able to give the trumpet a certain sound, and honor God at every step, and that their path at every step may grow brighter and brighter, until the close of time.

I have the same desire for you to stand in the light up to the close of this earth's history, as for them. I have been shown that God would be glorified by your standing in the forefront of the battle. This He would have had you do during all the years of the past; but you have failed of doing it again and again. You have grieved the Spirit of God, and have given occasion to unbelievers and to those who wanted an excuse for such a course, to resist the testimonies, to turn from them, and to war against them; and yet you professed to believe in them. This you did during the time I stood alone after the Minneapolis meeting, until you made your confession.

But in Salamanca, N.Y., I was shown again that a great and good God would pardon your transgressions and forgive your sins, if you would

humble your heart before God and come to Him in the meekness of a little child. He would then let His Holy Spirit rest upon you, and your testimony would be full of marrow and fatness. If you would walk in the light as He is in the light, your discernment would be clear and unobscured. May the Lord help you to understand my words.

Through the grace and power of Christ, you may march on to victory, not in the rear, but in the forward ranks. But the holding of this position will depend wholly upon your own course of action. It depends on whether or not you will be ever in covenant relation with God and with His adopted children, knowing your oneness with Jesus, our exalted Head, who hath delivered us from the powers of darkness, and translated us into the kingdom of His dear Son, who hath made us meet to be partakers of the inheritance of the saints in light.

The time of trouble is before us. The angels are, as it were, just loosening the four winds, but they cannot loose them yet. The church is too far behind

her privileges. The people of God are too indolent. Many are unfaithful; many are unclean and polluted. We are not prepared for the crisis. The question is, How long will God wait for our tardy movements? Instead of lying before God in humility, man has exalted himself and has indulged in high ideas of his own importance and loftiness, and his eyes have been closed to the glory of Christ. When Christ beams forth upon the soul, all glory is rendered unto Him who is seen to be the only One full of grace and truth. His glory alone should fill the soul.

When the people of God are one with Him, they will be one with each other. Their unity and love will testify to the genuineness of their union with Christ. When their eyes are all fixed upon Christ, their hearts will be united in love. They will then stand shoulder to shoulder to resist the confederacy of evil, and they will have strength for a battle that cannot be seen by the natural eye.

They will stay their hearts upon the Lord, saying, "Unto us a child is born, unto us a Son is

given: and the government shall be upon his shoulder: and His name shall be called Wonderful, Counsellor, the Mighty God, The everlasting Father, The Prince of Peace" [Isa. 9:6].

Christ is to be our Captain. We need not tremble or be afraid. Oh, what love the Father has unfolded to us. We are not to be left a helpless prey to the devices of the enemy; for the Lord God Omnipotent reigneth, and He loves man with a love that is infinite. No language can express the depths of divine love.

Since God has so loved us, we ought also to love one another. How much? Jesus said, "This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained

you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in My name, He may give it you. These things I command you, that ye love one another" [John 15:12-15]. Here we have a decided, positive command. We would ask, Who are doers of these words? Oh, that God may impart to His poor, needy children His Holy Spirit of love, that the prayer of Christ may be fulfilled in His people, and we all may be one as He is in the Father and the Father in Him.

What attainments are there presented for the Christian's endeavor, but how far short are our practices. Were our practices in harmony with the command of our Lord, the result would be glorious. He says, "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that

they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as thou hast loved Me" [John 17:20-23].

Jesus did not pray for that which was not attainable by us, and if this unity is possible, why do not those who are professed followers of Christ strive more earnestly for this condition of grace? When we are one with Christ, we shall be one with His followers. The great want of the soul is Jesus, the hope of glory. Through the Holy Spirit this unity may be attained, and love for the brethren will abound, and men will take knowledge of us that we have been with Jesus and learned of Him. Our life will be a reflection of His holy character. As believers in Him we shall represent His meekness of spirit, His gentleness of demeanor. Individually the church of God must answer the prayer of Christ till we all come into the unity of the Spirit.

What is it that causes dissension and discord? It is the result of walking apart from Christ. At a

distance from Him, we lose our love for Him, and grow cold toward His followers. The farther the beams of light recede from their center, the wider separated they become. Each believer is as a beam of light from Christ the Sun of righteousness. The more closely we walk with Christ, the center of all love and light, the greater will be our affection for His light-bearers. When the saints are drawn close to Christ, they must of necessity be drawn close to each other, for the sanctifying grace of Christ will bind their hearts together. You cannot love God and yet fail to love your brethren.

Dear brother, I have written thus to you that you may stand in the confidence and love of the people of God, and that no one may be uncertain as to where you do stand. The mystic chain of love must bind the followers of Christ heart to heart. When Jesus was about to be crucified, Herod and Pilate, enemies before, became friends, and were united in a corrupt harmony over the condemnation of our Lord; and shall not those who claim to love our Lord Jesus Christ be constrained by the divine principle of love? Shall not all heart-burnings,

alienations, and estrangements be forever expelled from the soul, and antipathies be overcome, through the grace of Christ?

Does not Christ see enough in us of perversity and crookedness to warrant His withdrawing of His love from us? But as He does not separate His love from us, shall we not draw more closely to our divine Center, and through His gracious mercy draw closer together? Let us form a holy alliance to exalt the Son of God before the world. If the enemies became united through their hatred of Jesus, shall not we who profess His name unite in Him? Standing under the cross of Calvary, looking upon Him who has manifested unparalleled love to man, should not all jealousies, all bitterness, wrath, and malice cease? Should not all evilspeaking and evil thinking be done away?

From the attitude which some assume toward others we should imagine that they thought it a desirable thing to have little confidence and love for others. But when confidence is lacking, it is manifested by suspicion, by criticism, by catching

up things that are unworthy of notice, and making capital of whatever seems to them objectionable. In this way Satan is glorified and Christ is put to shame, dishonored in the person of His saints. I have had this matter presented to me in a variety of forms, until I can realize how cruel it is. All who love Jesus in sincerity and truth should be heartily recognized and welcomed as those who are "laborers together with God," "endeavoring to keep the unity of the Spirit in the bond of peace."

Oh, that self may be subdued in each one of us who profess to believe in Jesus! Oh, that pride may be laid in the dust! Oh, that we may more fully reflect the image of Jesus! As never before we should pray not only that laborers may be sent forth into the great harvest field, but that we may have a clear conception of truth, so that when the messengers of truth shall come we may accept the message and respect the messenger. Oh, that darkness may not settle upon any soul, but that the illuminating Spirit of Christ shall fall upon His people. Spiritual things are spiritually discerned, and the glory of our Redeemer is His character; this

we must behold with spiritual vision. I would pray as did the apostle, "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints" [Eph. 1:17, 18].

"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" [1 Thess. 2:13]. The word of God cannot work effectually in the heart when it is barred out by unbelief. The message which the messengers have been proclaiming is the message to the Laodicean church. [Rev. 3:14-20, quoted.]

This message has not had the influence that it should have had upon the mind and heart of the believers. The true state of the church is to be presented before men, and they are to receive the

word of God not as something originating with men, but as the word of God. Many have treated the message to the Laodiceans as it has come to them, as the word of man. Both message and messenger have been held in doubt by those who should have been the first to discern and act upon it as the word of God. Had they received the word of God sent to them, they would not now be in darkness. "For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and the Father, and of Christ" [Col. 2:1, 2].

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in

Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power" [verses 6-10].

Those who name the name of Christ should adopt Christian maxims. They should fear to ridicule the message or the messenger. Let no man say that this conversation is in heaven, while he is manifestly groveling in the dust, and his thoughts and feelings are as far separated from God as the east from the west. The true Christian will fear to make light of God's message, lest he may lay a stumbling block in the way of a soul who may see and imitate his example.

The church of God is to shine as a light to the world, but Jesus is the illuminator, and He is represented as moving among His people. No one shines by his own light. The Lord God almighty and the Lamb are the lights thereof. The message given us by A. T. Jones, and E. J. Waggoner is the message of God to the Laodicean church, and woe be unto anyone who professes to believe the truth and yet does not reflect to others the God-given

rays. Elder Smith, had you been unprejudiced, had not reports affected you and led you to bar your heart against the entrance of what these men presented; had you, like the noble Bereans, searched the Scriptures to see if their testimony agreed with its instruction, you would have stood upon vantage ground, and been far advanced in Christian experience. If you had received the truth into a good and honest heart, you would have become a living channel of light, with clear perception and sanctified imagination. Your conceptions of truth would have been exalted, and your heart made joyful in God. God would have given you a testimony clear, powerful, and convincing. But the first position you took in regard to the message and the messenger, has been a continual snare to you and a stumbling block.

As one long experienced in the truth, it was your place to be among those who should first catch the message from the God of heaven, and voice it to the people; but the enemy presented in a magnified light every matter that seemed objectionable to you, and your imagination has not

pictured facts to you. The enemy had prepared a long chain of circumstances, like links in a chain, that you might be prevented from standing where you should have stood. You have lost a rich and powerful experience, and that loss, resulting from refusing the precious treasures of truth presented to you, is still your loss. You are not where God would have had you, and you have missed the providential links one after another in the chain, so that now it is hard for you to see the mysterious connections in the endless chain of providence in His special work.

I write these words, not to afflict your soul, but to warn you that you may guard against repeating the same experience, thinking it was one ordered of the Lord. God was seeking to lead you in the past, and it is necessary you understand this, that you may not place stumbling blocks before your own feet, over which you will stumble. I know not whether or not you will receive this as from God; but I beseech you for your own soul's sake, take these words written to you in love, and divest yourself of unbelieving, hard thoughts. Put off thy

shoes from off thy feet, for the place whereon thou standest is holy ground. Lay aside fleshly reasonings. Let every soul now stand before God in his own nothingness, and draw nigh to God.

The many and confused ideas in regard to Christ's righteousness and justification by faith are the result of the position you have taken toward the man and the message sent of God. But oh, Jesus longs to bestow upon you the richest blessings, and [to] make you a mouthpiece for Himself, that you may declare concerning the grace that dwelleth in you. Jesus has looked upon you with sorrow, because you have not answered His expectations. "Watchman, what of the night?" This is the question that has been asked and will continue to be asked and answered. What will you answer, my brother?

The Laodicean message has been sounding. Take this message in all its phases and sound it forth to the people wherever Providence opens the way. Justification by faith and the righteousness of Christ are the themes to be presented to a perishing

world. Oh, that you may open the door of your heart to Jesus! The voice of Jesus, the great vendor of heavenly treasures, is calling to you, "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." But I will write no more. My heart is drawn out in love toward you, and my desire is that you shall triumph with the third angel's message. Letter 24, 1892.

Ellen G. White Estate Washington, D.C.

September 5, 1985.

Entire letter

Address to the Church

Christ, the true witness, addresses the church at Ephesus, saying, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." What effect have these words had upon the church? Have the professed people of God understood the import of the words, "I will come unto thee quickly [when you are at ease, careless, filled with spiritual negligence], and will remove thy candlestick out of his place, except thou repent." When warnings come no more to the people of God, when tender admonitions from the Spirit of God are silent, when the candle of heavenly illumination shines no longer upon their pathway, they will be left to kindle their own fire, and to walk in the sparks of their own kindling.

Many sermons are preached that are Christless

as was the offerings of Cain, and heavenly intelligences look with amazement and sorrow upon the self-tainted, worthless offering. Could men realize how their services are regarded by heaven, they would humble themselves before God. Many workers have educated themselves as debaters and critics; but have they the example of Christ for dealing with souls in this way?--No, and unless this class of workers shall humble their hearts before God, they cannot sit with Christ upon his throne. Only those who have the Spirit of a little child will enter into the kingdom of heaven. Should Christ come to our world as he came at his first advent, many who imagine themselves to be children of God, would criticize him. Those who think they are keen, smart men, who are wise in their own conceit, need to know Jesus and him crucified. They need to understand the power of his grace. All our hope is founded and sustained by Christ, then when our ministers fall on the Rock and are broken, they will say, "More of Christ and less of theories."

O how few know the day of their visitation!

How few, even among those who claim to believe in present truth, understand the signs of the times, or what they are to experience before the end. We are under divine forbearance to-day; but how long will the angels of God continue to hold the winds, that they shall not, blow? We are convinced that among the people of God there is blindness of mind and hardness of heart, although God has manifested inexpressible mercy toward us. How few there are who are truly humble, devoted, God-fearing servants in the cause of Christ, whose hearts are full of gratitude and thanksgiving because they are called to act a part in the work of God, being co-laborers with Jesus Christ, partakers with Christ of his sufferings! How few there are who can say from the heart, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

To-day there are few who are heartily serving

God. The most of those who compose our congregations are spiritually dead in trespasses and sins. They come and go like the door upon its hinges. For years they have complacently listened to the most solemn, soul-stirring truths, but they have not practiced them. They are less and less sensible of the preciousness and value of truth, because they neglect the practice of those things which are pleasing in the sight of God. The stirring testimonies of reproof and warning do not arouse them. The sweetest melodies that come from God through human lips--justification by faith, and the righteousness of Christ--do not bring forth from them a response of love and gratitude. Though the heavenly merchantman displays before them the richest jewels of faith and love, though his voice invites them to buy of him "gold tried in the fire," and "white raiment that they may be clothed," and "eye-salve that they may see," they steel their hearts against him, and fail, to exchange their lukewarmness for love and zeal; but fold their hands in complacency, make a profession, but deny the power of true godliness. If they continue in this state, God will reject them with abhorrence. To

praise the world and God at the same time, is in no way acceptable to God. Awake, awake, before it is everlastingly too late.

Brethren and sisters who have long claimed to believe the truth, I would ask you, Have your practices been in harmony with your light, with your privileges, with the opportunities granted of heaven? This is a serious question. Why is it there is so little faith, so little spiritual power? Why are there so few who bear the yoke and carry the burden of Christ? Why do persons have to be urged to take up their work for the Master? Why are there so few who can unveil the mysteries of redemption? Why is it that the imputed righteousness of Christ does not shine through his professed followers as a light to the world?

The people of God are called "the light of the world, a city set upon a hill that cannot be hid." "Glorious things are spoken of thee, O city of God." "God is in the midst of her; she shall not be moved." The Sun of Righteousness has risen upon the church, and it is the duty of the church to shine.

Those who are connected with Christ will grow in grace, and in the knowledge of Jesus Christ, to the full stature of men and women. It is the privilege of every soul to make advancement. No one is to be an idler in the vineyard. If all who claim to believe the truth had made the most of their opportunities and ability to learn all that they were privileged to learn, they would have become strong in Christ. No matter what may have been their occupation, if farmers, mechanics, teachers, or pastors, if they had wholly consecrated themselves to God, they would have been efficient agents to work for the heavenly Master. They would have fulfilled the injunction of the apostle: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

If Christ is not abiding in the soul, another spirit rules and controls; but Christ, the precious Saviour, is to be the Christian's all in all. Every holy thought, every pure desire, every godlike purpose is from him who is the light, the truth, and the way. Christ is to live in his representatives by the spirit of truth. Jesus said, "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." The events of the future will be discerned by prophecy, and will be understood. "He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." Christ is to live in the human instrument. Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

The privileges, the blessings of the child of God are represented by the apostle in the following language: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." When we realize that our hope of glory is Christ, that we are complete in him, we shall rejoice with joy unspeakable and full of glory. The apostle further says, that he ceased not to pray "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."

O, if we as a people had improved our opportunities to gain a knowledge of the word, to obtain a vital experience in the things of God, we

would have fulfilled the word, "Ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life. We can impart only that which we first receive. Those who are united to the church should be living, working agents to impart light to those who are in darkness. They should declare the truth of God, revealing his love and faithfulness. When men use their powers as God directs them to, their talents will increase, their ability will enlarge, and they will have heavenly wisdom in seeking to save those who are lost. But while the church-members are listless, and neglectful of their God-given responsibility, how can they expect to receive the treasure of heaven to impart to others? When professed Christians feel no burden to enlighten the minds of those who are in darkness; when they fail to make use of the rich grace of Christ, and cease to impart the knowledge they have received, they become selfish, narrow, bigoted, and their capacity to receive more and more heavenly illumination decreases rather than increases. They become less

discerning, lose their appreciation of the richness of the heavenly endowment, and failing to value it themselves, they fail to present it to others. It is only as God sees his professed people eager to be laborers together with him, that he can impart to them light and grace; for then they will make every interest secondary to the interest of his work and cause. With such workers the heavenly intelligences will co-operate. Jesus says, "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." It is the union of the Holy Spirit and the testimony of the living witness that is to warn the world. The worker for God is the agent through which the heavenly communication is given, and the Holy Spirit gives divine authority to the word of truth.

Address to the Church - By Mrs. E. G. White

(Continued.)

What more can I say than I have said to impress upon our churches, and especially upon the church at Battle Creek, the eternal loss they are

liable to in not arousing and putting to use the executive ability that God has given them? If the members of the churches would but put to work the powers of mind that they have, in well-directed efforts, in well-matured plans, they might do a hundredfold more for Christ than they are now doing. If they went forth with earnest prayer, with meekness and lowliness of heart, seeking personally to impart to others the knowledge of salvation, the message might reach the inhabitants of the earth. How many more messages of reproof and warning must the Lord send to his chosen people before they will obey? I tell you in the name of the Lord Jesus, who gave his life for the life of the world, that as a people we are behind our privileges and opportunities. What rich feasts have been provided for the people of Battle Creek! What opportunities have been given them! The people have been convinced that they should be laborers together with God, but have they been converted to the idea! The dangers of their course, the duties required at their hands, have all been presented; earnest appeals have been made to their understanding and to their conscience, and light

has been given them so that they are without excuse. They can have no cloak for their sinful neglect, but the Lord does not urge men and women to the work by presenting to them flattering inducements. They can work for him only as they work willingly, giving hearty cooperation.

The truth for this time has been presented from the holy oracles, and has been witnessed by the power of the Holy Spirit. It has been clearly shown that in the righteousness of Christ is our only hope of gaining access to the Father. How simple, how plain has the way of life been made to those who have a disposition to walk therein. Would greater evidence, more powerful manifestations, break down the barriers that have been interposed between the truth and the soul?-No. I have been shown that sufficient evidence has been given. Those who reject the evidence already presented would not be convinced by more abundant proof. They are like the Jews to whom Christ said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." The greatest miracles performed before them

would not sweep away their caviling and unbelief. They have sown stubbornness, and it has borne fruit according to the design of Satan. Unless the transforming grace of Christ cleanses and purifies the soul, they will go on from darkness to greater darkness.

If we would see light in God's light, we must abide in Christ. The soul must receive strength and nourishment from the living Vine. The apostle says, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" But stubbornness effectually bars the way to the entrance of the Spirit of God. Stubbornness does not profit; it is the fruit of selfishness, and the only cure for it is to cut it up from the heart by the roots. Often the outward manifestation of selfishness is done away for a time, but its hateful it will again appear as do the leaves of a tree that has been cut down, but whose root remains. If a fiber of selfishness is left, it will spring forth again, and bear a harvest after its kind.

The Spirit of God cannot work effectually in

any heart where pride and selfesteem exist. But without the aid of the Spirit of God the soul cannot be renewed, a new heart cannot be created within. The Lord is at work seeking to purify his people, and this great work is retarded by unbelief and stubbornness. Many think that had they lived in Christ's day, they would have been among his believing followers; but if all the miracles of Christ were presented before those whose hearts are not subdued by the Spirit of God, their convictions would not be followed, nor their faith increased. Light has been shining upon the church of God, but many have said by their indifferent attitude, "We want not thy way, O Lord, but our own way." The kingdom of heaven has come very near, and they have caught glimpses of the Father and the Son, but they have barred the door of the heart, and have not received the heavenly guests; for as yet they know not the love of God.

Think how great was the light that was given to the Jews, and yet they rejected the Lord of life and glory. Jesus says, "If I had not come and spoken unto them, they had not had sin; but now they have

no cloak for their sin.... If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." The light became brighter and brighter, until there was no escaping the conclusion that Christ was no ordinary teacher; but when conviction is disregarded, when evidence is rejected, men are forced to take a position of active opposition and stubborn resistance. The Spirit of God followed the impenitent, with warnings and entreaties, the bright beams of the Sun of Righteousness illuminated the mind; but many refuse the compassion of a loving Saviour, and would not permit their hearts to break and melt under the beams of his love. They refused the message of mercy, refused to do what God required in the way that God required, and their offerings were as devoid of merit as were the offerings of Cain; for they mingled not with them the virtue of the blood of a crucified and risen Saviour.

It is beyond the power of man to please God apart from Christ. We may make resolutions and promises, but the carnal heart overpowers all our

good intentions. We may control our outward conduct, but we cannot change the heart. The whole head is sick, and the whole heart faint, and yet the sinner will brace himself in pride, and set up his will against the will of God. Though Christ is working upon human hearts, men utterly annul the work the Lord would do. If they resist, question, and cavil, they will place themselves in a position where it will not be easy to yield to the persuasion of the Spirit of God. There is a bewitching power that holds them under deception; for the father of lies works with the unsanctified heart. Over these deceived souls the cry is raised, O that thou hadst known "in this thy day, the things which belong unto thy peace." And shall the irrevocable sentence be passed, "But now they are hid from thine eyes"?

There is less excuse in our day for stubbornness and unbelief than there was for the Jews in the days of Christ. They did not have before them the example of a nation that had suffered retribution for their unbelief and disobedience. But we have before us the history of the chosen people of God,

who separated themselves from him, and rejected the Prince of life. Though they could not convict him of sin, though they could not fail to see their own hypocrisy, they hated the Prince of life because he laid bare their evil ways. In our day greater light and greater evidence is given. We have also their example, the warnings and reproofs that were presented to them, and our sin and its retribution will be the greater, if we refuse to walk in the light. Many say, "If I had only lived in the days of Christ, I would not have wrested his words, or falsely interpreted his instruction. I would not have rejected and crucified him as did the Jews;" but that will be proved by the way in which you deal with his message and his messengers to-day. The Lord is testing the people of to-day as much as he tested the Jews in their day. When he sends his messages of mercy, the light of his truth, he is sending the spirit of truth to you, and if you accept the message, you accept of Jesus. Those who declare that if they had lived in the days of Christ, they would not do as did the rejecters of his mercy, will to-day be tested. Those who live in this day are not accountable for the deeds of those who

crucified the Son of God; but if with all the light that shone upon his ancient people, delineated before us, we travel over the same ground, cherish the same spirit, refuse to receive reproof and warning, then our guilt will be greatly augmented, and the condemnation that fell upon them will fall upon us, only it will be as much greater as our light is greater in this age than was their light in their age.

(Concluded next week.)

Address to the Church.

By Mrs. E. G. White

(Concluded.)

Jesus identifies his interest with his chosen and tried people. He represents himself as personally affected with all that concerns them. He reproved the errors and actions of the Jews with the indignant sensibility of one who felt himself personally misrepresented, accused, and

dishonored. Every wrong done to his followers, or to the weakest of humanity, is regarded by him with intense interest. After presenting his relation to his people in various lights, he finally declares that in the great day he will judge of every action as if it had been done unto himself. His sympathy with his people is without a parallel. He will not simply remain a spectator, indifferent to what his people may suffer, but identifies himself with their interests and sorrows. If his people are wronged, maligned, treated with contempt, their sufferings are registered in the books of heaven as done unto him.

He says, "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O

Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" But now the irrevocable sentence must be passed, "Your house is left unto you desolate." Past opportunities, privileges, and blessings rise up before him. He could see Jerusalem as she might have been,-holiness unto the Lord. For ages Judah had been the repository of sacred truth. Here the knowledge of Jehovah had been cherished and preserved, when God had not been acknowledged among the nations, and his worship was lost in the earth. The streets of Jerusalem had been trodden by angel feet, and its very soil had been sacred to God. From its temple prayer and praise had ascended to God. From its altar the bleeding sacrifice had testified to human guilt, pointing to the Lamb of God which taketh away the sins of the world. The Lord had sent them messages of warning and reproof, of consolation and promise, by his prophets, rising up early and sending them, but they had beaten one and stoned another, and it could not be that a prophet should

perish outside of Jerusalem. Finally God had sent his Son, and from the highest bough to the lowest he had searched for fruit, and had found none. For their sakes he had clothed his divinity with humanity, made himself of no reputation, fled before the feet of his accusers and haters, and yet carried a rebellious people upon his heart. He had done all that could be done, but they turned from him, demanding still more evidence. His life was one continual miracle, but they knew it not, and demanded that he should show them a miracle. But in the face of their utter rejection of his love, their unbelief in his mission and divinity, when he knew that the representative men of the nation were plotting for his destruction, he wept over the city of his love. His prophetic eye read the history of the past, and the woe and the guilt of the future, and his heart was breaking with agony because the people of God knew not the time of their visitation. Hell moved by a power from beneath, that the guilty inhabitants of Jerusalem might carry out the will of the prince of darkness. Stirred with enmity they would yield themselves to the control of the malignant foe, and make the Prince of life their

victim. Clouds of wrath were gathering over the doomed city; for they called down upon themselves judgment, crying, "His blood be on us and upon our children." That blood by virtue of which the repentant sinner might be forgiven--that blood by which a guilty world might be saved, by which the Jewish nation might be saved and purified, which was paid a ransom for the sins of the world, was to them the final guilt in the cup of their iniquity. Jesus knew that his chosen people were to put him, the Prince of life and glory, to an ignominious death. He knew what was to be their doom. With prophetic glance he saw the Roman legions, he heard the tramp of armies, saw the city encompassed and in flames, and the temple a smoking ruin. The miseries of the people whom he longed to save, rose up before him. He beholds their guilt and agony, but they are as unrelenting as was Satan in his rebellion against God.

The heart of Jesus was pierced with agony, and from his pale lips came forth the words, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they

are hid from thine eyes." In their blind unbelief they would not know the Prince of life; if they had known him, they would not have crucified him.

In the Jewish nation we behold a chosen nation divorced from God because of unbelief. Jesus, the lover of humanity, was called upon to pronounce sentence against the people for whom he had lived and labored, but from whom he had borne insult, mockery, and rejection. He had borne everything from them, he had done all that was possible that he might save them from ruin. He knew the history of sin. He had watched its unfoldings from the beginning. He had seen the heavenly angels bewitched by its evil power until they were led to sympathize and to join with Satan in his rebellion against God. He had passed through the terrible scenes when there was war in heaven, when Satan had been expelled from the abode of bliss, and before his vision were all the consequences of sin. O if he could but do one act of mercy by which they might be led to abandon their rebellion, and come to him that he might save; but he had exhausted the resources of infinite love. The last

arrow had been drawn from his quiver; he could do no more. The salvation of the Jews would have been the joy of Christ, the rejoicing of the angels, but they would not. No man will be saved against his will.

Will those who profess to believe the truth listen to the words of Jesus? He has said, "I am come that ye might have life, and that ye might have it more abundantly." "I am the bread of life." "I am the good Shepherd, and I lay down my life for the sheep." Will those who are called by his name believe that the children of God are very precious in his sight? Let us consider what the Lord has done for us. Shall not the love manifested toward us be appreciated, shall it not be permitted to melt our hearts, to humble our pride to the dust? Such was the breadth and length and height and depth of the Saviour's love, that he willingly laid aside his honor, his high command in heaven, and clothed his divinity with humanity, in order that he might become man's substitute and surety.

"He took not on him the nature of angels; but

he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

Under the mighty impulse of his love, he took our place in the universe, and invited the ruler of all things to treat him as a representative of the human family. He identified himself with our interests, bared his breast for the stroke of death, took man's guilt and its penalty, and offered in man's behalf a complete sacrifice to God. By virtue of this atonement, he has power to offer to man perfect righteousness and full salvation. Whosoever shall believe on him as a personal Saviour shall not perish, but have everlasting life.

Those who in sincerity and truth believe the words of Christ sent to them through his ambassadors, will understand what is the import of those words; but those who have intrenched

themselves in unbelief, will be as were the Jews, blinded to the light. By rejection of evidence, they lost their spiritual eyesight, and could not discern between good and evil, between truth and error, light and darkness. Those who are filled with unbelief can discern the least thing that has an objectionable appearance, and by beholding the objectionable feature, they can lose sight of all the evidence that God has given in manifesting his abundant grace and power, in revealing precious gems of truth from the inexhaustible mine of his word. They can hold the objectionable atom under the magnifying glasses of their imagination until the atom looks like a world, and shuts out from their view the precious light of heaven. But instead of placing that which appears objectionable beneath the eyes, why not bring before the soul the precious things of God? Why make the things of priceless value of little esteem, while the worthless things are made much of? Why take so much account of that which may appear to you as objectionable in the messenger, and sweep away all the evidences that God has given to balance the mind in regard to the truth?

With the history of the children of Israel before us, let us take heed, and not be found committing the same sins, following in the same way of unbelief and rebellion.

"Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, they shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day: lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

"But with many of them God was not well

pleased, for they were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them: as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry, I speak as to wise men; judge ye what I say."

The Opposer's Work

"Whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children."

Just before Jesus uttered these words, he had been speaking of John the Baptist. He had said to the multitudes, "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold they that wear soft clothing are in king's houses. But what went ye out for to see? A prophet? yea. I say unto you, and more than a prophet. For this is he, of whom it is written,

Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he." "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."

Those who rejected the testimony of John were unwilling to receive the testimony of him of whom John declared, "He must increase, but I must decrease." The scribes, Pharisees, and rulers were determined that they would not see the evidences of truth, and they evaded the most manifest conclusions. To justify their course of stubborn unbelief, they lost no possible opportunity of seizing upon anything in the teaching of Jesus that they could misconstrue, misapply, or falsify. When there was no possibility of misapplying the truth of Christ's words, these men who rejected the counsel of God against themselves, started questions that

had no reference to the matter in hand, so as to attract the attention of the people away from the lesson that Jesus sought to teach, and adroitly evade the truth. The Pharisees were not blindly opposing the doctrines of Christ; for the truth made deep impressions upon their minds; but they resisted truth, and went contrary to their convictions, closing their eyes lest they should see, hardening the heart, lest they should perceive, and be converted, and Christ should heal them. In their self-righteousness they were too proud to accept the help that Christ came to bring to them.

The manner in which the Pharisees sought to evade the truth, and to turn the attention of the people away from vital lessons,--by starting questions that did not bear upon the subject,--is one in which the opposers of truth in all ages have taken refuge. Satan, who is proficient in all manner of arts for the resisting of truth, suggests to his agents plans whereby they may reject the counsel of God against themselves. He incites the opposers of truth to start false issues, to discuss questions that are not to the point, in order that those who are

convicted and half convinced, may be turned aside from their investigation and acceptance of truth. Ever since the days of Christ there have been men whose attitude toward truth has said, "Depart from me, O God. I want not thy way, but my own way."

There are many who seek to evade the truth, to run away from the Lord. If they perceive that arguments are presented which will overthrow the opinion they have held; if they see that there is a possibility of their being convinced of some truth they have not advocated, and that they may be compelled to give up their resistance, and yield to the truth, straightway they flee from the influence of its propagators, in order that they may still walk in the sparks of their own kindling; but the Lord declares of this class, "They shall lie down in sorrow."

The messenger of heaven cannot hope to please those who are determined to resist the truth. Christ describes them as saying, "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." Whatever

course the messenger may pursue, it will be objectionable to the opposers of truth; and they will make capital of every defect in the manners, customs, or character of its advocate, in order that they may prevent those from giving it their candid attention and would listen to the evidences. If there is anything through which the opposers can find occasion to falsify the character or misinterpret the action of him who presents the truth, they will take advantage of it to deter those who would accept and obey the truth from hearing or believing the message.

The Lord sent messages to his people through the agency of patriarchs and prophets, in order that the evils which existed in his people might be corrected. Had it been possible for them to discern the traditions and interpretations of men from the truth of God, there would have been no need of sending the message of the prophet: but this was not possible; for the maxims of the world were woven into their teaching as the warp is with the woof, and the commandments of men were regarded with more reverence than were the

commandments of God. Man-made theories pass from one to another, and the doctrines of men, like evil leaven, work actively till the whole lump is leavened. When the Lord sends a message, he gives sufficient evidence to convince the honest in heart of its truth; but those who would resist the truth call for greater evidence. Should the Lord give them a greater evidence, it would only make their opposition more determined.

The work of John the Baptist was to exhort the people to prepare the way of the Lord, to make straight in the desert a highway for our God. The angel announced John's mission to Zacharias, saying, "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." His message was to startle and arouse the people. He was not to

associate with men, but wait in the wilderness, and the people were to come to him to hear his message. He was clothed in coarse raiment, such as was customary for the clothing of prophets, and he refused everything that savored of self-indulgence. He lifted up his voice as a trumpet in warning and reproof, and many were converted, and baptized of him in Jordan.

But although John was a messenger of God, not all received his testimony. Many set themselves against him, and strove to counteract his influence. They pointed in scorn to his abstemious life, his simple habits, his coarse garments, and declared that he was a fanatic. They resisted his words because he denounced their hypocrisy with scathing rebukes, and they sought to stir up the people against him by declaring that he set aside their religious ceremonies, and held in contempt their traditions. Nevertheless the Spirit of the Lord was at work upon the hearts of these scorers, convincing them of sin; but they rejected the counsel of God, and in the face of the evidence he had given them to the contrary, declared that John

was possessed of a devil. Thus they cut the last link that bound them to heavenly influences, and were left in darkness.

After John had given his message, Jesus began his ministry. He had clothed his divinity with humanity, in order that humanity might touch humanity, and divinity lay hold on the infinite One. He came to reach the people, and to lift them up. He came to represent to them the character of the Father. Wherever he had opportunity, wherever he found a hungry soul, he presented the bread which cometh down from heaven. Worldly position, worldly honor, had no attraction for him, but that which appealed to his heart was a soul thirsting for the water of life. While he rebuked the Pharisees for their hypocrisy, he did not refuse to sit at the table of publicans and sinners, since it afforded him an opportunity of presenting to them lessons of divine truth. Many who thus received a favorable impression of the Saviour were converted after his ascension. Three thousand were converted in a day when the holy Spirit was poured out, and many of them were of those who had listened to Christ's

gracious utterances while at the tables of the publicans.

Because of his association with sinners, Jesus was accused of being a glutton and a winebibber; but the very ones who made this charge were themselves the guilty ones. Satan's method of misrepresenting the character of God is to attribute to him his own characteristics, and thus do wicked men falsify the messenger of the Lord. Those who accused Jesus, and who had said that John had a devil, knew that they were bearing false witness; but they were filled with jealousy, because, though they had so long been the acknowledged leaders of the people, they were set aside, and the people thronged to hear the words of another.

So selfish were the Pharisees and teachers, that they did not stop to consider the fact that Jesus was eating with publicans and sinners in order to diffuse the light of heaven to those who sat in darkness. They did not stop to notice that every word dropped by the divine Teacher was as a living seed that should germinate, and bear fruit to the

glory of God. They did not realize that every action of his life was fraught with eternal influence that should never lose its force. The Pharisees and rabbis had determined that they would not accept the light given by Christ; and he turned to the common people, who heard him gladly, whose hearts were not fortified against the entrance of his words that give light and understanding unto the simple. Jesus had come to be the Saviour of all,-- Jew and Gentile, rich and poor, free and bond. He identified his interest with that of suffering humanity; but when accused of friendship for publicans and sinners, he said: "I am come not to call the righteous, but sinners to repentance."

Prompted by pride, prejudice, and hatred, the Pharisees, priests, and rulers rejected the Lord of glory. His mighty works had no softening influence upon their minds; for they hardened their hearts lest they should be converted. When evidence is given that a man is a messenger of the Lord of hosts, that he speaks in God's stead, it is perilous to the soul to reject and despise the message. To turn away from heaven's light and refuse the light-

bearer, is to take a course similar to that which Satan took in the courts of heaven when he created rebellion in the ranks of the angels. He misrepresented the character of God, and placed in a false light his gracious commandments. He evaded the truth, and subtly worked to make good appear as evil, and evil as good. He has lost none of his tact, and through his agents, manifests the same diplomacy and skill in evading truth, in creating false issues, in misrepresenting the message and the messenger. Not only do we see his working in the world among those who openly oppose the truth, but also in the church his art is manifested in the divisions and controversies among those who profess to be the children of God.

Whenever the Lord has a special work to do among his people, when he would arouse their minds to contemplate vital truth, Satan will work to divert the mind by introducing minor points of difference, in order that he may create an issue concerning doctrines that are not essential to the understanding of the point in hand, and thus bring

about disunion, and distract attention from the essential point. When this occurs, the Lord is at work making impressions upon the hearts of men, concerning that which is necessary to their salvation. Then if Satan can draw the mind away to some unimportant issue, and cause the people to divide on some minor point, so that their hearts are barricaded against light and truth, he exults in malicious triumph. This he has done in the past, and this he purposes to do still, in order that he may cast his hellish shadow between the people and their God, and cut off the light that the Lord would have shine upon his children.

Chapter 130

To F. E. Belden and wife

Lt 2a, 1892

An Appeal to Surrender;

Resistance to the Holy Spirit at Minneapolis

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

My heart is very tender toward you, but I fear that the enemy has power to misinterpret to your minds anything that I may feel impressed to say to you. Nevertheless I dare not keep silent. I love you both, although, I feel sad to say, I have not that feeling of harmony with you that I would be so much pleased to have. I cannot say to you, Peace, peace, when from time to time the Lord presents before me your peril. You have had light; you have been blessed of the Lord with rare opportunities to

receive light and obtain a rich experience in spiritual things. I know that the Lord would be pleased to see you both selfdenying, consecrated to His service, with a firm purpose and unfaltering zeal to do your Master's work. I should feel sad to see you separated from the cause and work of God. But I would not have you occupy your present position of large responsibility unless you shall come to understand better your relation to God and His claims upon you and your relation to your fellow men.

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

with Christ, confessing Him openly. Oh, things might have been so different for years back! Instead of learning of Christ meekness and lowliness of heart, you have advanced in self-esteem and self-importance. Selfishness has entwined itself in all your efforts. It has tainted your work and will ruin your soul unless you change this order of things decidedly and firmly.

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

You have another life to sustain than that which is nourished by temporal bread. You have a soul to

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

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

Across the waters of the broad Pacific I cry to you, Look and live. Look steadily, constantly,

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

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

truth. Wherever the religion of Christ works, it will brighten and sweeten every detail of life with more than an earthly joy and a higher than earthly peace.

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

When you are enlightened by the Holy Spirit, you will see all that wickedness at Minneapolis as it is, as God looks upon it. If I never see you again in this world, be assured that I forgive you the sorrow and distress and burden of soul you have brought upon me without any cause. But for your

soul's sake, for the sake of Him who died for you, I want you to see and confess your errors. You did unite with those who resisted the Spirit of God. You had all the evidence that you needed that the Lord was working through Brethren Jones and Waggoner; but you did not receive the light; and after the feelings indulged, the words spoken against the truth, you did not feel ready to confess that you had done wrong, that these men had a message from God, and you had made light of both message and messengers.

Never before have I seen among our people such firm self-complacency and unwillingness to accept and acknowledge light as was manifested at Minneapolis. I have been shown that not one of the company who cherished the spirit manifested at that meeting would again have clear light to discern the preciousness of the truth sent them from heaven until they humbled their pride and confessed that they were not actuated by the Spirit of God, but that their minds and hearts were filled with prejudice. The Lord desired to come near to them, to bless them and heal them of their

backslidings, but they would not hearken. They were actuated by the same spirit that inspired Korah, Dathan, and Abiram. Those men of Israel were determined to resist all evidence that would prove them to be wrong, and they went on and on in their course of disaffection until many were drawn away to unite with them.

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

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

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

Light has been shining in Battle Creek in clear, bright rays; but who of those that acted a part in the meeting at Minneapolis have come to the light and received the rich treasures of truth which the Lord sent them from heaven? Who have kept step and step with the Leader, Jesus Christ? Who have made full confession of their mistaken zeal, their blindness, their jealousies and evil surmisings, their defiance of truth? Not one; and because of their long neglect to acknowledge the light, it has left them far behind; they have not been growing in grace and in the knowledge of Christ Jesus our Lord. They have failed to receive the needed grace which they might have had, and which would have made them strong men in religious experience.

The position taken at Minneapolis was

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

The time and care and labor required to counteract the influence of those who have worked against the truth has been a terrible loss; for we might have been years ahead in spiritual knowledge; and many, many souls might have been added to the church if those who ought to

have walked in the light had followed on to know the Lord, that they might know His going forth is prepared as the morning. But when so much labor has to be expended right in the church to counteract the influence of workers who have stood as a granite wall against the truth God sends to His people, the world is left in comparative darkness.

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

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

Now, my dear children, I have sketched but a tithe of what I know to be true in regard to these

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

Captain Eldridge's influence over you has not been right in some things. Your influence with him might have been much more to his good and the glory of God than it has been. But the past, with its burden of record, has gone into eternity; now in repentance and confession and conversion to God, in childlike submission and obedience to His will, is your only hope of salvation. I am deeply in

earnest; I could not abate one jot or tittle of truth to please you or to make you my best friend. No; it is life or death with you. There is not time for us to trifle with eternal realities. We must be saved in God's way, just as He has presented it in His Word, else we can never be saved at all. We must be pure and single-hearted, in principle firm as a rock. Jesus said, "He that will come after Me, let him deny himself, and take up his cross, and follow Me; so shall he be My disciple." Thank God, Oh, thank Him with heart and voice, that He is still our compassionate Redeemer, ready to forgive sin and by His own blood to cleanse us from every stain that sin has made. I write in love.

Aunt Ellen

Letter 2a, 1892

Ellen G. White Estate Washington, D. C.

November 1984

Entire Letter

Chapter 131

The Perils and Privileges of the Last Days

The Perils and Privileges of the Last Days

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

To the early church the hope of Christ's coming was a blessed hope, and they were represented by the apostle as waiting for his Son from heaven, as loving his appearing. As long as this hope was cherished by the professed followers of Christ, they

were a light to the world. But it was not the design of Satan that they should be a light to the world; and because iniquity abounded, the love of many waxed cold, and the unfaithful servant is represented as saying, "My Lord delayeth his coming." As a result of loss of faith in the appearing of Jesus, the unfaithful servant begins to smite his fellow-servant, and to eat and drink with the drunken. Satan was at work to cause apostasy in the early church; and in accomplishing his purpose, doctrines were introduced through which the church was leavened with unbelief in Christ and his coming. The adversary of God and man cast his hellish shadow athwart the path of the believers, and dimmed their star of hope, even their faith in the glorious appearing of the great God and our Saviour Jesus Christ.

The hope which had been so precious to them lost its attractions; for the specious delusions of Satan almost wholly extinguished the light of salvation through the merits of a crucified and risen Saviour, and men were led to seek to make an atonement through works of their own,--by fasts

and penances, and through the payment of money to the church. It was more agreeable to the natural heart thus to seek justification than to seek it through repentance and faith, through belief in, and obedience to, the truth. During the ages of apostasy, darkness covered the earth, and gross darkness the people; but the Reformation aroused the inhabitants of earth from their death-like slumber, and many turned away from their vanities and superstitions, from priests and penances, to serve the living God, to search in his holy word for truth as for hidden treasure. They began diligently to work the mine of truth, to clear away the rubbish of human opinion that had buried up the precious jewels of light. But as soon as the work of reformation began. Satan with determined purpose sought the more zealously to bind the minds of men in superstition and error. When he found that he could not prevent them from investigating the word of God, or deter them from accepting the truth, through forcing erroneous doctrines upon their attention, he thought to intimidate them by threatening and persecution, and thus to quench the heavenly light that was shining upon men,

revealing the character of God, and making manifest the malignity of the arch deceiver.

That which Satan has led men to do in the past, he will if possible lead them to do again. The early church was deceived by the enemy of God and man, and apostasy was brought into the ranks of those who professed to love God; and today, unless the people of God awake out of sleep, they will be taken unawares by the devices of Satan. Among those who claim to believe in the near coming of the Saviour, how many are back-slidden, how many have lost their first love, and come under the description written of the Laodicean church, denominating them as neither cold nor hot. Satan will do his utmost to keep them in a state of indifference and stupor. May the Lord reveal to the people the perils that are before them, that they may arouse from their spiritual slumber, and trim their lamps, and be found watching for the Bridegroom when he shall return from the wedding.

The days in which we live are eventful and full

of peril. The signs of the coming of the end are thickening around us, and events are to come to pass that will be of a more terrible character than any the world has yet witnessed. "For when they shall say, Peace and safety; then sudden destruction cometh upon them." But to those who have the light of truth, it has been written, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping."

There is great need that our weakening faith should be quickened, and that we should ever keep

before the mind the evidences that our Lord is soon coming, that we may ever be found not only waiting, but watching and working. We are not to be found in idle expectancy; for this leads to carelessness of life, and deficiency of character. We are to realize that the judgments of God are about to fall upon the earth, and we should most earnestly present before the people the warning that the Lord has commissioned us to give: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Let every one who claims to believe that the Lord is soon coming, search the Scriptures as never before; for Satan is determined to try every device possible to keep souls in darkness, and blind the mind to the perils of the times in which we are

living. Let every believer take up his Bible with earnest prayer, that he may be enlightened by the holy Spirit as to what is truth, that he may know more of God and of Jesus Christ whom he has sent. Search for the truth as for hidden treasures, and disappoint the enemy. The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth. For it is the work of every one to whom the message of warning has come, to lift up Jesus, to present him to the world as revealed in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to his disciples and in the wonderful miracles wrought for the sons of men. Search the Scriptures; for they are they that testify of him.

If you would stand through the time of trouble, you must know Christ, and appropriate the gift of his righteousness, which he imputes to the repentant sinner. Human wisdom will not avail to

devise a plan of salvation. Human philosophy is vain, the fruits of the loftiest powers of man are worthless, aside from the great plan of the divine Teacher. No glory is to redound to man; all human help and glory lies in the dust; for the truth as it is in Jesus is the only available agent by which man may be saved. Man is privileged to connect with Christ, and then the divine and the human combine; and in this union the hope of man must rest alone; for it is as the Spirit of God touches the soul that the powers of the soul are quickened and man becomes a new creature in Christ Jesus. He was manifested to bring life and immortality to light. He says, "The words that I speak unto you, they are spirit and they are life." The psalmist declares, "The entrance of thy words giveth light; it giveth understanding unto the simple."

Then let us study the word of God, that we may know him in whom there is no darkness at all. Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." The theme that attracts the heart of the sinner is Christ, and him crucified. On the cross of Calvary, Jesus

stands revealed to the world in unparalleled love. Present him thus to the hungering multitudes, and the light of his love will win men from darkness to light, from transgression to obedience and true holiness. Beholding Jesus upon the cross of Calvary arouses the conscience to the heinous character of sin as nothing else can do. It was sin that caused the death of God's dear Son, and sin is the transgression of the law. On him was laid the iniquities of us all. The sinner then consents unto the law what it is good; for he realizes that it condemns his evil deeds, while he magnifies the matchless love of God in providing for him salvation through the imputed righteousness of Him who knew no sin, in whose mouth there was found no guile.

(Concluded next week.)

The Perils and Privileges of the Last Days

By Mrs. E. G. White

(Concluded.)

The truth is efficient, and through obedience its power changes the mind into the image of Jesus. It is the truth as it is in Jesus that quickens the conscience and transforms the mind; for it is accompanied to the heart by the holy Spirit. There are many, who, lacking spiritual discernment, take the bare letter of the word, and find that unaccompanied by the Spirit of God, it quickens not the soul, it sanctifies not the heart. One may be able to quote from the Old and the New Testament, may be familiar with the commands and promises of the word of God; but unless the holy Spirit sends the truth home to the heart, enlightening the mind with divine light, no soul falls upon the Rock and is broken; for it is the divine agency that connects the soul with God. Without the enlightenment of the Spirit of God, we shall not be able to discern truth from error, and shall fall under the masterful temptations and deceptions that Satan will bring upon the world. We are near the close of the controversy between the Prince of light and the prince of darkness, and soon the delusions of the enemy will try our faith, of what sort it is. Satan

will work miracles in the sight of the beast, and deceive "them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast."

But though the prince of darkness will work to cover the earth with darkness, and with gross darkness the people, the Lord will manifest his converting power. A work is to be accomplished in the earth similar to that which took place at the outpouring of the holy Spirit in the days of the early disciples, when they preached Jesus and him crucified. Many will be converted in a day; for the message will go with power. It can then be said: "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost." It is the holy Spirit that draws men to Christ; for he takes of the things of God, and shows them unto the sinner. Jesus said: "He shall glorify me: for he shall receive of mine, and shall show it unto you."

The work of the holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the

holy Spirit is the comforter, as the personal presence of Christ to the soul. He who looks to Christ in simple, childlike faith, is made a partaker of the divine nature through the agency of the holy Spirit. When led by the Spirit of God, the Christian may know that he is made complete in him who is the head of all things. As Christ was glorified on the day of Pentecost, so will he again be glorified in the closing work of the gospel, when he shall prepare a people to stand the final test, in the closing conflict of the great controversy. The prophet describes the enemy's plan of battle, saying:

"I beheld another beast coming up out of the earth; and he had two horns like a lamb, but he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do

in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful." "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird.... 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."

The people of God are to be called out from their association with worldlings and evil-doers, to stand in the battle for the Lord against the powers of darkness. When the earth is lightened with the glory of God, we shall see a work similar to that which was wrought when the disciples, filled with the holy Spirit, proclaimed the power of a risen Saviour. The light of heaven penetrated the darkened minds of those who had been deceived by the enemies of Christ, and the false representation of him was rejected; for through the efficiency of the holy Spirit they now saw him exalted to be a prince and Saviour, to give repentance unto Israel, and remission of sins. They saw him encircled with the glory of heaven, with infinite treasures in his hands to bestow upon those who turn from their rebellion. As the apostles set forth the glory of the only begotten of the Father, 3,000 souls were pricked to the heart, and they were made to see themselves as they were sinful and polluted, and Christ as their Saviour and Redeemer. Christ was lifted up, Christ was glorified, through the power of the holy Spirit resting upon men. By the eye of faith these believers saw him as the one who had

borne humiliation, suffering, and death, that they might not perish, but have everlasting life. As they looked upon his spotless righteousness, they saw their own deformity and pollution, and were filled with godly fear, with love and adoration for Him who gave his life a sacrifice for them. They humbled their souls to the very dust, and repented of their wicked works, and glorified God for his salvation.

They said one to another, "This is the very one who was accused of gluttony, of eating with publicans and sinners; the one who was bound, and scourged, and crucified. We believe in him as the Son of God, the prince and Saviour." The revelation of Christ by the holy Spirit brought to them a realizing sense of his power and majesty, and they stretched forth their hands unto him by faith, saying, "I believe." Thus it was in the time of the early rain; but the latter rain will be more abundant. The Saviour of men will be glorified, and the earth will be lightened with the bright shining of the beams of his righteousness. He is the fountain of light, and light from the gates ajar has

been shining upon the people of God, that they may lift him up in his glorious character before those who sit in darkness.

Christ has not been presented in connection with the law as a faithful and merciful High Priest, who was in all points tempted like as we are, yet without sin. He has not been lifted up before the sinner as the divine sacrifice. His work as sacrifice, substitute, and surety, has been only coldly and casually dwelt upon; but this is what the sinner needs to know. It is Christ in his fullness as a sinpardoning Saviour, that the sinner must see; for the unparalleled love of Christ, through the agency of the holy Spirit, will bring conviction and conversion to the hardened heart. It is the divine influence that is the savor of the salt in the Christian. Many present the doctrines and theories of our faith; but their presentation is as salt without savor; for the holy Spirit is not working through their faithless ministry. They have not opened the heart to receive the grace of Christ; they know not the operation of the Spirit; they are as meal without leaven; for there is no working principle in all their

labor, and they fail to win souls to Christ. They do not appropriate the righteousness of Christ; it is a robe unworn by them, a fullness unknown, a fountain untouched.

O that the atoning work of Christ might be carefully studied! O that all would carefully and prayerfully study the word of God, not to qualify themselves for debating controverted points of doctrine; but that as hungry souls they might be filled, as those that thirst, be refreshed at the fountain of life. It is when we search the Scriptures with humble hearts, feeling our weakness and unworthiness, that Jesus is revealed to our souls in all his preciousness. When we become partakers of the divine nature, we shall look with abhorrence upon all our exaltation of self, and that which we have cherished as wisdom, will seem as dross and rubbish. Those who have educated themselves as debaters, who have looked upon themselves as sharp, keen men, will view their work with sorrow and shame, and know that their offering has been as valueless as was Cain's; for it has been destitute of the righteousness of Christ.

O that we as a people might humble our hearts before God, and plead with him for the endowment of the holy Spirit! If we came to the Lord in humility and contrition of soul, he would answer our petitions; for he says that he is more willing to give us the holy Spirit than are parents to give good gifts to their children. Then would Christ be glorified, and in him we should discern the fullness of the Godhead bodily. For Christ has said of the Comforter, "He shall glorify me; for he shall receive of mine, and shall show it unto you." This is the thing most essential to us. For "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

Let the Trumpet Give a Certain Sound

We are pressing on to the final conflict, and this is no time to compromise. It is no time to hide your colors. When the battle wages sore, let no one turn traitor. It is no time to lay down or conceal our weapons, and give Satan the advantage in the warfare. But unless you watch, and keep your garments unspotted from the world, you will not stand true to your Captain. It is no time for watchmen to slumber on the walls of Zion. Let them be wide-awake. Call to your fellowwatchmen, crying, "The morning cometh, and also the night." It is no time now to relax our efforts, to become tame and spiritless; no time to hide our light under a bushel, to speak smooth things, to prophesy deceit. Every power is to be employed for God. You are to maintain your allegiance, bearing testimony for God and for truth. Be not turned aside by any suggestion the world

can make. We cannot afford to compromise. There is a living issue before us, of vital importance to the remnant people of God, to the very close of this earth's history; for eternal interests are involved. On the very eve of the crisis, it is no time to be found with an evil heart of unbelief, departing from the living God.

The original apostasy began in disbelief and denial of the truth; but if we would triumph, we must fix the eye of faith steadfastly upon Jesus, the Captain of our salvation. We are to follow the example of Christ, and in all that Jesus did on earth, he had an eye single to the glory of God. He says, "As the Father gave me commandment, even so I do." "This commandment have I received of my Father." In all he did he was working out the will of his Father, so that his life on earth was a manifestation of the divine perfection. Divinity and humanity were united in Christ, that he might reveal to us God's purpose, and bring man into close communion with himself. This union will enable us to overcome the enemy; for through faith in Christ we shall have divine power. The days will

come (for the enemy is working to that end) in which the law of God will be made void. As those days approach, the loyal subjects of God must rise to the emergency, manifesting more fervent zeal, giving more positive and unflinching testimony.

But while we are to speak as having authority, we should do nothing in a defiant spirit. If our hearts are fully surrendered to God, we shall unite meekness and love with truth and decision. We are "to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men."

It is time for God's people to take up the duties that lie next them, to be faithful in little things; for on the right performance of little things hang great results. Do not leave the work which needs to be done, because to your judgment it appears small and unimportant. Make up every waste place, repair the breaches as fast as they occur. Let no difference or dissension exist among the workers. Let all go to work to help some one who needs help. There is a cause for the great weakness in our

churches, and that cause is hard to remove; for it is self. Trouble does not arise because men have too much will, but because they have too much self-will. The will should be wholly sanctified to God. The professed followers of Christ need to fall on the Rock and be broken; for in every one who enters the gates of the city of God, self must be crucified. This fierce spirit which rises up in the hearts of some in the church when everything does not go to please them, must be subdued; for it is not the Spirit of Christ. It is fully time that we return to our first love, and be at peace among ourselves. We must make it manifest that we are not only Bible readers, but Bible believers. If we are united to Christ, we shall be united to one another. Jesus says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written. The reproaches of

them that reproached thee fell on me.... Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

Our numbers are increasing, our facilities are enlarging, and all this calls for union among the workers, for entire consecration and thorough devotion to the cause of God. There is no place in the work of God for half-hearted workers, for those who are neither cold nor hot. Jesus says, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Among those who are half-hearted are the class who pride themselves on their great caution in receiving "new light," as they term it. But their failure to receive the light is caused by their spiritual blindness; for they cannot discern the ways and works of God. Those who array themselves against the precious light of heaven, will accept messages that God has not sent, and will thus become dangerous to the cause of God;

for they will set up false standards.

There are men in our cause who might be of great use if they would but learn of Christ, and go on from light to greater light; but because they will not, they are positive hindrances, forever questioning, wasting precious time in argument, and contributing nothing to the spiritual elevation of the church. They misdirect minds, and lead men to accept perilous suggestions. They cannot see afar off; they cannot discern the conclusion of the matter. Their moral force is squandered upon trifles; for they view an atom as a world, and a world as an atom.

Many have trusted and gloried in the wisdom of men far more than in Christ and in the precious sanctifying truth for this time. They need the heavenly anointing, that they may comprehend what is light and truth. They thank God that they are confined to no narrow groove, but they do not see the breadth and far-reaching extent of the principles of truth, and are not enlightened by the Spirit of God as to heaven's large liberality. They

admire man-made theories, and walk in the sparks of their own kindling, diverging farther and farther from the genuine principles of Christian action ordained to make men wise unto salvation. They strive to extend the gospel, but separate from it the very marrow and life. They say, "Let the light shine," but cover it so that it shall not shine in clear rays on the very subjects that they need to understand. Some exhaust the fervor of their zeal on plans that cannot be carried out without peril to the church.

At this time the church should not be diverted from the main object of vital interest, to things that will not bring health and courage, faith and power. They must see, and by their actions testify, that the gospel is aggressive.

Watchmen on the walls of Zion are to be vigilant, and sleep not day nor night. But if they have not received the message from the lips of Christ, their trumpets will give an uncertain sound. Brethren, God calls upon you, both ministers and laymen, to listen to his voice speaking to you in his

word. Let his truth be received into the heart, that you may be spiritualized by its living, sanctifying power. Then let the distinct message for this time be sent from watchman to watchman on the walls of Zion.

This is a time of general departure from truth and righteousness, a time when we must build the old waste places, and with interested effort labor to raise up the foundation of many generations.

"Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father for the mouth of the Lord hath spoken it"

"Hearken unto me, ye that know righteousness,

the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool but my righteousness shall be forever, and my salvation from generation to generation. Awake, awake, put on strength. O arm of the Lord, awake, as in the ancient days, in the generations of old... Art thou not it which hath dried the sea, the waters of the great deep: that hath made the depths of the sea a way for the ransomed to passover! Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass, and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth, and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy. And where is the fury of the oppressor! The captive exile hasteneth that he may

be loosed, and that he should not die in the pit, nor that his bread should fall. But I am the Lord thy God, that divided the sea, whose waves roared the Lord of hosts in his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens and lay the foundations of the earth and say unto Zion. Thou art my people."

"For Zion's sake will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate, but thou shalt be called Hephzi-bah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married."

While you hold the banner of truth firmly, proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God. The third angel is represented as flying through the midst of heaven, crying with a loud voice. "Here are they that keep the commandments of God, and the faith of Jesus." The first, second, and third angels' messages are all linked together. The evidences of the abiding, ever-living truth of these grand messages, that mean so much to us, that have awakened such intense opposition from the religious world, cannot be extinguished. Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import, their time, and place; but they live, and are to exert their power upon our religious experience while time shall last.

The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions; all these are the

instrumentalities of God to co-operate in the grand work represented by the first, second, and third angels flying in the midst of heaven to warn the inhabitants of the world that Christ is coming again with power and great glory. The prophet says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils." This is the same message that was given by the second angel. Babylon is fallen, "because she made all nations drink of the wine of the wrath of her fornication." What is that wine?--Her false doctrines. She has given to the world a false Sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told to Eve in Eden.--the natural immortality of the soul. Many kindred errors she has spread far and wide, "teaching for doctrines the commandments of men."

When Jesus began his public ministry, he cleansed the temple from its sacrilegious

profanation. Among the last acts of his ministry was the second cleansing of the temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message is, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." And in the loud cry of the third angel's message a voice is heard 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."

(Concluded next week)

Let the Trumpet Give a Certain Sound

By Mrs. E. G. White

(Concluded.)

As God called the children of Israel out of Egypt, that they might keep his Sabbath, so he calls

his people out of Babylon, that they may not worship the beast or his image. The man of sin, who thought to change times and laws, has exalted himself above God, by presenting a spurious Sabbath to the world; the Christian world has accepted the child of the papacy, and cradled and nourished it, thus defying God by removing his memorial, and setting up a rival Sabbath.

After the truth has been proclaimed as a witness to all nations, every conceivable power of evil will be set in operation, and minds will be confused by many voices crying, "Lo, here is Christ, Lo, he is there. This is the truth, I have the message from God, he has sent me with great light." Then there will be a removing of the landmarks, and an attempt to tear down the pillars of our faith. A more decided effort will be made to exalt the false Sabbath, and to cast contempt upon God himself by supplanting the day he has blessed and sanctified. This false Sabbath is to be enforced by an oppressive law. Satan and his angels are wide-awake, and intensely active, working with energy and perseverance through human

instrumentalities to bring about his purpose of obliterating from the minds of men the knowledge of God. But while Satan works with his lying wonders, the time will be fulfilled foretold in the Revelation, and the mighty angel that shall lighten the earth with his glory, will proclaim the fall of Babylon, and call upon God's people to forsake her.

At the time of the loud cry of the third angel those who have been in any measure blinded by the enemy, who have not fully recovered themselves from the snare of Satan, will be in peril, because it will be difficult for them to discern the light from heaven, and they will be inclined to accept falsehood. Their erroneous experience will color their thoughts, their decisions, their propositions, their counsels. The evidences that God has given will be no evidence to those who have blinded their eyes by choosing darkness rather than light. After rejecting light, they will originate theories which they will call "light," but which the Lord calls, "Sparks of their own kindling," by which they will direct their steps. The Lord declares, "Who is

among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." Jesus said: "For judgment I am come into the world, that they which see not might see; and that they which see might be made blind." "I am come a light into the world, that whosoever believeth on me should not abide in darkness." "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

By many the words which the Lord sent will be rejected, and the words that man may speak will be received as light and truth. Jesus says, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." Human wisdom will lead away from self-denial, from consecration, and will devise many

things that tend to make of no effect God's messages. We cannot with any safety rely upon men who are not in close connection with God. They will accept the opinions of men, but cannot discern the voice of the True Shepherd, and their influence will lead many astray, though evidence is piled upon evidence testifying to the verity of truth for these days. The truth is powerful to turn men to Christ, to quicken their energies, to subdue and soften their hearts, and inspire them with zeal, devotion, and love to God. The Sabbath truth must in no case be covered up. We must let it appear in strong contrast with error.

As the end approaches, the testimonies of God's servants will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy. The Lord has sent us messages for this time, that will establish Christianity upon an eternal basis; and all who believe the present truth, must stand, not in their own wisdom, but in God's wisdom, and raise up the foundations of many generations; and they will be registered in

the books of heaven as "repairers of the breach," the "restorer of paths to dwell in." In face of the bitterest opposition, we are to maintain the truth because it is truth. God is at work upon human minds; it is not man alone that is working. The great illuminating power is from Christ; the brightness of his example is to be kept before the people in every discourse. His love is the glory of the rainbow encircling the throne on high.

The Lord has said, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.... And I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh." In the rainbow above the throne is an everlasting testimony that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Whenever the law is presented before the people, let the teacher of the truth point to the throne arched with the rainbow of promise, the righteousness of Christ. The glory of the law is

Christ; he came to magnify the law, and to make it honorable. Make it appear distinct that mercy and peace have met together in Christ, and righteousness and truth have embraced each other. When you look to his throne, offering up your penitence, praise, and thanksgiving that you may perfect Christian character, and represent Christ to the world, you abide in Christ, and Christ abides in you; you have the peace that passes all understanding. We need continually to meditate upon Christ's attractive loveliness. We must direct minds to Jesus, fasten them upon him. In every discourse dwell upon the divine attributes.

As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained; for this would eclipse the glory of the rainbow of promise above the throne; men could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God. It is the mingling of judgment and mercy that makes

salvation complete. It is the blending of the two that leads us, as we view the world's Redeemer, and the law of Jehovah, to exclaim, "Thy gentleness hath made me great." We know that the gospel is a perfect and complete system, revealing the immutability of the law of God. It inspires the heart with hope, and with love to God. Mercy invites us to enter through the gates into the city of God, and justice is satisfied to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly King. If we were defective in character, we could not pass the gates that mercy has opened to the obedient; for justice stands at the entrance, and demands holiness in all who would see God. Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken. The change from earth to heaven will not change men's character; the happiness of the redeemed in heaven results from the character formed in this life after

the image of Christ. The saints in heaven will first have been saints on earth.

The salvation that Christ made such a sacrifice to gain for man is that which is alone of value; for it is that which saves from sin, the cause of all the misery and woe in our world. The mercy of God is that which constantly draws the sinner to Jesus. If he responds, coming in penitence with confession, in faith laying hold of the hope set before him in the gospel. God will accept him; for "the broken and contrite heart, O God, thou wilt not despise." Thus the law of God is not weakened by the gospel, but the power of sin is broken, and the scepter of mercy is extended to the penitent sinner.

The rainbow above the throne is the bow of promise, testifying to the whole world that God will never forget his people in their struggle against evil. Let Jesus be our theme. Let us by pen and voice present, not only the commandments of God, but the faith of Jesus. This will promote real heat-piety as nothing else can. While we present the fact to men that they are subjects of a divine moral

government, their reason will declare to them that this is truth, that they owe allegiance to Jehovah, and that this life is our time of probation. In this life we are placed under the discipline and government of God to form characters and acquire habits for the higher life. All the scenes in which we must act a part, are to be carefully studied; for they are a part of our education, a part of God's great plan. We should bring solid timbers into our character building: for we are working both for this life and the eternal life. And as we near the close of this earth's history, we either rapidly advance in Christian growth, or we rapidly retrograde toward the world.

 Temptations will come in like a flood; but we need not fail nor be discouraged while we know that the bow of promise is above the throne of God. We shall be subject to heavy trials, opposition, bereavement, affliction, but we know that Jesus passed through all these. These experiences are valuable to us; the advantages of varying experiences are not by any means confined to this short life; they reach into eternal ages. Through

patience, faith, and hope, in all the changing scenes of earth, we are forming characters for the everlasting life. And whatever we are called upon to bear, we may be assured that all things work together for good to those that love God.

Chapter 133

To J. H. Morrison

M-47-1892

George's Terrace, St. Kilda Road, Melbourne,
Dec. 22, 1892.

Dear Brother Morrison,

Your kind letter is received, and I thank you for writing me. I am glad to report I am much improved in health. I do not now have to be carried up and down stairs. I was taken up the Echo Office stairs last Monday. I then said I shall try to walk up and down stairs alone and I have done so by help of the baluster; of course it is taxing to my limbs after being helpless nearly nine months. But I praise the name of the Lord for His mercy and love and the rich blessings which He has graciously given me since being in this country.

We feel deeply the need of workers here, and

of money to advance the work. The Sabbath-keepers are mostly poor. There are a few who have something of this world's goods, and they have assisted liberally that the cause of God may get a start in this place. We have a printing office here, but no meeting house. We meet in halls that are ill ventilated, and used for all kinds of gatherings. There is no means of warming them in the cold, rainy season, and it is not safe for me to attend meeting at all in unpleasant weather. Last winter they called here unusually unpleasant. I met with the church a few times, but although they wanted me to speak to them, they said they must advise me not to expose myself in my great suffering. If they had had a suitable place to worship, I should have attended, crippled as I was, and spoken to them every Sabbath when it was pleasant. I had to ride five miles to get to the place of meeting, and I was greatly blessed every time I ventured to go out and to speak to them.

There has never been such a time of want and destitution in Australia as at the present time. There has been a large outlay of means in erecting

expensive buildings, some of which remain unused. The land boom has swept through this country, and its results are manifest in empty treasuries. Five thousand people have been unable to find employment. Through the winter efforts were made to care for the most needy ones, giving them one or two meals a day. The bodies of persons who died from starvation were found in the parks. Many would beg the privilege of searching the swill-barrels to pick out something to eat. And yet many are living in extravagant pleasure, abounding with all good things. As I read the reports, my heart aches.

But our own situation presses upon me with such force that I am perplexed out of measures to know what to do. We must have a house of worship that is neat and clean, and not patronize these dirty halls, with the foul, poisonous air that pervades them. Unbelievers who are professed Christians will not as a general thing come into these buildings. They say it is a shame to hold religious services in such places. And what can be done is the question. But I must submit this with all

things to God.

This summer I venture to labor in such places, and in the winter I must remain at home. I am questioning whether under the circumstances I should remain here another winter; and yet the work that needs to be done forbids my leaving. Well, the Lord knows all about it. I have thought if our churches in America only appreciated their privileges, and all the conveniences they are having to worship God, they would feel their hearts stirred to do something for these foreign countries, and limit some of their own abundant advantages. But I ask myself over and over again, How can we ever make them know and understand the great necessities, of the work in these foreign fields. There are but few laborers, because men cannot work unless they are paid for their labor, and there is such a dearth of means to pay them. We are doing what we can.

Our school was a success. It was small, for these are hard times with everybody, but the blessing of the Lord attended the school. The Bible

Lessons were greatly appreciated, and the students were so well pleased with the school, and especially with the religious instruction, that they readily complied with the rules, and not one case of discipline was necessary during the term. The Spirit of the Lord was often manifested in a marked manner. Next term the numbers will be doubled. The Lord will work in these colonies, we shall see of His salvation.

We had a very solemn meeting last Sabbath at North Fitzroy. All were so pleased to see me back in Melbourne after being in Adelaide and Ballarat three months. The Lord gave me a message for the people. The congregation was large, and we had a social meeting after the discourse. Another meeting was held in Prahran near the school building, five miles from North Fitzroy. They had a goodly number at Prahran, and an excellent meeting.

We are busily at work to limit our expenses where it is possible, and yet in many things we must broaden if the work advances. One hundred men could labor in Melbourne and suburbs and not

interfere with one another, and yet there is not one laborer in this great city. How are the people to be warned in these countries, is the question. What can be done to proclaim the message when we have so little means to work with, and so few workers. If several families who could understand the situation would move to these countries and engage in some business in places where a few are keeping the Sabbath, and do missionary work for Christ's sake, I know that by personal labor and holding a steady influence they could do much good. O that the Lord would stir up the minds of many in America to give themselves to this work! I have tried again and again to place the situation before our people in Battle Creek, but no one responds. There are men in America, who with their industrious habits could make a good living and yet exert an influence to win souls to the truth. I wish I could make some impression on hearts while we remain here that we might persuade them to come for Christ's sake, for the sake of perishing souls for whom Christ has died. We could counsel together, and set in operation plans that would not require a great outlay of means, and yet effect much good.

Every one here who can work is at work, but there is so large a territory to be worked, so many that have not yet heard the first sound of the message of warning.

The object of the school is to educate and train men and women to work in their own country. We see some prospect of help here, limited as it is. Through the Bible study, the students are preparing to teach others.

Some times I feel that I must never leave this field until families are settled here from America as missionaries, not ordained ministers, but workers in different lines. Then when I see how helpless we are as far as finances are concerned, I want to get away, everything looks so impossible.

In regard to your own case, I have felt very sad, because the Lord has given you abundance of light, and you did not walk in it. It has seemed very mysterious to me that you should stand as you have done so long, without opening your heart to the messages God has sent to His people. You have

lost much in so doing. But I am hopeful that the truth that is shining in precious beams of light will find entrance, to your heart. I have felt so sorry that you could not recognize the voice of Jesus, the true Shepherd, The Lord has wrought out the demonstration of his truth before your eyes, yet you did not see, and your heart was not submitted to the leadings of the Holy Spirit of God.

I have been shown that you have been wrought upon by the gracious influences of the Spirit, and have felt moved to accept the truth and the light. At times you desired it, and were ready to reach out your hand to grasp it, to open the door of your heart to its transforming energy; but pride and stubbornness have held you back, Now you begin to see, and I entreat you to make no half- way work in this matter. Unless you move out decidedly now, unless the transforming power of truth shall do its work upon your heart, and you make thorough work for eternity, you will surely fall into the snare of Satan. I know you have been cheating the soul with excuses and subterfuges, you do not admit this, but it is so. For Christ's sake, for your soul's

sake, come fully into the light. The glorious prize is full in view. The gates of heaven are open wide. "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth, and shutteth and no man openeth: I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept My word, and hast not denied My name."

O that the Lord would heal the wounds and bruises that Satan has made. Would that you might become an entirely free man! Come to the light, and fully acknowledge the light, rejoice in the light, and not make half way work with the matter in order to preserve your dignity. O for Christ's sake, for your soul's sake, make clean work, and put up the bars behind you. It is the only safe thing you can do. A work of self-renunciation is essential, and unreserved casting of yourself, all broken on Christ Jesus. Then He will gather you in His ever lasting arms. Open the door of the heart, and bring into your soul all the heavenly agencies and attributes that will make you a workman that

needeth not to be ashamed.

I believe that you can be a great blessing in the important position you may fill in the Health Retreat. The unyielding will that has held you away from light and precious blessings give now to God. The victory may be won. Nothing would give me greater joy than to see you a free man in Christ Jesus. Subterfuges and evasions will not, cannot, bring to you peace and rest. You have but one duty before you, to become as a little child; give yourself to God with all your heart. We learn God's truth by doing His will, The education of the soul in doubt is very unprofitable work. The Lord would have His sons and daughters reach the highest efficiency in His service; in order to do this, they must maintain the most clear and practical views with regard to the agencies connected in the Lord's economy with the working out of their salvation, else they will often dwell in darkness and doubt, and in their warfare beat the air; for they seem to have lost sight of the Saviour. The Power is of God, not of us; out of weakness we may become strong. In much love.

Love, The Need of the Church

Ms-24-1892

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil" (1 Cor. 13:4, 5). Troubles exist between brethren in the church because they fail to understand what constitutes true Christian charity, brotherly affection, and Christlike love. Self-love and selfesteem lead professed Christians to measure themselves by themselves. They take for granted that all their surmisings and suspicions of others are correct. But it is because of suspicions and judging of one another that there is discord, strife, and an unhealthy condition of the church.

If brethren would meet together once or twice a week, and with humble minds, feeling their weakness and realizing their defects, would then

ask the Lord to enlighten their understanding and fill their hearts with His love, examining not one another, but the Scriptures, Satan would be defeated. Many imaginary difficulties, mere molehills that have been magnified into mountains and have made barriers between brethren, would vanish, and love, compassion, and respect would take the place of jangling and accusation. When you begin to judge your brethren, you are doing a work God has not given you to do. You are not working with Christ. God did not place you upon the judgment seat to measure and pronounce sentence upon your brethren.

Satan is an accuser of the brethren, and when he can set the leaven of dissatisfaction to work in human hearts, he is exultant. When he can divide brethren, he has a hellish jubilee. I think if our brethren could see, as I have seen, how much wrong is done in speaking evil of our brethren, there would be an entire change in the way we treat one another. You do not understand yourselves, you misinterpret words and deeds, and you measure them from your own finite standpoint.

Your imagination leads you astray. Your feelings, your tongues, which are not sanctified, are employed in a service and work that is anything but holy and Christlike.

We should bring the attractiveness of Christ into our Christian service. The soft beams of the Sun of Righteousness should shine into our hearts, that we may be pleasant and cheerful, and have a strong and blessed influence on all around us. The truth of Jesus Christ does not tend to gloom and sadness. Do not forget, my brethren, that we are in Christ's school to learn lessons of truth and love. We are taught in this school to have faith in our Redeemer. We must attend carefully to our own soul's necessity, improving every privilege provided for us to learn the meekness and lowliness of Christ.

We will have to learn that trials mean benefit, and not be discouraged under them. The heart must be disciplined, faith must be cultivated, the soul's endurance must be tested. The simplicity of faith and perfect confidence in God needs to be

encouraged in our hearts. You must be constantly looking and talking on the bright side, and while the work of self-discipline must be carried on by every individual Christian, it must be in such a manner as to exalt and ennoble, and not to contract the mind and center it upon little things. Your thoughts should be the outgrowth of holy principles. Do not center your minds on objectionable things, and make a brother an offender for a word. Do not judge him by your own finite measurement. Let the voice of simple, trustful, earnest prayer be heard in your dwellings. When our sisters visit one another, let them not speak words of criticism of their brethren. Let your minds dwell upon the attributes of God, and tell of your experiences in the love of Jesus. The fullness of that love will soothe the heart and cause us to forget disagreeable occurrences.

How much sweet peace we lose because we keep poring over the disagreeable items in ourselves and in our brethren. We must look away from the disagreeable to Jesus. We must love Him more, obtain more of His attractive beauty and

grace of character, and cease the contemplation of others' mistakes and errors. We should remember that our own ways are not faultless. We make mistakes again and again, and should others watch our every word and every action as diligently as we watch them, they would present a catalogue fully as dark as we are able to present against our brethren and sisters. No one is perfect but Jesus. Think of Him and be charmed away from yourself, and from every disagreeable thing, for by beholding our defects faith is weakened. God and His promises are lost from sight.

You need more of Jesus and less of self. Think no evil, talk no evil of anyone. Keep your lips as with a bridle. You cannot measure others' experiences by your own. It would be a deplorable thing if everyone was of the same mind. What if in some respects we do err, does the Lord forsake us, and forget us, and leave us to our own ways? No, the Lord does not treat us as we treat one another. May the Lord help you all to repent and confess, and let the love of Jesus pervade your hearts. Jealousy is all ready to spring into existence at the

least provocation. Envy and evil surmising are ready to flourish, ready to grow by being cultivated. Oh, how many hurt the heart of Christ because they want their own way and their own will. War against these unenviable traits of character, and not against one another.

If the elements existed in the church which existed in the life of Christ, there would be a firm union among His professed followers. The world is working against the church, seeking to weaken and destroy it. Shall the church imitate the world in this matter? Shall we as church members destroy confidence in other church members because they do not meet a certain standard? The message of the angel to us is, "Press together, press together, press together." Let not Satan thrust himself between the members of the church. Do not give a stroke on the enemy's side of the question to weaken the influence of any member of the church. There will always be agents of the great adversary of souls who are doing their master's work of accusing those who profess to believe the truth. They will relate something that reflects upon the attitude and

character of those who profess to be Christians.

The seed of evil surmising is frequently dropped into prepared soil, and it produces a harvest after its kind. Those who should guard the interests of those of like precious faith entertain suggestions and reports from the enemies of God and truth, and the root of bitterness defiles many. Could the state of every heart reputed as eminent for holiness be critically examined and developed there would be seen some dark chapters in the experience of those most highly honored. What erroneous ideas of Christian life we would find! What false ideas of God's prerogatives and of His moral government! What limiting ideas of the powers of the Holy One of Israel, what narrow ideas in regard to the agency of the Holy Spirit!

I know many are earnestly struggling after a higher life and seeking for clearer views of heavenly things, yet how very slow is their progress! How difficult for the mind to arise to the full assurance of hope that maketh not ashamed! In spite of all our efforts, we are often discouraged

because the flesh warreth against the spirit. Let not the common, cheap, earthly things engross the mind that the presence of Jesus shall be withdrawn. The life of the church is communicated from Christ, and we help the church when we work in harmony with the lifegiving power, losing sight of ourselves, and seeking to build one another up in the most holy faith.

God may choose instrumentalities that we do not accept, because they do not exactly meet our ideas. They do not work in the very line marked out as perfect, and in place of leaving them with God, for His Spirit to work with them, many begin to present difficulties, barricade the way, and cherish a grieved feeling because they see that they are doing a work that has not been done. Then begins the dissecting of character and the gathering up of tidbits of complaints, and fault-finding and slander, and magnifying of little occurrences and events into grave sins. This has been done in the church until we are weak, and we will always be weak unless this narrow order of things is changed. May the Lord show you all what to do that you

may be filled with thanksgiving, gratitude and praise to God for the precious gift of the Son of God, and put away envyings, jealousies and rivalries, that true love and unity may exist.

Christ prayed that His disciples might be one even as He and His Father are one. In what does this unity consist? This oneness does not exist because everyone has the same disposition, the same temperament, and thinks in the very same channel. All do not possess the same degree of intelligence. All have not the same experience. In a church there are different gifts and varied experiences. In temporal matters there are a great variety of ways of management, and yet these variations in manner of labor, in the exercise of gifts, do not create dissension, discord, and disunion.

One man may be conversant with the Scriptures, and some particular portion of the Scripture may be especially appreciated by him; another sees another portion as very important, and thus one may present one point, and another,

another point, and both may be of highest value. This is all in the order of God. But if a man makes a mistake in his interpretation of some portion of the Scripture, shall this cause diversity and disunion? God forbid. We cannot then take a position that the unity of the church consists in viewing every text of Scripture in the very same light. The church may pass resolution upon resolution to put down all disagreement of opinions, but we cannot force the mind and will, and thus root out disagreement. These resolutions may conceal the discord, but they cannot quench it and establish perfect agreement. Nothing can perfect unity in the church but the spirit of Christlike forbearance. Satan can sow discord; Christ alone can harmonize the disagreeing elements. Then let every soul sit down in Christ's school and learn of Christ, who declares Himself to be meek and lowly of heart. Christ says that if we learn of Him, worries will cease and we shall find rest to our souls.

The great truths of the Word of God are so clearly stated that none need make a mistake in

understanding them. When as individual members of the church, you love God supremely and your neighbor as yourself, there will be no need of labored efforts to be in unity, for there will be oneness in Christ as a natural result. The ears will no longer be open to reports that will injure your neighbor, and no one will take up a reproach against his neighbor. The members of the church will cherish love and unity, and be as one great family. Then we shall bear the divine credentials to the world, that will testify that God has sent His Son into the world. Christ has said, "By this shall all men know that ye are My disciples, if ye have love one for another" (John 13:35). The divinity of Christ is acknowledged in the unity of the children of God.

Brethren, when you humble your hearts before God, you will see that there is danger of Pharisaism in every church, danger of thinking and praying as did the self-righteous Pharisee: "I thank God that I am not as other men are." Oh, that there may be a breaking up of the fallow ground of the heart, that the seeds of truth may take deep root and spring up

and bear much fruit to the glory of God! My brethren, when you would accuse one of the brethren, consider the words of Jesus, "He that is without sin among you, let him cast the first stone" (John 8:7). Your sin may not be the particular sin that is under consideration, but Jesus' words mean that when you are free from sin you may cast the first stone. When Jesus spoke these words to the accusers, their guilty consciences were aroused. They could not answer Him; they were convicted each in his own conscience, and they went out one by one, beginning at the oldest even to the youngest.

What can Christ who is so forgiving, so patient with all our mistakes, so rich in mercy and love, think of our hard-hearted criticism and fault-finding? Love for your erring brethren will produce far greater effect in reforming them than all your harsh criticisms. Let all the faults and emotions of the heart be after Christ's order. Let self be put out of sight. The Lord would have the thoughts and the language and the experience of Christian life far more attractive than it is today. If they are not more

like Jesus they can never be the light of the world. Our work is between God and our own individual souls. What are you thinking of, my brethren? There is work to be done in the saving of souls around you, and precious time is passing. The hours of probation will soon close. Is your work for the Master of that character that you will hear the words, "Well done, thou good and faithful servant" (Matthew 25:21)?

Remember that every soul striving to advance in the divine life finds every inch of ground disputed by an antagonistic force, and he must gird himself for the conflict by earnest prayer, and fight the good fight of faith. He is called to "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12). We cannot afford to be found warring against each other. If we make progress in spirituality, we must gird the loins of the mind about with truth, and we must have on the breastplate of righteousness, we must take the helmet of salvation, and the sword of the Spirit.

Brethren, seek God. Seek Him while He is to be found, call ye upon Him while He is nigh.

Oh, what deep, rich experiences we might gain if we were devoting all our Godgiven ability to seeking knowledge and spiritual strength from God in the place of devoting our powers to hurting one another. Brethren, love one another as Christ has loved you. How little we really know of sweet communion with God! How little we know of the mysteries of the future life! We may know far more than we do know if all our powers are sanctified to discern the character of Christ. There are heights for us to reach, depths of experience to sound, if we are to be the light of the world. Then why dishonor God by contention and strife? Why question and find fault with one another? Why misinterpret and misconstrue the words and acts of your brethren?

Is there not better work for you to do than to discourage one another and try to put out the light of your brethren? Oh, rather, let the mind expand that you may take in the heavenly beauties of the

blessed promises. Only believe in Jesus and learn in the school of the greatest Teacher the world ever knew, and His grace will act mightily upon the human intellect and heart. His teaching will give clearness to the mental vision. It will give compass to the thoughts; the soul hunger will be filled. The heart will be softened and subdued, and filled with glowing love that neither discouragement, despondency, affliction, or trial can quench. God will open to the mind's eye His preciousness and His fullness. Then let us love and labor. I point you to Christ, the Rock of ages. You can be saved only through Him. Let the praise of God be upon your lips when you meet together in little companies to worship God. Let all take a part.

He who heard the voice of Christ and did His will was the wise man that built upon a rock, and neither storm nor tempest could destroy this structure. Let us be workers with Christ for time and for eternity. Love one another, forgive one another, even as God for Christ's sake has forgiven you. Ms. 24, 1892, pp. 1-9. ("Love, the Need of the Church," 1892.)

White Estate

Washington, D.C.

November 12, 1981

Chapter 135

To Captain C. Eldridge

George's Terrace, St. Kilda Road,

Melbourne, Victoria, Jan. 9, 1893

Captain C. Eldridge, Battle Creek, Mich.

Dear Brother:

I received your letter and will endeavor to respond. I am grateful to our heavenly Father for his gracious favors bestowed upon me. I am being healed of my infirmities. The Lord is good, and greatly to be praised.

During the week of prayer we held meetings in a tent at North Fitzroy. Sabbath afternoon, December 31, I spoke with great freedom from Acts 10, dwelling especially upon the angel's message to Cornelius, "He saw in a vision evidently about the ninth hour of the day, an angel

of God coming in to him, and saying unto him, Cornelius; and when he looked on him, he was afraid and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God." The Lord gave me His Holy Spirit in large measure. The tent was full; some not of our faith were present who were attracted by the tent. We had a most precious meeting.

Sunday afternoon I spoke to a large congregation from John 14:1-14. Again the Lord blessed me with freedom and the people also were blessed. North Fitzroy is five miles from the school building in St. Kilda where we live, and the ride after speaking made me quite weary. I felt more anxiety, however, in regard to the affect of the malaria from the open drains which are not only offensive but dangerous to health and life. Monday evening in the school building I met with the little church of Prahran. I prayed with them and spoke with freedom from the words. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me;

for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Then we had a prayer and social meeting in which precious testimonies were borne by nearly all present. Tuesday evening I again attended a meeting in the same place. Willie had very interesting matter to present from Elder Reed, in regard to the missionary work in the Pacific Islands. These meetings are profitable; light is shining upon us, but we want more and still more of the blessing of God.

Wednesday afternoon I attended a meeting for the sisters in Federal Hall at the Echo Office, North Fitzroy. Eighty-five were present, and I spoke to them in regard to the duties of mothers in the education and training of their children to become children of God, fitted for the future, immortal life. I opened the meeting with prayer, and closed it with prayer. At the close I began to feel that with all my writing and the work I had to do in bearing plain testimonies to individuals, I was using up my capital of strength faster than I could afford. But mothers came to me and expressed themselves as

so grateful to hear the very things they needed. Some said, "This meeting will never lose its influence upon me. I see that there are many changes for me to make in the training of my children. But O, I am so glad that I was not left to come up in the judgment so ignorant in regard to my duty." Though very weary, I did not regret the effort I made.

The day had been warm, and during the ride home a sharp breeze came in from the sea and I took cold. Thursday morning I found myself greatly exhausted. But during the night I had passed through an experience similar to that which I had at Salamanca, New York, two years ago. When I awoke from my first short sleep, light seemed to be all around me, the room seemed to be full of heavenly angels. The Spirit of God was upon me, and my heart was full to overflowing. O, what love was burning in my heart! I was exclaiming aloud, "Lord Jesus, I love thee; thou knowest that I love thee. My heavenly Father, I praise thee with my whole heart." "For God so loved the world, that he gave his only begotten

Son, that whosoever believeth in him should not perish, but have everlasting life." "The path of the just is as a shining light, that shineth more and more unto the perfect day." 'Jesus my Redeemer, the Representative of the Father, I put my trust in thee."

My peace was like a river, I seemed to be shut in with God, in sweet communion with him through my waking and sleeping hours. What high and holy privileges seemed to be mine in the love of Jesus, his life and his guardianship. How plainly the words were presented to my mind, "I am the resurrection, and the life: He that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." Jesus lives to make intercession for us. Jesus lives, and because he lives, we shall live also."

O, why does not the church of Christ arise, and put on her beautiful garments! Why does she not shine? The great reason of such feeble Christianity is that those who claim to believe the truth have so little knowledge of Christ, and so low an estimate

of what He will be to them, and what they may be to him. We have the most solemn, weighty truths ever committed to mortals. Were our words, our thoughts our actions, more pure and elevated, more in accordance with the holy faith we profess, we should view our responsibilities in a far different light. How solemn, how sacred, they would appear. We would have a deeper sense of our obligations, and should make it our constant aim to perfect holiness in the fear of God. Earthly, temporal things would be subordinate to the heavenly and eternal.

The language of the heart and lips would be, as expressed by the Psalmist: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. Yes, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God. Blessed are they that dwell in thine house: they will be still praising thee. Blessed is the man whose strength is in thee, in whose heart are the

ways of them. Who passeth through the valley of Baca make it a well.... They go from strength to strength, every one of them in Zion appeareth before God.... Behold, O God our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God (margin, I would choose rather to sit at the threshold), than to dwell in the tents of wickedness. For the Lord God is a Sun and a shield, the Lord will give grace and glory: no good thing will be withheld from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee."

I am so grateful for the privilege of being connected with God in any way. I feel highly honored. All I ask is that the Lord in his great mercy and loving-kindness will give me strength to use in his service not to minister to my own ease or selfish indulgence, but that I may labor for Christ in the salvation of souls. I am waiting and believing, and receiving his rich blessing, although I am unworthy.

The word of the Lord has come to me in clear lines in reference to the principles and practices of those connected with the Review office. There has been need of self-examination on the part of the workers. Every man who has to do with sacred things should perform his work in a Christ-like manner. There must be no sharp practice, "A false balance is abomination to the Lord." A false balance is a symbol of all unfair dealing, all devices to conceal selfishness and injustice under an appearance of fairness and equity. God will not in the slightest degree favor such practices. He hates every false way. He abhors all selfishness and covetousness. Unmerciful dealing he will not tolerate, but will repay in kind. God can give prosperity to the working men whose means are acquired honestly. But his curse rests upon all that is gained by selfish practices. When one indulges in selfishness or sharp dealing, he shows that he does not fear the Lord or reverence his name. Those who are connected with God will not only shun all injustice, but will manifest his mercy and goodness toward all with whom they have to do. The Lord will sanction no respect of person; but he

will not approve the course of those who make no difference in favor of the poor, the widow, and the orphan.

"The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in.... But who may abide the lay of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them with gold and silver, that they may offer unto the Lord an offering in righteousness."

Everything in our character that can not enter the city of God will be reprov'd; if we will submit to the Lord's refining, all the dross and the tin will be consumed. As the Lord's chosen ones will receive the light appropriate for this time, they will not be led to exalt themselves. They will not manufacture a standard whereby to measure their own character; for the Lord has given one standard, by which every character is to be tested. There is

not one standard for the poor, and another for the rich; for all will be tested by that law which bids us to love God supremely and our neighbor as ourselves. Those who win the treasure of heaven will be those who have laid up their treasure above. God gives us light and opportunities to learn from Christ; that we may be like him in spirit and character; but we are not to conform to any human standard. We are to receive the truth of God into the heart, that it may regulate the life and form the character.

The Lord is looking upon men in the different spheres in which they move, and the character is tested under the different circumstances in which they are placed. The truth, pure, refined, elevating, is a continual test, to measure the man. If truth controls the conscience and is an abiding principle in the heart, it becomes an active working agent, it works by love and purifies the soul. But if the knowledge of the truth produces no beauty in the soul, if it does not subdue, soften, and recreate the man after God's own image, it is of no benefit to the receiver; it is as sounding brass and a tinkling

cymbal. The truth as it is in Jesus, planted in the heart by the Holy Spirit, always works from within outward, it will be revealed in our words and spirit and actions toward everyone with whom we are connected.

The wave of truth following from the infinitely wise God to his frail human agents is not subject to the will of man. God prescribes the terms, and specifies every condition upon which we may receive his gifts. With the one party there is infinite power, wisdom, mercy, and goodness; with the other party is weakness, and ignorance, and helplessness and sin. Even the faculties and resources of men, which God will accept in co-operation with the divine, are ours only in trust. In the great condescension of God to admit human finite beings as co-laborers in the saving of the world, he makes it a condition that the human agent shall receive counsel from God, diligently obeying every word that proceedeth out of the mouth of God. And our success in the religious life will be according to the integrity and thoroughness with which these conditions are fulfilled.

There have been those connected with the publishing house who know not and do not wish to know by experience what it cost their predecessors to build up the work. When these later workers accepted a part in it, they did not enter into a partnership with God. They do not recognize the principles and conditions that must govern the human agent in co-operation with the divine. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." No man who is not a partaker of this selfsacrificing love is prepared to labor for God. Many are blundering along, clinging to their burden of selfishness, as if it were a precious treasure, keeping diligently their own way. When they knock at the gate of heaven, saying, "Lord, Lord, open unto us," many a man will hear the words, "No one enters here but those who can receive the heavenly benediction, "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." But thou hast faithfully served thyself,

worked for thine own selfish interest, been good to thyself. Thou hast not laid up a treasure in heaven."

We are not safe for one moment in cherishing indifference and carelessness in regard to our soul's salvation. Many will have to arouse and change their course of action if they are saved. The perils of the last days are upon us. Connection with divine influences through a strong, living, working faith, can alone make us to be laborers together with God. Those who would shun the self-denying, selfsacrificing, part of religion, will never be partakers with Christ in his glory. There must be prayerful study and determined effort on the part of all who shall win the crown of life. Let none feel that they can claim any merits because of their advantage of birth or position or education. How did they obtain those advantages? Only through Christ. God calls upon all who would have everlasting life to copy the pattern. Truth and righteousness are the first principles of the gospel, and the only principles that Christ will recognize in any human agent. There must be heart-felt surrender of our will to God; we must renounce all

our own supposed merits, and look to the cross of Calvary. This surrender to God involves effort on the part of the human agent to co-operate with the divine agencies; the branch must abide in the vine.

My brother, in your letter you speak of leaving the Review Office. I am sorry that you can be willing to separate from the work for the reasons you mention. They reveal that you have a much deeper experience to gain than you now have. Your faith is very weak. Other families, much larger than yours, sustain themselves, without one word of complaint, on half the wages you have. We have been over the ground, and I know what I am talking about. It is evident that whether you remain in the Review Office or separate from it you have lessons to learn that will be of the highest interest to you. I do not feel at liberty to urge you to remain; for unless you drink deeper of the Fountain of living waters, your service will not be acceptable to God.

I do not know who would occupy the position that would be left vacant if you should leave, but if

the work that the Lord designs and longs to do is done for the church in Battle Creek, I am sure he will help them in any crisis. He wants no forced service. Unless his words find entrance to the soul, and bring the entire man into subjection to Christ, the human agent will, when tempted and tried, choose to follow his own inclination rather than the ways of the Lord. I had hoped that the truth which has been shining in clear, distinct beams of light since the Minneapolis meeting, would flood your soul. But from the letters you have written, I know that you are not walking in the light.

When you and my nephew, Frank Belden, accepted such large wages from the Office, you both showed that you did not appreciate the character of the work. If the Lord calls either of you to the exalted position of co-operating with him in this work, and you maintained your consecration to God and your connection with him, you could not have consented to accept the wages offered to you. It was not the Spirit of God that moved the board to offer you such terms. Whatever position a man may fill in connection with the

office of publication, he is not to be paid an exorbitant sum, for God does not work in this way. You lacked spiritual eyesight, and you needed the heavenly anointing, that you might see that the work of God was founded in a sacrifice, and only by a sacrifice can it be carried forward.

Many, O so many among believers have scarcely food enough to eat, yet in their deep poverty they bring their tithes and offerings to the Lord's treasury. Many who know what it is to sustain the cause of God in hard and trying circumstances have invested means in the publishing house. They have willingly endured hardship and privation, and have watched and prayed for the success of the cause. Their gifts and sacrifices express the fervent gratitude and praise of their hearts to him who has called them out of darkness into his marvelous light. No more fragrant incense can ascend to heaven. Their prayers and their alms come up as a memorial before God.

But the work of God in all its wide extent is one, and the same principles should control, the

same spirit be revealed, in all its branches. It must bear the stamp of missionary work. Every department of the cause is related to all parts of the gospel field, and the spirit that controls one department, will be felt throughout the entire field. If a portion of the workers receive so large wages, there are others, in different branches of the work, that will call for higher wages, and the spirit of self-sacrifice will become extinct at the great heart of the work. Other institutions will catch the same spirit, and the Lord's favor will be removed from them, for he can never sanction selfishness. Thus our aggressive work would come to an end. It is possible to carry it forward only by continual sacrifice. From all parts of the world the calls are coming in for men and means to carry forward the work. Shall we be compelled to say, "You must wait; we have no money in the treasury"?

Frank Belden knows the earlier history of the work in the office; he knows the testimonies which God has sent to him and others in regard to self-denial and sacrifice. He is not ignorant of the many opening fields where the standard of truth is to be

lifted, and where means are needed to establish the work. If he had the Spirit of Christ, he would reveal the mind of Christ.

In severing his connection with the work of God in the office, Bro B has done just what I feared he would do. Had he denied self, standing at his post in obedience to the will of God, and because this is the work of God, putting his whole heart into the work and bearing its responsibilities and burdens as others have borne them before him, even though he should not gain as much financially as in business for himself,--- had he done this, he would have made it manifest that he was not a time-server. But how great was his interest for the office, if he could step out when he pleased; when it appeared to be for his interest to do so? Ought the soldiers in Christ's ranks to act in this way? Should soldiers in the army of the nation do this, they would be treated as deserters, and how does the heavenly universe look upon such soldiers in Christ's army? No one who engages in the work of God with an appreciation of its sacredness, could turn from the work to secure any worldly

advantages whatsoever.

Brother Eldridge, God has been very merciful to you and to Brother Belden. Life, that has been so precarious with you both, he has graciously spared. Days, months, and years have been granted, bringing you opportunities to develop character. God has placed you in connection with His work, that you might become imbued with the Spirit of Christ. Every day, every hour, comes to you as a blood-bought privilege, that you may not only work out your own salvation, but may be an agent in bringing souls to Christ, building up his kingdom, and making manifest the glory of God. God calls for heart and devotion to the work. Those who are indeed laborers together with God, will carry the burden of the work, and like the minister whom he shall send, they will feel, "Woe is me if I fail to stand faithful and true to my position of trust."

My Brother, if you have no more heart-interest in the work than is indicated by the fact that you can drop it so easily, I have nothing to say, no plea

to make for you to remain in the office, or for Brother B to return to it. You both reveal that you are not men that can be depended upon. And the example that would be given in offering you additional inducements to remain would not be pleasing to God.

I would not for one moment present to you or any other man a bribe of dollars and cents to hold you in connection with the work, whatever inconvenience it might suffer for a time because of your withdrawal from it. Christ stands at the helm. If His Spirit does not make you willing to be anything and do anything for the truth's sake, then you can learn that lesson only by passing through trial. God will test the faith of every soul. Christ has purchased us at an infinite sacrifice. Although he was rich, yet for our sakes he became poor, that we through his poverty might come in possession of eternal riches. All that we possess of ability and intellect is only that which the Lord has lent us in trust to use for him. It is our privilege to be partakers with Christ in his sacrifice if we will.

The men of experience and piety who led out in this work, who denied self and did not hesitate to sacrifice anything for its success, are now sleeping in the grave. They were God's appointed channels through which the principles of spiritual life were communicated to the church. They had an experience of the highest value. They could not be bought or sold. Their purity, and devotion and self-sacrifice, their living connection with God, were blessed to the upbuilding of the work. Our institutions were characterized by the spirit of self-sacrifice.

But in some respects the work has deteriorated. While it has grown in extent and facilities, it has waned in piety. In the days when we were struggling with poverty, those who saw how wondrously God wrought for the upbuilding of the cause, felt that no greater honor could be bestowed upon them than to be bound up with the interests of the work by sacred links which connected them with God. Would they lay down the burden and make terms with the Lord from a money standpoint? No, no. Should every time-server

forsake his post of duty, they would never desert the work. They would say, "If the Lord placed me here, he desires me to be a faithful steward, learning of him day by day how to perform the work acceptably. I will stand at my post until God shall release me. I will know what it means to be a practical, whole-hearted Christian. I expect my reward by and by."

The believers who in the early history of the cause sacrificed for the upbuilding of the work were imbued with the same spirit. They felt that God demanded of all connected with his cause an unreserved consecration of soul, body and spirit, of all their energies and capabilities, to make the work a success. The testimonies came to them, claiming for God all their services in co-operation with the divine agencies, and all the increased ability gained through the exercise of every faculty.

Those who can sever their connection with the Lord's work for some worldly inducement may think they have a degree of interest in the cause of God; but the selfishness and covetousness lurking

in the human heart are most powerful passions, and the outcome of the conflict is not a mere conjecture. Unless the soul is daily living upon Christ's flesh and drinking his blood, the godly element will be overcome by the Satanic. Selfishness and covetousness will bear away the victory. A self-confident, independent spirit will never enter into the kingdom of God. It is only those who are partakers with Christ in his self-denial and sacrifice that will be partakers with him in his glory.

Those who realize, even in a limited degree, what redemption means to them and to their fellowmen, will walk by faith, and they will comprehend in some measure the vast needs of humanity. Their hearts are moved to compassion as they behold the wide-spread destitution in our world,--- multitudes suffering for food and clothing, and the moral destitution of thousands upon thousands who are under the shadow of a terrible doom, in comparison with which physical suffering fades into nothingness. The religion of Jesus Christ has gained wonderful victories over

human selfishness. The self-denial, the self-sacrifice of Christ is ever before those who are co-workers with him, and the will of man becomes submerged in the will of God.

We must learn meekness and humility from Jesus if we ever enter the portals of bliss. His whole life, from the manger to Calvary, is to be our example in selfdenial and sacrifice. He who came to lay down his life for the world, did not disdain to give his disciples a lesson in economy. After he had fed the multitudes by a miracle of his power, he said to the disciples, " Gather up the fragments that remain, that nothing be lost." Though he had all the resources of heaven at his command, he would not suffer even a morsel of bread to be wasted. We might have much more to give to the cause of God, if we would learn to "Gather up the fragments that remain, that nothing be lost."

There must be care also to guard against all needless outlay. In erecting buildings and providing facilities for the work of God, we should be careful not to make our preparation so elaborate

as to consume money unnecessarily; for this means in every case inability to provide advantages that ought to be provided for the extension of the work in other fields, especially in foreign lands. The laws that relate to the co-partnership of man and God must be obeyed by all who have a part in his service.

God designs that all who are laborers together with him should have a rich experience in his love and his power to save. Never should we say, "I have no experience;" for that God who gave Paul an experience will reveal himself to every soul who will earnestly seek him. What said God of Abraham? "I know him," said the heart-searching God, "that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment." Abraham would cultivate home religion, and the fear of the Lord would lead to integrity of life. He who blesses the habitation of the righteous says, "I know him that he will command." There is no betraying of sacred trusts, no hesitating between right and wrong. The Holy One has given rules for the

guidance of all,---the standard of character from which none can swerve and be guiltless. God's will is to be diligently and conscientiously studied, and it must be made paramount in all the affairs of life. The laws which every human agent is to obey flow from the heart of infinite love.

That same holy Watcher who says, "I know Abraham, knew Cornelius also, and sent his angel with a message to the man who had received and improved all the light God had given him. The angel said, "Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter." Then the specific directions are given, "He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do." Thus the angel of the Lord works to bring Cornelius in connection with the human agent through whom he might receive greater light. Study the whole chapter carefully and see the simplicity of the whole transaction. Then consider that the Lord knows every one of us by name, and just where we live, and the spirit we possess, and

every act of our life. The ministering angels are passing through the churches, noting our faithfulness in our individual line of duty.

They take note also of our neglect of duty. Mark the case of Ananias and Sapphira. In pretending that they had consecrated their entire possession to God, they lied to the Holy Spirit, and as the result of their deception they lost not only the life that now is, but that which is to come. It is sad for any one to handle sacred things, and yet bring into the service their own peculiar traits of character, making God to serve with their sins. God desires them, in their position of trust, to exemplify the mind of Christ; but the objectionable traits of character are interwoven with all their work, and the sacred cause of God is marred by their selfishness. The Lord knows whether those who carry the burden of responsibility are faithful stewards, maintaining strict integrity in every transaction, and placing this impress upon every phase of the work.

Under the teaching of God, under the guiding

of His Holy Spirit, a work will be done in the Review Office that will place it upon a different basis. I was astonished at the blindness manifested in putting Mr. F.S. Russel in the place of Frank Belden. This is not according to the order of God. Men who have never surrendered themselves to the control of the Spirit of God are not to be placed in positions of holy trust. Those who place them there show that they themselves are in need of divine enlightenment. The Lord Jesus could not find men in the schools of the Rabbis to do his work; they were altogether too wise in their own conceit, and they felt no need of being taught of God. There was no room in their hearts for the entrance of the words of the Lord; and the Saviour entrusted his truth to humble men who were emptied of self.

Brother Eldridge, I have so longed to see you in a position where you would appreciate a living connection with God. I have longed to see my dear sister's son there also. I have prayed for you both with unutterable longings of soul in your behalf. But while thus praying for you, I heard the words, as if a voice were speaking to me, "They can not

see what you see. They do not estimate eternal things according to their rich value. Spiritual things are spiritually discerned. You have communicated these things to them and to others. The articles in which you presented the truth that God had revealed to you have been placed in the hands of human agents to decide upon their character and value. This should not be done. Their minds and hearts must be refined, their perceptions spiritualized and ennobled, before they can appreciate the precious jewels of truth, or appreciate the work God has given you. Your heart is sad and grieved, but no longer deceive yourself, or expect that men or women will value the light that God has given them from his own holiness, until they shall open their hearts to Jesus. "Lean on me", He says, "trust in me; I will never fail you, I will be to you a present help in every time of need."

I have been shown that all who now occupy important positions in the Review Office will be tested. If they will make Christ their pattern, he will give them wisdom and knowledge and

understanding; they will grow in grace and aptitude in Christ's way; their characters will be molded after his similitude. If they fail to keep the way of the Lord, another spirit will control the mind and judgment, and they will devise plans without the Lord, and will take their own course, and leave the positions they have occupied. The light has been given them; if they depart from it, and follow their own course, let no man present a bribe to induce them to remain. They will be a hindrance and a snare. The time has come when everything is to be shaken that can be shaken, that those things that can not be shaken may remain. Every case is coming in review before God; for he is measuring the temple of God, and the worshipers therein. "These things, saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works.... I have somewhat against thee, because thou hast lost thy first love; remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove the candlestick out of his place." "Repent; or else I will come unto thee quickly, and will fight

against thee with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving him that receiveth it."

Chapter 136

To W. Ings

Lt 77, 1893

Put Away Differences;

Love One Another;

Proclaim the Truth

(Written January 9, 1893, from George's Terrace, St. Kilda Road, Melbourne, NSW, to Elder William Ings.)

This afternoon I had a long conversation with Brother Foster, a member of the Prahran church, who is in perplexity and trial. He is a tailor by trade, and is a first-class workman. Before accepting the truth he had a position that commanded \$30 a week. When he began to keep the Sabbath, he was permitted to retain his position, losing only the day's wages for the

Sabbath. He is a man of good address, and has good ability to teach the truth. He left his position and went into the field as a laborer, but was sent alone into a hard field, and became discouraged and confused, and almost fell under the delusive power of Satan.

At the conference one year ago he had a conversation with me. He became free; the meeting did him good. He has since moved to Melbourne, and works at his trade and leads the meetings in Prahran. But in the present depression of business he is in close circumstances; and being in poor health, with a large family, he has become much discouraged, and in this state of mind Satan has pressed temptation and darkness upon him. For weeks he has been in sore trial, and today he came to tell me his troubles.

He says he knew so little of the testimonies he did not understand the relation they sustained to the cause. Some time since while he was in perplexity asking the Lord for light, he had a very striking dream. He saw Sister White in a boat riding on the

billows, which were sending the spray like light in every direction. It came into the room where he was with many others. He moved to get beyond its reach, when a hand stretched out to him [and] gave him a paper. The paper was on fire. [A voice said:] "Read quickly."

He put out the fire, and opened the paper. There was a testimony, and a key lying upon the testimony. The interpretation came to his mind with great force: the key to the testimonies is the testimonies themselves. He awoke with the blessing of God upon him. Then he prayed, "Lord, direct me to the testimony I should read, to help my case." He took up Testimony 31, and opened at the article, "The Testimonies Rejected." He read it through with intense interest and was deeply impressed that the testimonies were from God.

After this he saw in the Review the articles of Brother A. T. Jones in regard to the image of the beast, and then the one from Elder Smith presenting the opposite view. He was perplexed and troubled. He had received much light and

comfort in reading articles from Brethren Jones and Waggoner; but here was one of the old laborers, one who had written many of our standard books, and whom we had believed to be taught of God, who seemed to be in conflict with Brother Jones.

What could all this mean? Was Brother Jones in the wrong? Was Brother Smith in error? Which was right? He became confused. When the important laborers in the cause of God take opposite positions in the same paper, whom can we depend on? Who can we believe has the true position?

Brother Foster was in such perplexity that he sent word by letter that he could not lead in the meetings. Since the beginning of the week of prayer, temptations were pressed so strongly upon him that he has received no benefit.

These differences among our leading men have absorbed all his thoughts, and he is much distressed over the matter. I told him that I expected that others who should read these articles would have

the same experience. These differences should not have been made public, for some who were weak in the faith would be caused to stumble, and as the result might lose their souls. I felt keen regret and deep sorrow of heart, for I know that the Lord was displeased.

But I said, "Brother Foster, you have the Bible. Search its pages with a prayerful heart; your Redeemer has promised that the Holy Spirit shall lead you into all truth. You have an Instructor that is full of wisdom, One who never errs. I charge you before God to cease worrying, receive the precious rays of light that come to you. Feast upon the truth as it is in Jesus, walk in the light while you have the light, and more light will shine upon you from the Source of all light.

Do not suffer your mind to dwell upon the differences you think you discern. If our leading brethren are so unwise as to allow their conflicting views to appear in the paper published to go to the world; if they present these differences before the large gatherings that assemble to worship God in

the tabernacle or elsewhere, they are doing the very things the Lord Jesus told them not to do, and going directly contrary to the light given them through the testimonies.

Now, brethren, the zeal that leads to this kind of work is not inspired of God; Christ never prompts any man to work against Christ. He will not lead us to counteract His own instruction, or to act contrary to the spirit of the prayer He offered for His disciples just before He left them.

He knew they would be exposed to trials from the opposition of the world, and He said: "While I was with them in the world, I kept them in Thy name; those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled. And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou

shouldest keep them from the evil" [John 17:12-15].

Our work is clearly aggressive. Our warfare is to be directed against error and sin, not against one another. God requires us to be a strength to one another, to heal, not to destroy. We are to be constantly receiving light; and we are not to spurn the message nor the messengers by whom God shall send light to His people.

If before publishing Elder Jones' article concerning the image of the beast, Elder Smith had conferred with him, plainly stating that his own view differed from that of Brother Jones, and, that if the article appeared in the Review, he himself must present the opposite position, then the matter would appear in a more favorable light than it now does.

But the course pursued in this case was the same as that taken at Minneapolis. Those who opposed Brethren Jones and Waggoner manifested no disposition to meet them like brethren, and with

the Bible in hand consider prayerfully and in a Christlike spirit the points of difference. This is the only course that would meet the approval of God, and His rebuke was upon those who would not do this at Minneapolis.

Yet this blind warfare is continued. Men of the same faith, in the same city, turn their weapons against each other. It is an astonishment to the heavenly universe. I feel deeply grieved, and if these things are a grief to me, how do they appear to Jesus, who suffered untold agony upon the cross to redeem men from the power of Satan and make them one in Christ? "All ye are brethren." What can lead brethren to present before the world opposite opinions without first coming together in love and comparing views to see if they cannot come into harmony? Will my brethren tell me what spirit is moving them to action?

We know that Brother Jones has been giving the message for this time--meat in due season for the starving flock of God. Those who do not allow prejudice to bar the heart against the heaven-sent

message, cannot but feel the spirit and force of the truth. Brother Jones has borne the message from church to church and from State to State; and light and freedom and the outpouring of the Spirit of God have attended the word, as events of a most startling nature in the fulfilment of prophecy show that the great crisis is rapidly approaching.

Brother Jones seeks to arouse the professed people of God from their death-like slumber, to see the importance of giving the warning to the world. But he advances some ideas with which not all agree, and instantly Brother Gage is aroused; he harnesses for the battle, and before the congregation in the tabernacle he takes his position in opposition to Brother Jones. Was this in the order of God? Did the Spirit of the Lord go from Brother Jones and inspire Brother Gage to do this work? Suppose that Brother Jones's statement concerning the formation of the image was premature; did the case demand such demonstration? I answer No, no; not if God has ever spoken by me.

The Bible rules must be strictly followed. The matter concerning which a difference of opinion prevails should be calmly considered, with much prayer, with hearts yearning for unity, and with perfect love for one another's souls. Examine every point as if you could see the whole heavenly universe looking upon you. If there is positive evidence that one of the brethren is in error, try to convince him from the Word of God. If success should not crown your efforts, even then the world has no business with this matter, for it would only dishonor the God of truth and Jesus Christ whom He hath sent.

I have received letters from different points telling the sad, discouraging results of these things. We have opposition enough from our foes, and we shall have conflicts fierce and strong; let us now cause Satan to glory because of the pitched battles within our own ranks. The unity for which our Saviour prayed should be brought into our practical life. Peace, the peace of Christ, inspired by truth and sustained by righteousness, we must each cultivate.

God so loved the world that He manifested His love by giving His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life. Jesus said: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another" [John 13:34, 35]. "This is My commandment, that ye love one another, as I have loved you" [John 15:12]. Let your zeal be manifest, not in exposing your variances but in cultivating the precious plant of love, just as Jesus has told us to do.

[1 John 3:16, 18, 19, 23; 4:8-13, 20, 21, quoted.]

I have quoted only a few passages, but the Bible abounds in just such lessons. If it is not possible to love God unless we love our brother, the case will certainly go against us in the courts of heaven if we do not cherish Christlike love for one another. The Word is very explicit.

I am pained beyond measure when I see how little love is cherished and manifested among brethren. How long shall Satan use his arguments against us and weaken our influence by revealing to others how little love and deference and respect are shown for one another? Is it not time we were doers of the Word, and not hearers only? Shall we not closely examine our own souls, and see whether we are in the possession of the love of God?

Jesus came in the likeness of sinful flesh, by a pure and holy life to condemn sin in the flesh. He came to our world to represent the character of God, and it is our work to represent the character of Christ. If we have lost His love out of our hearts, our work is to seek the Lord, that our hearts may be renewed by His Holy Spirit.

"I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind

and in the same judgment. For it had been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" [1 Cor. 1:10-13].

The cause of division or discord in the church is separation from Christ. The secret of unity is union with Christ. Christ is the great Center. We shall approach one another just in proportion as we approach the Center. United with Christ, we shall surely be united with our brethren in the faith.

To be a Christian means a great deal more than is supposed. A Christian is Christlike. Membership in the church does not make us Christians. Has the light from Christ penetrated the heart? Are justice and purity and truth abiding in the soul temple? We may know; for the fruits will appear. [Gal. 5:22-26; 6:1-3, quoted.] This is not a time for brother to cherish prejudice against brother. Put not into our

enemies' hands anything that bears the least suggestion of differences among us, even in opinion.

The conference at Minneapolis was the golden opportunity for all present to humble the heart before God and to welcome Jesus as the great Instructor, but the stand taken by some at that meeting proved their ruin. They have never seen clearly since, and they never will, for they persistently cherish the spirit that prevailed there, a wicked, criticizing, denunciatory spirit. Yet since that meeting, abundant light and evidence has been graciously given, that all might understand what is truth.

Those who were then deceived might since have come to the light. They might rejoice in the truth as it is in Jesus, were it not for the pride of their own rebellious hearts. They will be asked in the judgment, "Who required this at your hand, to rise up against the message and the messengers I sent to My people with light, with grace and power? Why have you lifted up your souls against

God? Why did you block the way with your own perverse spirit? And afterward when evidence was piled upon evidence, why did you not humble your hearts before God, and repent of your rejection of the message of mercy He sent you?" The Lord has not inspired these brethren to resist the truth. He designed that they should be baptized with the Holy Spirit, and be living channels of light to communicate the light to our world, in clear, bright rays.

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13]. Here, according to the appointment of God, are the two agencies in man's salvation--the divine influence and a strong, living, working faith, a faith that receives the truth. God requires no man to cast aside his reason, and yield to the control of blind credulity. But we are to search the Scriptures in the spirit of learners.

In the meekness of Christ canvass every point of difference. Search for the truth as for hidden treasures. It will not do ignore these questions of

vital interest. Human assertions are as valueless as straw. Many will miss the path to heaven because they risk their faith upon men. They resist the message of mercy because someone in whom they have confidence is indifferent to it. But the soul is of too great value to rest its faith on man. No one but Christ can ransom the soul.

We have the Word of God, and this alone can we trust unwaveringly. Let brethren seek God together. Let them fall upon the Rock and be broken. "We are laborers together with God." We must understand the obligations imposed upon us by this cooperation, or we shall never stand approved in the judgment. "Laborers together with God" means fellow laborers with those of our own fallen race, but cooperating with divine agencies. It is the work of salvation to accomplish this union of the human with the divine.

The time of peril is now upon us. It can no longer be spoken of as in the future. And the power of every mind, sanctified to the Master's work, is to be employed, not to hedge up the way before the

messages God sends to His people, but to labor unitedly in preparing a people to stand in the great day of God. It is not the inspiration from heaven that leads one to be suspicious, watching for a chance and greedily seizing upon it to prove that those brethren who differ from us in some interpretation of Scripture are not sound in the faith.

There is danger that this course of action will produce the very result which they are seeking to avoid, and to a great degree the guilt will rest upon those who are watching for evil. Had they been free from prejudice, and walking in humility, they would have been ready to receive light from whatever source; recognizing the Spirit of God and the grace of Christ, they would be indeed channels of light, and their long experience would make them safe counselors, men of sound judgment.

God would have His people love one another and help one another, thus strengthening every good work. We should counsel with one another, the old, experienced laborers with those whom God

shall raise up to advance His work as we approach the great consummation. But if such men as Elder Smith, Elder Van Horn, and Elder Butler shall stand aloof, not blending with the elements God sees essential to carry forward the work in these perilous times, they will be left behind. God will complete His work in righteousness. These brethren have had every opportunity to stand in the ranks that are pressing on to victory, but if they refuse, the work will advance without them.

God will send by whom He will; His message will not return unto Him void, but will accomplish that whereunto it is sent. And if they refuse the message, the men whom God designed should hold the same relation to the younger workers as did Moses to Joshua, will fail of doing the work the Lord designed they should do. They will be a hindrance in the place of a blessing. The work will go forward; but these brethren, who might have received the richest blessings, will meet with eternal loss, for though they should repent and be saved at last, they can never regain that which they have lost through their wrong course of action.

They might have been God's instruments to carry the work forward with power; but their influence was exerted to counteract the Lord's message, to make the work appear questionable. Every jot and tittle of this will have to be repented of.

The opposition in our own ranks has imposed upon the Lord's messengers a laborious and soul-trying task; for they have had to meet difficulties and obstacles which need not have existed. While this labor had to be performed among our own people to make them willing that God should work in the day of His power, the light of the glory of God has not been shining in clear, concentrated rays to our world. Thousands who are now in the darkness of error might have been added to our numbers.

All the time and thought and labor required to counteract the influence of our brethren who oppose the message has been just so much taken from the work of warning the world of the swift coming judgments of God. The Spirit of God has been present in power among His people, but it

could not be bestowed upon them, because they did not open their hearts to receive it.

It is not the opposition of the world that we have to fear, but it is the elements that work among ourselves that have hindered the message. The efficiency of the movements for extending the truth depends upon the harmonious action of those who profess to believe it. Love and confidence constitute a moral force that would have united our churches, and insured harmony of action; but coldness and distrust have brought disunion that has shorn us of our strength.

The Lord designed that the messages of warning and instruction given through the Spirit to His people should go everywhere. But the influence that grew out of the resistance of light and truth at Minneapolis tended to make of no effect the light God had given to His people through the Testimonies. Great Controversy , vol. 4, has not had the circulation it should have had, because some of those who occupy responsible positions were leavened with the spirit that

prevailed at Minneapolis, a spirit that clouded the discernment of the people of God.

The work of opponents to the truth has been steadily advancing while we have been compelled to devote our energies in a great degree to counteracting the work of the enemy through those who were in our own ranks. The dullness of some and the opposition of others have confined our strength and means largely among those who knew the truth but did not practice its principles. If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. What account will be rendered to God for thus retarding the work?

While the angels were holding the four winds that they should not blow, giving opportunity for everyone who had light to let it shine to the world, there have been influences at work among us to cry peace and safety. Many did not understand that we had not time or strength or influence to be lost

through dilatory action. While men slept, Satan has been steadily stealing a march upon us, working up the advantages given him to have things after his own order.

The Lord has revealed to us that the Laodicean message applies to the church at this time, and yet how few make a practical application of it to themselves. God has wrought for us; we have no complaint to make of heaven, for the richest blessings have been proffered us, but our people have been very reluctant to accept them. Those who have been so stubborn and rebellious that they would not humble themselves to receive the light God sent in mercy to their souls, became so destitute of the Holy Spirit that the Lord could not use them. Unless they are converted these men will never enter the mansions of the blest.

Some have been preaching the Word whose labors are tainted with impurity and licentiousness. They have done far more harm than good. Unless they shall turn from their evil ways, they will perish with the wicked. Others have carried the

truth in a very indifferent manner; they have had no real burden of the work; they have gone backward rather than forward. It is high time for these to retrace their steps, for they have lost their first love. The Lord's injunction to them is, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

A great work is before us. There are a few who carry the heavy burden of responsibility. They feel that God has committed to our American churches a solemn trust in the messages of truth to be given to the world. From all nations the Macedonian cry is heard, "Come over and help us." God in His providence has opened fields before us, and if the human agents cooperate with the divine agencies, many souls may be made partakers of a pure and saving faith. For years the appeal has been made, but the Lord's professed people have been sleeping over their allotted work, and it remains almost untouched.

God has sent message after message to arouse our churches to do something, and to do it now. But to the call of God, "Whom shall I send?" there have been few voices to respond, "Here am I, send me." Through this neglect, many souls will lose the opportunity the Lord desired to give them.

[Luke 14:16-24, quoted.]

When the message of God is brought to them, many will thus excuse themselves. But the work must be pressed wherever there is an opening. Men and money are needed to carry it forward. Still there is opportunity for us to share the Saviour's self-denial and sacrifice for the salvation of souls.

The necessities of the work now demand a far greater outlay than ever before. The Lord calls upon His people to make every effort to curtail their expenses. Again I plead that instead of spending money for pictures of yourselves and your friends, you should turn it into another channel. Let the money that has been devoted to the gratification of self flow into the Lord's

treasury to sustain those who are working to save perishing souls. Let those who have houses and lands give heed to the message, "Sell that ye have, and give alms." "Bring ye all the tithes into the storehouse; that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" [Mal. 3:10].

The Lord is soon to come. We must work while the day lasts; for the night is coming, in which no man can work. Oh, many, many have lost the spirit of selfdenial and sacrifice. They have been burying their money in temporal possessions. There are men whom God has blessed, whom He is testing to see what response they will make to His benefits. They have withheld their tithes and offerings until their debt to the Lord God of hosts has become so great that they grow pale at the thought of rendering unto the Lord His own--a just tithe. Make haste, brethren, you have now [the] opportunity to be honest with God; delay not. For your soul's sake, no longer rob God in tithes and

offerings.

The Lord calls for every talent of means and ability to be put to use. When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested; divine power will combine with human effort, the church will see the providential interpositions of the Lord God of hosts, the light of truth will be diffused, the knowledge of God and of Jesus Christ whom He hath sent. As in the apostles' time, many souls will turn unto the Lord. The earth will be lightened with the glory of the angel from heaven.

If the [people of the] world are to be convinced of sin as transgressors of God's law, the agency must be the Holy Spirit working through human instrumentalities. The church needs now to shake off her death-like slumber, for the Lord is waiting to bless His people who will recognize His blessing when it comes, and diffuse it in clear, strong rays of light.

"Then will I sprinkle clean water upon you, and ye shall be clean.... And I will put my Spirit within you, and cause you to walk in My statutes" [Eze. 36:25, 27]. If the wilderness of the church is to become as a fruitful field, and the fruitful field to be as a forest, it is through the Holy Spirit of God poured out upon His people.

The heavenly agencies have long been waiting for the human agents, the members of the church, to cooperate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an agent of divine power.

At the same time there will be a power stirring everything from beneath. The working of evil angels will be manifest in deceptions, delusions, in calamities, and in casualties and crimes of no ordinary character. While God employs the angels of mercy to work through His human agents, Satan sets his agencies in operation, laying under tribute all the powers that submit to his control.

There will be lords many and gods many. The cry will be heard, "Lo, here is Christ," and "Lo, He is there." The deep plotting of Satan will reveal its working everywhere for the purpose of distracting attention from present duty. The appearance of a false Christ will awaken delusive hopes in the minds of those who allow themselves to be deceived. The church members that are awake will rise to the emergency, manifesting greater diligence as iniquity abounds.

The very manifestations of satanic power are to be presented in their true light before the people. There will be signs and wonders in the world of nature. The powers of earth and heaven[The General Conference Daily Bulletin , February. 28, 1893, says, "hell."] will manifest a terrifying, destructive activity. But the eye of faith will discern in all these manifestations harbingers of the grand and awful future, and the triumphs that will surely come to God's people.

Let all who believe the truth for this time put

away their differences; put away envy, evil speaking, and evil thinking. Press together, press together. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

Work, oh, work, keeping eternity in view. Bear in mind that every power must be sanctified. In yourselves you are powerless to do anything good. Christ declares, "Without Me ye can do nothing." Becoming partakers of the divine nature, you can do all things. Through Christ you can have power with God and with men.

A great work is to be done. Let the prayer go forth from unfeigned lips, "God be merciful unto us and bless us; and cause His face to shine upon us; that Thy way may be known upon the earth, Thy saving health among all nations." Our God is waiting to be gracious. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." Will the church give to the world the light of the knowledge

of Jesus Christ? Shall the light shine forth to all nations, kindreds, tongues, and peoples?

"There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" [Rom. 10:12-15]. "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth" [Acts 13:47].

"But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few;

pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest" [Matt. 9:36-38]. Our work is plainly laid down in the Word of God. Christian is to be united to Christian, church to church, the human instrumentality cooperating with the divine, every agency to be subordinate to the Holy Spirit, and all to be combined in giving to the world the good tidings of the grace of God. Letter 77, 1893.

Ellen G. White Estate

March 12, 1986

Entire Manuscript

Chapter 137

To I. D. Van Horn

George's Terrace -Kilda Road, Melbourne,
Vic., January, 20, 1893

Elder I.D. Van Horn;

V-61-1893

Dear Brother,

I am happy to report that I am much improved in health. The conference just closed has been in every sense a success. The Lord has placed his own imprint upon minds, and many have received instruction that is of the highest value to them. The Lord has given me his grace and power to sustain me in all my labors, both in speaking and in writing.

I want to say a few words to you, to tell you some things which burden my heart. You are

represented to me as not walking and working in the light as you think you are doing. Again and again has the Lord presented before me the Minneapolis meeting. The developments there are but dimly seen by some, and the same fog which enveloped their minds on that occasion has not been dispelled by the bright beams of the Sun of righteousness. Notwithstanding the evidences of the power of God which attended the truth which was shining forth at that meeting, there were those who did not comprehend it. In the blessings that have since accompanied the presentation of the truth, justification by faith and the impute righteousness of Christ, they have not discerned increased evidence from God as to where and how he is and has been working.

You have not drank from the full cup presented to you that you could in every respect be giving the trumpet a certain sound. Elder Butler, Elder Smith, and yourself have been presented to me as standing in a similar position. While you have not openly opposed the work the Lord himself has been doing, you have held yourself aloof from the very ones

with whom you should have been closely related. If you had been walking in the light, you would have drank of the cup full of the wine of truth that has been held to your lips; but no, you have but in a partial way been in harmony with the work that brethren Jones and Waggoner have under God been doing to bring up the church to understand their true state and come to the supper prepared for them. The richest blessings from heaven have been proffered, but as represented in the parable, many have clung to their old citizen's dress, not accepting the dress prepared for them by the Lord Jesus Christ.

I know that Elder Smith, Elder Butler, and Elder Van Horn have been losing the richest privileges of heavenly enlightenment, because the spirit and impressions that were entertained before the Minneapolis meeting and in a large degree cherished since that time have kept them in a position where, when good cometh, they have had little appreciation of the same. I am so sorry for you, my brother; you have worked hard, but the wisdom which the Lord giveth to run like fine

threads of gold through all your ministerial labor has been wanting. No greater light or evidence will come to any one of you except to Elder Butler. He has not been directly in the channel where light from the throne has come upon him. The Lord looks with compassion of which you all, but in a special sense upon Elder Butler. Both Elder Smith and yourself have had opportunities of the highest order, but neither of you has improved the privilege of opening the chambers of your mind, and withdrawing the curtain from the soul temple, that the train of the glory of God might illuminate heart and mind. There is no reason that either of you can offer before the great white throne, when the Lord shall asked you, "Why did you not unite your interests with the messengers I sent? Why did you not accept the message I sent through my servants? Why did you watch these men to find something to question and doubt, when you should have accepted the message that bore the imprint of the most High?"

God does not commend the position that any one of you three representative men has taken. You

think you are standing at your post of duty, firm as rock; but God has not told you to stand where you are. The command is, "Go forward, and I will be with you; I will go before you, I will be your front-guard, and the glory of the Lord shall be your rereward." The richest beams of light have been shining from the throne of God directly upon you, but you have slighted and (shall I say it? Painful it is to me, but I cannot forbear,) refused it as strange fire.

Had the divine Spirit any thing to do with your prejudice at Minneapolis? any thing to do with the spirit that led to action there? No; God was not in that work. I was led from room to room occupied by our brethren at that meeting, and heard that of which every one will one day be terribly ashamed, if it is not until the judgement, when every work will appear in its true light. In the room occupied by you there was a Witness, and in the rooms of others, there was a Witness to every remark made, the ungodly jest, the satire, the sarcasm, the wit; the Lord God of heaven was displeased with you, and with every one who shared in the merriment,

and in the hoard, unimpressible spirit. An influence was exerted that was Satanic. Some souls will be lost in consequence.

Why did you not receive the testimony the Lord sent you through Sister White? Why have you not harmonized with the light God has given you? Is this spirit to continue to the end of probation? Is there nothing that will be evidence to you as to where God is at work? Can you not discern who has the message to give to the people for this time?

Elder Van Horn, you need the quickening influence of the Spirit of God. You need the life-giving power from on high. You have set discourses which you have given the people for years; if these could, to a great extent, be banished from your mind, and you come to the school of Christ to learn of him as a little child, O, what light, what power, what love, what grace and joy, would flood your soul; but you have not seen your need, you have not felt your want, and your labors have not been, could not be, as God would have them, full of marrow and fatness. God has offered

you fresh manna for the people, but you yourself have eaten only what you chose to eat, and have given the same to the people. They have not, as a general thing, had the education and instruction it was their right to have for the present time.

I have had a great desire that you and Adelia should keep step with your leader, the Captain of the Lord's host. Your ideas are stereotyped, and your need, O so much, to have the imprint of the divine Spirit upon your spirit. I have been shown the necessity of your rising higher, and standing in the clear sunlight of the Lord's presence. You are not in the position the Lord would be pleased to have you occupy.

Elder Smith is not in the position in reference to the work and his connection with the cause of God that he ought to be in, with the light he has had. Elder Butler and some others who have acted a prominent part in the cause have really been standing in the way of others, and have retarded the work. If Elder Smith was standing in the clear light, he would give the trumpet a certain sound in

perfect harmony with the angel of Rev. 18, who is to lighten the earth with his glory. Now is the time when we may look for just such a message as has been coming to us.

Think you, my brother, if the Lord has raised up men to give to the world a message to the people to prepare them to stand in the great day of God, that any one could by their influence stop the work and close the mouth of the messengers? No; if every human agent should hold his peace, a voice would be put into the stones, and they would cry out. The message would go in greater and still greater power. And shall such men as Elder Smith, Elder Butler, and yourself, be left behind in the special message and work for this time to carry the people forward and upward to a higher, holier state of spirituality?

Is the work that has been going on since the Minneapolis meeting of God? If not, it is of another spirit. "By their fruits ye shall know them." I know that the Lord is in this work, and no one can silence the messenger whom God sends, or repress

the message. The Lord will be heard through his human agencies. And if any man refuses to accept the light and walk in it, that light will not continue to shine upon him. "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

My brethren are well aware that the word of God presents the matter of church unity as a principle; those who are united to Christ by the truth of heavenly origin should have strong friendship for one another. And this is not all. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you." "These things I command you, that ye love one another. The love of Christ must come into the church, and be cherished by every member as a precious plant. If the branches of the vine are united to the parent stock, the same life dwells in them all. In Christ

Jesus there is love, and those who are united to Christ will not have merely a tame, common regard as acquaintances, but true, sincere love for one another, because they are endued with the spirit of Christ. This drawing off from one another is not Christ-like, but it is after Satan's order. (Love is not a mere simple regard, but a living principle; not a temporary emotion, but a permanent power. We drink it in fresh from the fountain of love that flows from the cross of Calvary.) We are quickened by this love. "I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." Quickened by this love, the power of the Holy Spirit, we learn to love on another in and through Christ Jesus truly, sincerely, unaffectedly.

The light is shining; it will not, cannot be eclipsed. It will continue to shine brighter and brighter unto the perfect day; but those who close their eyes that they shall not see, and their ears that they shall not hear, and harden their hearts that they shall not receive the rays of heavenly light,

will be left to walk in darkness; and he that walketh in darkness knoweth not whither he goeth. We think he is walking in safe paths, but he deceives his own soul.

I am distressed when I think of these brethren whom I love in the Lord, and who are not taking a Bible course as presented in the lessons of Christ, to be one as Christ is one with the Father, that, according to the prayer of Christ, the Father may love them as he loves his only begotten Son. The divine imprint is not on any man's work who does not exercise every faculty God has given him to answer the prayer of Christ for complete unity.

Those who present before the world apparent differences while they make no effort to see eye to eye by coming together as brethren to search the Scriptures with the spirit of a little child, are not working in the lines in which Christ worked, and his Holy Spirit will not endorse their work. There are peculiar temperaments that are easily thrown off the track, and when they get under the controlling power of temptation, they require to

helped. This is the case of Bro. Foster, who has been a reader of the Review for some years. He saw the articles by Elder Jones on the formation of the image, and was greatly blessed in reading them. Then came Elder Smith's article opposed to Elder Jones. This brought him into trial just before the week of prayer. I had a long talk with him, for he came to me to tell his feelings, poor man. Through the Lord's Spirit, I spoke words to comfort him. He made some statement in reference to the meeting at Minneapolis, and I had to explain a little of that matter, just as the Lord had presented it to me. I do not want these burdens repeated that were forced upon me in Minneapolis and Battle Creek. Some may take explanations in the right way, because the Spirit of the Lord is abiding with them, but to other minds everything is perverted by the enemy.

Elder Smith's action in publishing Elder Jones' article, and then his own directly opposite, is presenting to our opponent broken ranks instead of a united front, and turning the weapons of warfare against our brethren. What kind of policy is this for Seventh-day Adventists? What does the True

Witness say of such works? Is it not time that a different order of things should come in? Is it of no account whether men heed the words of Christ or work away from them, showing that they have more confidence in their own judgment than in the words of our Lord and Saviour? Think you that this would be so if the children of God loved one another as Christ has loved them? "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (See Roman 12:9.) "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." "See that ye love one another with a pure heart fervently."

Do we practice the word of God in this particular? I say we do not do this as God has directed. Among the talents we receive from God is the mysterious power of influence; (there is a peculiar power in the influence of friend on friend, which is a savor of life unto life or of death unto death. Like the air we inhale, it may be laden with

fragrance or with fatal poison. In familiar conversation, in the interchange of thought and feeling, an influence is exerted that is potent for good or for evil.) It is highly essential that a Christian should on all occasions use his influence a right. With what holy jealousy ought each one of us to keep guard over his thoughts, his disposition, that every jot of influence may be wholly on the Lord's side.

We are living in critical times. Satan's power over the human agents is great to destroy. The Lord in his great mercy is a restorer, the very opposite of Satan. Our brethren who lead out in bearing responsibilities should realize the danger of viewing things solely from their own stand point, and thinking they have the mind of God and see things as he sees them. The Lord gives us his mind and will to correct every possible mistake in ourselves. Brethren of the same faith should cherish a noble Christian friendship, and sincere love for Jesus and those who love Jesus. The unaffected humility of a mind taught of God will be evidenced by love for the brethren.

I plead with you, dear brother, take off thy shoes from off thy feet, and walk softly before God. Snares and perils surround us. Let us individually be sure that we possess and manifest the religion of love, not of bigotry. Catch every ray of light from heaven, and let it shine before men. But we must be sure that it is true light. There is a broad, clear line drawn by the eternal God between the children of God and the children of the wicked one. We must be wide awake now, for it was while men slept that the tares were sown among the wheat. The time is soon to come when we shall discern between him that serveth God and him that serveth him not.

Let us press together. Let us love one another. O that all this Pharisaical coldness might come to an end, and our hearts burn with the ardor of God's love. We must not disparage the Lord's message or his messengers. We are all to be judged by our Lord Jesus Christ, and let us not judge one another. We must not lose the crown of life. We must press toward the mark for the prize of the high calling of

God in Christ Jesus.

Much love to your wife and children. I would love to see you all, and hope I may again meet my friends in America.

Chapter 138

To J. H. Kellogg and wife

K -86a -1893

To Every Man His Work

Cir. January 1893

Dear Brother and Sister Kellogg:

How pleased I would be to see and converse with you in regard to many things. I can only present such meager ideas on paper. Nevertheless it is the best that can be done.

My brother, I am not pleased to have you feel as you do in regard to Brethren Waggoner, Jones, and Prescott. Had these men had the cooperation of our ministering brethren, and had they drawn in even cords, the work would be years in advance of what it is now. It is not pleasing to the Lord for you to retain the feelings you do in these matters. You

have a special branch of the work, which is your part of the vineyard to cultivate according to your ability. And to these men the Lord has given their work. They have another part of the vineyard to cultivate. They are not fitted to do your work, neither are you fitted to do their work. To every man is given his work according to his ability. They must work in their line, and you must work in your line. They are not required to do your work; you are not required to do their work.

We are all part of the great web of humanity, thread packed against thread to bring out the pattern of the fabric and make it a complete whole. Your part of the work seems to you the all-important work. But these men are working in their line and must attend to the duties of their section of the work, which is of immense responsibility. One person cannot carry everything, and should these men attempt to do this they would make very great mistakes which you would feel at liberty to condemn.

When God commanded the tabernacle to be

built in the wilderness, each man's work was assigned him. If he left his work to engage in some other man's work, death was the penalty. In setting up and taking down the tabernacle, in moving from place to place in the wilderness, the position each was to occupy was plainly specified. Christ was the invisible General of that company of more than a million people, and there were no haphazard, disorderly movements made. Order, dispatch, and exactitude were required of each one, at the post of duty assigned him. This is an important lesson to the church, and to every man whom God has chosen to act a part in His great work. No one is required to do another's work. Each is to do the work assigned him with exactness and integrity. The management of that great church in their journeyings in the wilderness symbolizes the management of the church till the close of earth's history, till we come into possession of the heavenly Canaan.

I am pleased that there are those who desire to be medical missionaries. But all cannot be medical missionaries in the whole sense in which it is now

carried. There are those who must be qualified for the work to be done now in bringing the last message of warning to all cities and in all towns in all parts of our world. They cannot engage themselves for a stated number of years to learn the work of a medical missionary. While some feel that this is their work and choose to put themselves under training for this work, others feel that they must train themselves to be faithful ministers, skillful shepherds of the flock of God, that they may bring from the storehouse meat in due season for sheep and lambs.

The Lord has need of all kinds of skillful workmen. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and

cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ.... And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

"The work of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we

are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Our perplexities and discouragements are not to eat into our souls and make us fretful and impatient with our fellow laborers because they do not carry the burden of our special branch of the work. God is not unmindful of our intense interest to see that our portion of the vineyard is cultivated, and that fruits appear and remain. Let there be no strife, no evil-thinking or evil-speaking lest we offend God, who has given to every man his work.

My brother, if you open your heart to evil surmisings and jealousy, the Spirit of God cannot abide with you. It is the business of every soul who has tasted that the Lord is precious to seek for the fullness that is in Christ Jesus. It is his work to labor in Christ's lines, and to seek in every word he utters, and in every thought he cherishes, to answer the prayer of Christ:

"I pray not that thou shouldest take them out of

the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name;

and will declare it, that the love wherewith thou hast loved me may be in them, and I in them."

Please read this chapter [John 17] with careful, prayerful attention, and practice the petition which Christ made to His Father. Mark the twentieth to the twentythird verses. This unity it is our work to cultivate. Even our thoughts are to be brought into captivity to Christ, that we may bind them about, and think no evil of our brethren.

My brother, we see very much need of ministerial labor in this far-off country, but we are almost destitute of ministers. There is not one qualified to enter our cities and meet the opposition who can properly do honor to the truth in presenting the reasons of our faith. We see that this work must be done, but there is such a lack of ministers that not one hundredth part of the vineyard can be worked. There are cities and villages that have never so much as heard the last message of mercy to be given to the world. There is a terrible dearth of men who will hold forth the words of life to souls who are perishing in their

sins. We have the world to contend with. Said Christ, "I have given them thy word, and the world hated them, because they are not of the world, even as I am not of the world." The ministers of the denominational churches are, many of them, false shepherds. They deceive the people. They misinterpret the Scriptures and fill the minds of the people with prejudice. While our hearts feel this deeply, we can only pray and depend on the Lord to make a place for His truth.

We have but few meeting houses. There is only one in Australia, recently built in Parramatta. If there is any means to help this country we need it to obtain facilities wherewith to make a beginning. What can be done in our cities to secure folds for the sheep and lambs? I am pressing my wants into the smallest possible compass, that we may invest every penny we can possibly spare in the education of workers, by sending them to the school in Melbourne.

It is pitiful to see the work done by many in the canvassing field in New Zealand. We have studied

and devised, and now we must execute, and place men and women in the school to learn how to do the work of canvassing and giving Bible readings intelligently, to learn how to practice strict economy, and bind about their wants, and thus enlarge and broaden the work. One of the canvassers had four children in less than four years, and his wants exceed his income. Others are in a similar condition. We propose to pay for the education of men and women to the amount of two hundred pounds. We invested two hundred pounds to start the school, else it could not have made a beginning.

We call loudly for help to build a house of worship in Melbourne. They have the expense of a school, and unless help comes from the conference we shall not be able to continue meetings in Melbourne to call out the people to hear the truth. The halls are untidy, yes, dirty, and the out-buildings without sewerage, and closely crowded up to the rear of the hall that every available foot of land may be utilized. This creates an odor which is dangerous to health, and almost completely shuts

me out of these halls. I do venture sometimes, but it is under protest, and sickness is always the result. In London they need a house of worship, and there are great necessities here in New Zealand, which must be relieved if we would bring souls into the truth. We cannot delay the work for years. One year of advance now means two years or more in the future.

I write you this to have you see that such a call for money and for men is necessary. The work is difficult because we have not the men, and the money does not come. Ten thousand dollars were voted for the Australian field, but this is a mere mite when there is so much to be done. I have been urging the people in Battle Creek and others, where they have established meeting houses and institutions to give character to the work of present truth, to bind about in the place of adding building to building, and let the money come here that we may make a beginning. Help us, that we may have facilities to work with. The halls with their ruinous prices are beyond our reach. Elder Starr sent to Dunedin to know what would be the price of a hall

in that city for one night. The message was returned, "Ten pounds. Nothing less." If we cannot have help to erect houses of worship the work will not, cannot, advance. In America there are so many churches to help lift the work in its various branches. Here there are only a few churches, and most of the members are poor and unable to pay more than a meager tithe. I feel sad at the sight of this picture.

My brother, our stay here must be prolonged. We cannot leave the field as it is. We will be compelled to add the third year to the two we specified. Poverty and distress are in our large cities in Australia. Seventeen thousand persons have moved out of Melbourne to keep from perishing with hunger. Some of our own people can find nothing to do. Some who have commanded thirty and forty dollars per week as tailors or cutters, have nothing to do. The brethren and sisters have found them sick and suffering for bread to eat.

I wish to call your attention to one point. We

receive no outside donations. Our churches here are not favored as in America with donations from outside parties. If there are men and women in America who donate to the Orphans' Home and the Old People's Home, we thank the Lord for this. Let thanksgiving ascend to God that He has inclined the hearts of men and women who are able to give of their means for these institutions. These buildings stand, making their calls, and will draw money, when not one dollar would be given to advance religious interests. The demand made constantly upon the treasury is keeping it empty. I see no help for us in this field; for if those in America are solicited to help personally, they will say, "Oh, there are home interests which demand all our money. Australia and New Zealand are so far off. We see plenty of places where we can devote our means nearer home." These words have been literally spoken.

There is a great work to be accomplished. The Lord has chosen men whom He has called to work in His vineyard. Let each do his appointed work faithfully; but in no case must he consider his

branch supreme, to absorb the time, brain power, and money which is necessary for the healthful growth of other parts. Let there be unity of spirit and action, a binding together, Christ being the great Center.

A great mistake was made when the Tract and Missionary work was instituted. The whole interest seemed centered in this one branch, until it absorbed every other interest. Dearth and spiritual death in the churches was the result.

Each worker in every branch of work in the Lord's vineyard must have a head and a heart sanctified through the truth to enable him to see not merely the part of the work which is under his supervision, but its relation to the great whole. When the workers are consecrated to God they will reveal the love of God for their brethren who work under the unseen, divine Master Worker. "We are laborers together with God." No worker, high or low, must discourage his fellow workers.

If we could discern the exultation of Satan

when his temptations are received, when a captious, faultfinding, uncharitable spirit is revealed, there would be less judging one another. The human agent can do nothing of himself. He can work as Christ worked only as he cooperates with divine intelligences. If he realizes their sacred companionship he will not yield to the suggestions of the enemy. He will not permit his mind to be stirred up to a state of dissatisfaction and half smothered disaffection toward his brethren. Others will not hear from his lips regrets and complaints. When the imagination is sanctified, the soul will be surrounded with a healthful atmosphere.

My much-respected brother, I dare not but speak to you plainly. Do not, for your soul's sake, allow others to place before your mind the supposed deficiencies of those who love God and His chosen workers. The real efficiency of the church rests upon a few whose moral powers may be taxed unnecessarily by bearing the burdens and counteracting influences of created suspicion and doubt. It is your duty to surround your soul with an atmosphere that will invigorate the spiritual life of

all who inhale it. We need to cultivate faith, hope, courage, and large love. The peace of God is for your soul. Let it in to rule in your heart. Then you will have moral efficiency to discharge your responsibilities. This you can do only through the daily endowment of the Holy Spirit, which will impart a divine efficiency, a calm, subdued dignity to all your ministry to relieve suffering. You will testify that you have learned of Jesus.

My brother, you need a daily baptism of brotherly love, love that will not savor of dissension, but love like that which in the days of the apostles made the whole company of disciples of one accord. This will have a telling influence upon others. It will bring health to mind, body, and soul. It will bless others, molding the characters of children and youth; for joy, peace, courage, hope, and divine charity have power to propagate themselves. These attributes have their influence upon human minds, and especially upon the mind of children and youth, transforming and assimilating their young, impressionable minds and hearts by divine grace.

Christian principles will thus be conveyed to the souls of others. You will be a living channel of light. This involves patient, protracted, incessant effort, but through Christ you can conquer. Come close to your brethren. Cherish faith and confidence in them, and they will give you strength. If the workers earnestly and trustfully commit the keeping of their souls to God in intelligent, appropriating faith, with a gentle, loving spirit, what a bright light would shine forth from them.

I have written to Elder Uriah Smith words that I wish you could see. The course which has been pursued toward Elder Jones has been an offense to God. When Elder Jones wrote his article in regard to the formation of the image of the beast, Elder Smith without one word of communication to A. T. Jones, put it in the paper. Elder Jones was in the same city, and Elder Smith could have had access to him at any time to talk the matter over. But without saying a word, he published an article directly in opposition to Elder Jones' article. We

have had to meet this here in Australia. Souls are in temptation and darkness by reason of it. Our last conference in Melbourne did these tempted souls no good. "Why," one asks, "should these two men conduct themselves in this way, and present their dissensions to the world?" Unbelievers have taken advantage of it. Ministers not of our faith are handling the matter, and making all the capital they can out of it. Why, with the Bible in our hands, should we depart so manifestly from its direct precepts? Why should we play into Satan's hands, and give him opportunity to triumph?

We have every evidence that the Lord is using Elder Jones, Elder Waggoner, and Professor Prescott; and with this evidence before us, it pains my heart that any of my brothers in the faith should feel impatient and bitter toward them, and refuse to draw in cords of love and unity with them. Strife must cease. We must have unity. These representative men must respect one another, and work in harmony. You have a most responsible position, and the Lord will greatly bless you if you walk in humility before Him. But do not, my

brother, expect every mind to be constituted like your own. Do not expect that your brethren will see everything in the same light, and attach the same importance to some matters that you do, for you will certainly be disappointed.

There is no need of contention. There should be no evil-thinking or evil-speaking. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity [love], which is the bond of perfectness, and let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

I greatly desire that you shall heed the words of God. You put your whole soul into whatever you take hold of, and if you think your brethren are remiss in their interest and duty, you afflict your

soul. Your interest is identified with a grand and noble work, and you think that every one who claims to believe the truth should feel as deeply as you, and work in your lines. You feel that many err in not manifesting an interest in the things which you see are of such great importance. There may be many who are deficient, but do not judge them.

Do not, my dear brother, bring your own soul into condemnation, and fret and murmur and complain over these things. You have not to answer for their neglect. And just as surely as you get into the habit of complaining, a root of bitterness will spring up, whereby many will be defiled. Leave the Lord to deal with these cases. Do not talk of that which looks to you objectionable in these men. There are many things that are praiseworthy. Dwell upon the precious qualities in them.

If you think you discover wrongs that need correcting, follow the Bible rule, and kill the root of bitterness before it shall have time to grow up and defile your own soul and the souls of others.

Satan desires the souls of these men. He desires your soul, that he may sift you as wheat. Try to help one another, strengthen one another, and the blessing of the Lord will rest upon you in large measure. Upon him that overcometh the richest reward is bestowed.

Brethren Prescott, Jones, and Waggoner are fallible. You are fully as fallible. They may err in some points. You also may err in some points. Do not let any bitterness enter your soul; for it will do more harm than you suppose. The end is near, the Lord is soon to come, and you need to have your life insured. This will be the very best life insurance policy that was ever instituted. "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.... Wherefore, the rather, brethren, give diligence to make your calling and

election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

I feel the deepest interest that you should take stock in this life insurance policy, for thus you may have a title to the immortal inheritance and secure eternal life in the kingdom of God.

Heaven is worth everything or nothing to us. Through the grace of our Lord Jesus Christ you can stand complete in Him. I am pained for you. I hate to have you unhappy. It distresses me to have you afflict your soul. But there is one whom you grieve more than it is possible to grieve me.

It is your Redeemer who owns you. "These things have I spoken unto you," He says, "that my joy might remain in you, and that your joy might be full."

I know you are full of responsibilities and anxieties. Your position is of such a character that

this cannot be otherwise. Then unload from every unnecessary burden. You need Christ's comfort and peace and love every day, and He will give it. He wants you to believe in Him that He may be by your side in every critical operation. He can give you His wisdom. He can cooperate with you and give you success. But you must trust in Him. Complain of no one. Cease every murmur, and let the praise of God come into your heart.

You must not think that theory is evidence of your acceptance with God. Your assurance is the word of God. Believe that the Lord identifies His interest with suffering humanity, that He knows your burdens, and will lift with you if you will only trust Him. He cannot yoke up with you while you fret and complain against your brethren. But you will be victor if you take Christ as your companion, and live and speak as if you were directly in the presence of the divine intelligences.

Oh what a triumph Satan would have if you should fail or be discouraged! Talk light. Talk hope. Do not feel that you are compelled to bear

any man's sins. Christ is the sin bearer. Every soul is His property. You grieve the Spirit of God when you find fault and fret. It hurts your soul, and grieves away the Spirit of Christ.

A few nights since I was conversing with you in my dreams. You were worried and nervous. You were talking to your brother and then to someone else, and your words were not as kind and considerate and just as they should have been. Speaking to you as when you were a youth, I said, "John, you speak unadvisedly. How can you expect to save Willie's soul? You must watch for his soul as tenderly as you watch over the diseased bodies of your patients. Willie must have a chance to secure the insurance of his soul for eternal life in the kingdom of God. Jesus loves him; He died for him. Be very tender to Willie. The Lord will have mercy upon him and blot out every transgression if he will come to Him. His soul is precious."

Every Christian physician has a cure for souls, whether he desires to have it or not. He can be a great blessing and an imitator of the Lord Jesus.

But the temptations that come to a physician are great, for he is often pressed beyond measure, over-worked, over-worried. But if he will commit the keeping of his soul to God as unto a faithful Creator, he will find rest and peace. A soothing influence from Jesus will come to him.

Infidel physicians abound. They refuse to be illuminated by the light which irradiates others. They exalt self, and they lose spiritual and eternal advantages. But medical practitioners who have the influence of the truth upon the mind and heart are skilled in the use of remedies for the sin-sick soul as well as the body. They can with the wisdom of heaven speak words that will cause melody in the soul because of spiritual growth.

You are a shepherd of the soul as well as a physician of the body. You need divine aid, and you may have it if you will come to the Lord as a little child. You may have a rich experience. But you must not wear yourself out by over-worry and over-taxation. If you are balanced by the Holy Spirit, you will seek first the kingdom of God and

His righteousness. You will place yourself in a position where the truth for this time can come in clear, distinct rays of light to you. You will see the truth as it bears upon the present time, and your experience will be in complete harmony with the message of the third angel.

"After these things I saw another angel coming down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

While this message is sounding, while the proclamation of truth is doing its separating work, we as faithful sentinels of God are to discern what our real position is. We are not to confederate with

worldlings, lest we become imbued with their spirit, lest our spiritual discernment become confused, and we view those who have the truth and bear the message of the Lord from the standpoint of the professed Christian churches. At the same time we are not to be like the Pharisees and hold ourselves aloof from them. Christ was the Majesty of heaven, the Redeemer of the world. He saw that the only way in which He could reach humanity was to be made a little lower than the angels.

Lest a wrong impression of Christ should be received, the apostle states, "thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death; crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom were all things, and by

whom were all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee."

"Great is the mystery of godliness," discerned only by the faith of those who like Moses endure as seeing him who is invisible.

Dear brother and sister, We cannot keep our eyes fixed upon the things that are seen, and yet appreciate eternal realities. We need, and especially you who are so bound up with the afflictions and necessities of humanity, to keep the eye of faith beholding the eternal and unseen, that you may become more and more intelligent in regard to the great plan of God to bring these suffering ones to discern the value of the human soul. You are to esteem the reproach of Christ greater riches than the treasures of Egypt.

Discouragements come to you, I know, and trials press upon your soul, and you almost forget that Jesus is your helper, and that His eye is upon you every moment. In the working out of your plans for the blessing and relief of humanity ever bear in mind that it is not you who are doing the work.

Christ requires you to wear His yoke and lift His burdens. The great and sympathetic heart of Christ is ever identifying itself with suffering humanity. You cannot of your own self do anything. Regard yourself as an instrument in God's hands, and let His mind, His peace, His grace, rule in heart and life.

Be God's thread to work out His design. You can never handle yourself. You can never place yourself in position with any success. You must work as an agent cooperating with God. "Work out your own salvation with fear and trembling; for it is God that worketh in you to will and to do of his good pleasure." Here are the combined elements,

God and the human agent, both working harmoniously.

The Lord has graciously spared your life to work in His lines. He does not want you to work yourself, independent of the only power which can work successfully to accomplish His designs. Then do not fret, but trust, looking unto Jesus, the Author and Finisher of your faith. Do not be in too much of a hurry. That which you can do without great taxation to your physical and mental powers, do, but do not feel that you must take so many cares and burdens that you cannot keep your own soul in the love of God.

The vineyard is the Lord's; the work in every part is His, and He would have you so labor that your physical, mental, and moral powers shall be preserved. Bear in mind that you are cooperating with heavenly agencies. Do not allow the enemy to have the least partnership in the firm. Receive your orders from God, and in no wise be discouraged because you can only do the work of a finite agent.

The Infinite will work with His power to give you efficiency. Do not think you are left to do impossible things. Do not expect impossible things of others. "Paul may plant, and Apollos water, but God giveth the increase." "Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure. They all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."

Chapter 139

To A. T. Jones

J -44 -1893

"Napier, New Zealand, April 9, 1893.

Elder A. T. Jones

Dear Brother:

There is a subject which greatly troubles my mind. While I do not see the justice nor right in enforcing by law the bringing the Bible to be read in the public schools: yet there are some things which burden my mind in regard to our people making prominent their ideas on this point. These things I am sure will place us in a wrong light before the world. Cautions were given me on this point. There were some things shown me in reference to the words of Christ, 'Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's,' placing the matter

where the church have no right to enforce anything of a religious character upon the world.

Yet, in connection with this were given words of caution. If such a law were to go into effect the Lord would overrule it for good, that an argument should be placed in the hands of those who keep the Sabbath, in their favor, to stand on the Bible foundation in reference to the Sabbath of the fourth commandment. And the book which the state and Christian world have forced upon the notice of the people to be read in the schools, shall it not speak, and shall not the words be interpreted just as they are read?

My brother, this objecting to the passing of a law to bring the Bible into the schools will work against us, those of our faith who are making so much of the Bible. A year ago there was something presented before me in reference to these things, and we shall have to use the Bible for our evidence to show the foundation of our faith. We shall be exceedingly cautious in every particular lest we shut out a single ray of light from those who are in

darkness. I remember particularly this point 'That anything that should give the knowledge of God, and Jesus Christ whom He hath sent, should not be obstructed at all.' Some things I can not present in distinct lines, but enough is clear to me that I want you to be very careful on what ground you tread, for our enemies will make a decided argument against us if we shall give them a semblance of a chance. I think the law-making powers will carry their point in this particular, if not now, a short period ahead. And it is very essential, as a people, we take the greatest care that no provocation be given our enemies which they will make capital of against us as a people, in a future crisis, in the matter of opposing so good a work as the introduction of the Bible into the public schools.

I wish I could lay my hand on something I wrote on this subject at the last General conference that I attended. But I cannot bring it to light. I hope the Lord will help us to not make one wrong move; but please be cautious in this point. Brother A. T. Jones, I wish to call your attention to another matter. I was attending a meeting, and a large

congregation were present. In my dream you were presenting the subject of faith and the imputed righteousness of Christ by faith. You repeated several times that works amounted to nothing, that there were no conditions. The matter was presented in that light that I knew minds would be confused, and would not receive the correct impression in reference to faith and works, and I decided to write to you. You state this matter too strongly. There are conditions to our receiving justification and sanctification, and the righteousness of Christ. I know your meaning, but you leave a wrong impression upon many minds.

While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works. God saves us under a law, that we must ask if we would receive, seek if we would find, and knock if we would have the door opened unto us. Christ offers Himself as willing to save unto the uttermost all who come unto him. He invites all to come to Him. "Him that cometh to me I will in no wise cast out." You look in reality upon these subjects as I do, yet you make these subjects,

through your expressions, confusing to minds. And after you have expressed your mind radically in regard to works, when questions are asked you upon this very subject it is not laying out in so very clear lines in your own mind that you can not define the correct principles to other minds, and you are yourself unable to make your statements harmonize with your own principles and faith.

The young man who came to Jesus with the question, "Good Master, what thing shall I do, that I may have eternal life?" and Christ saith unto him, 'Why callest thou me good? There is none good but one, that is God: but if you wilt enter into life keep the commandments,' He saith unto him, 'Which?' Jesus quoted several, and the young man said unto him, 'All these things have I kept from my youth up; what lack I yet?' Jesus said unto him 'If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me,' Here are conditions, and the Bible is full of conditions.

But when the young man heard that saying, he

went away sorrowful: for he had great possessions.' Then when you say there are no conditions, and some expressions are made quite broad, you burden the minds, and some can not see consistency in your expressions. They cannot see how they can harmonize these expressions with the plain statements of the Word of God. Please guard these points. These strong assertions in regard to works, never make our position any stronger. The expressions weaken our position, for there are many who will consider you an extremist, and will lose the rich lessons you have for them, upon the very subjects they need to know.

Christ said, 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me.' I feel such an intense interest that every soul shall see, and understand and be charmed with the consistency of the truth. The evidence of our love to Christ is not pretension; but practice. My brother, it is hard for the mind to comprehend this point, and do not confuse any mind with ideas that will not harmonize with the word. Please to consider that under the teaching of Christ many of

the disciples were lamentably ignorant; but when the Holy Spirit that Jesus promised, came upon them and made the vacillating Peter the champion of faith. What a transformation in his character. But do not lay one pebble for a soul that is weak in the faith to stumble over, in overwrought presentations or expressions. Be ever consistent, calm, deep, and solid. Do not go to any extreme in anything, but keep your feet on solid rock. O precious, precious Saviour. 'He that hath my commandments and keepeth them, he is it that loveth me, and he that believeth me shall be loved of my Father, and I will love him, and will manifest myself to him.'

This is the true test--the doing of the words of Christ. And it is the evidence of the human agent's love to Jesus, and he that doeth his will giveth to the world the practical evidence of the fruit he manifests in obedience, in purity, and in holiness of character. 'If a man love me, he will keep my words; and the Father will love him, and he will come unto him.' We, that is, the Father, Son, and the Holy Ghost, and make our abode in him. O my

brother, walk carefully with God. But remember that there are some whose eyes are intently fixed upon you, expecting that you will over-reach the mark, and stumble and fall. But if you keep in humility close to Jesus, all is well.

2 Peter 1:1-11. This is the faith which we must have, that works by love, and purifies the soul. There is no place in the school of Christ where we graduate. We are to work in the plan of addition, and the Lord will work on the plan of multiplication. It is through the constant diligence that will through the grace of Christ live on the plan of addition, making our calling and election sure, for if ye do these things 'add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.... For if 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.'"

Ellen G. White

Copy sent to Elders Olsen, Jones, Daniells, and
L. J. Rousseau.

Chapter 140

Diary Entries

MS -80 -1893

Diary --April 18 --May 31, 1893

Wellington, New Zealand; Visit to Petone)

Wellington, N. Z., Tuesday, April 18, 1893

The weather is cloudy and very mild. This place is reported to be a windy place usually, but there is no wind now. We are much pleased with our temporary home here. I have two excellent rooms, thoroughly furnished. Sister Tuxford has furnished the house with all necessary furniture. There are easy chairs in abundance and a good sofa, tables and many things attractive. Sister Tuxford is the only one who is working and bearing the responsibilities--which are not light nor small--in this mission. She is a business woman and capable, pleasant, and active.

We decide the best arrangements we can make are not to burden Elder Israel and his wife to care for us. We will hire Sister Brown to prepare our meals and Sister Tuxford will take her meals with us, we furnishing all the table supplies. Then we will have just that which we choose to get. Emily will then be free from care of housework to write out the discourses she has been taking in shorthand, and to give attention to her bookkeeping. This plan is considered to be wise. Willie and Sister Brown lodge in the house hired by Brother and Sister Israel, and we are well fixed here for at least one month. Now comes the taxing part of our work-preparing not only the American mail, which closes Thursday, but mail for Melbourne, which leaves every week.

Wednesday, April 19, 1893

I arise early to engage in writing. We have many things we wish to communicate to several in America, but time is limited and I can write but very little in the three days left us. Willie is

preparing articles, for which I furnish him a sketch of our travels and labors. There is much of his own writing that requires attention.

Thursday, April 20, 1893

I have been taxed to the uttermost today and am getting nervous, and yet I know not what else to do for this preparation of letters seems to be essential. Oh, I will trust in the Lord for strength. Those letters will be published in the papers and save me writing personally to a large number.

Friday, April 21, 1893

This day has been a day of great weariness to me because of the constant strain brought upon me in getting off essential writings, but the Lord will help me; He will strengthen me to do the work necessary to be done. Preparations are being made to go out six miles to Mentone on the Sabbath. Today the sun is shining and it may be pleasant on the morrow. We have had no sun, but plenty of clouds like a thick blanket have shrouded the

heavens, and we hail the sunshine with much joy.

Saturday, April 22, 1893

Sabbath. Last night the stars shone like diamonds in the heavens, but this morning is cloudy and rainy. Elder Israel, W.C.W., and Sister Brown go to Mentone about nine o'clock. Sister Tuxford, Sister Israel, and I go this afternoon, as soon as we shall take an early dinner. But rain, rain, rain is the order of the day. The hackman concluded we would not venture out. He sent a man to know if we intended to go. We said we would go, and soon we were on our way. Brother Simpson, who bears the responsibilities of the meetings when he is at home, said to Willie, "I do not think your mother will come." Willie said, "We will see. It would be an exceptional occurrence for my mother to fail to meet her appointments." When we drove up to the place of meeting there were about one dozen in all assembled, but when that carriage drove through the village and it was known I had come the house was well filled, and, which was best of all, we had the heavenly Guest.

The Lord gave me words to speak to the people. John 14. I was surprised myself at the words given me.

Wellington, N. Z.,
Sunday, April 23, 1893

I arise early--half past three--and get at work to prepare Melbourne mail, which I am told leaves Monday. Early in the morning the mail bag is brought in and we are so anxious to open it to see what our letters contain; but we will not do this until after our morning worship. Then the mail bag is opened and there is a large number of papers, but no letters from Melbourne or from America. We concluded our mail had gone to Melbourne and we must wait two weeks to get it back to New Zealand. Well, we will make the best of it and not feel sad one minute.

At noon we were cheered by the arrival of Brother and Sister Starr. We parted with them just one week ago at Palmerston. They remained to visit and find by personal labor how best to help

the few believers in that place. They feel now a satisfaction in knowing that they have done all in their power that could be done for the time being. There ought to be decided continuous meetings in that place, for the inhabitants have doubled since the meetings were held there four years ago by Brother Robert Hare.

In the afternoon, near evening, we were happily disappointed in receiving quite a large stack of letters. W.C.W. received a long communication of the conference doings from Elder Olsen. I received two important letters from Elder Olsen and Leroy Nicola, with a most thorough confession of the part he acted in Minneapolis. It is thorough, and I praise the Lord for the victory he has gained over the enemy who has held him four years from coming into the light. Oh, how hard it is to cure rebellion! How strong the deceiving power of Satan!

Wellington, N. Z.,
Monday, April 24

I have passed many sleepless hours during the

night. The good news from America kept me awake. Oh how my heart rejoices in the fact that the Lord is working in behalf of His people. In the information in the long letter from Elder Olsen, that the Lord by His Holy Spirit was working upon the hearts of those who have been in a large measure convinced of their true condition before God, yet have not humbled their hearts before to confess! The Spirit of the Lord moved them to the point at this conference. Elder Morrison, who has been so long president of the Iowa Conference, made a full confession. Madison Miller, who has been under the same deceiving power of the enemy, made his confession, and thus the Lord is indeed showing Himself merciful and of tender compassion to His children who have not received the light He has given them, but have been walking and working in darkness.

Wellington, N. Z., Tuesday,
April 25, 1893

We devoted some time--Elders Starr, Israel, W.C.W., and myself--in reference to what can be

done in Wellington. Trials have been made which have resulted in nothing tangible. As Canright's books have been circulated here, a lying representation from this lying apostate has gone forth and those who read his pretentious claims are deluded. If all the circumstances were known, then blind eyes might be opened. The Great Controversy has been widely circulated here in this country, and (I am told) the readers think much of the book. And now Mrs. White is on the ground and the people will expect to hear her. If we make the effort it will cost about two hundred dollars. The rink can be secured. It will hold one thousand people. The halls where theatres are held are not considered proper places. We decided on this occasion to go forward in the name of the Lord and risk something.

Chapter 141

To H. Lindsay

L-79-1893

Wellington, New Zealand, April. 24, 1893

Mr. Harmon Lindsay, Battle Creek, Mich.

Dear Brother,

We received your letter yesterday, and I will write a few lines this evening. The American mail reached us yesterday. Elder Olsen sent us a good long letter, giving us a full history of the doings of the General Conference. I am thankful that the Lord has wrought for His people.

I received a most thorough, and hearty confession from Leroy Nicola. I know if he walked in the light that this must come. I knew that the Lord had shut me in with him at that Minneapolis meeting, and the spirit that he and many others

possessed was plainly revealed to me. My heart is rejoiced that he has yielded to the influence of the Holy Spirit. It has taken four years of striving of the Spirit of God to bring him to this. I understand that Brother Morrison, Madison Miller, and others are coming into the light, where they may be a blessing to other souls." We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty."

I am thankful, and rejoice that I can go from place to place and bear the message the Lord has given me. I considered it no small thing for me, in my condition of health compassed with infirmities, to come to New Zealand. We came in the best time of the year expecting to remain only three months. We find this a delightful climate, we think it wholesome also. This is Autumn, winter begins in June. We have not seen any snow since we have been in these colonies. I am much better pleased with what I have seen of this country and climate than what I saw in Australia. Napier where we held our camp-meeting is a very pretty place nearly

surrounded by water. It has hills and mountains, and some plains. Many have their houses up in the mountains. Some of our people have their houses up on these hill-tops, and have fruit trees, and their premises are adorned with most beautiful evergreens, mostly pine.

Our camp-meeting in Napier was excellent from the commencement to the close. Several decided to observe the Sabbath for the first time, and some who had left the church came back. One man named Anderson said, "The testimonies of Sister White drove me out of the church. I have been disconnected from the church three years. I bless God I came to this meeting, for I have heard the testimonies and believe them to be of God. It is the testimonies that have brought me back to the church." He requested baptism and was as happy a man as there was upon the ground all through the meetings.

I was strengthened to speak seventeen times, once in the Theatre Royal, and had a good hearing, and this removed a great deal of prejudice, and we

had a good attendance from outside. After the tent was taken down, I spoke twice in the Adventist church, a neat commodious building. The Sunday after the camp-meeting we had an appointment for Hastings, a town fourteen miles from Napier. Hastings, a small town, is situated in one of the best farming districts of New Zealand. Hastings is a little inland, and is more sheltered from the sea breezes than Napier is. When camp-meeting was first proposed for New Zealand, they thought Hastings the place, but finally decided to have it as Napier because more of our people live there. The ride from Napier to Hastings was very pleasant, the road was as level as the floor, so to speak, and several miles of it near the sea side. I spoke in the theatre to a good congregation who listened with deepest interest. This discourse was well received. There are but very few Sabbathkeepers there, four I believe.

About a year ago Brother Glass moved his family to Hastings from Napier that he might seek to do good in unfolding the banner of truth. There must be in such places as this a tent meeting to

arrest the attention of the careless and unconcerned in the community. Hastings is a very pretty place, and if a church could be raised up there it would strengthen the church already organized in Napier. There are other small towns in the vicinity of Napier that have had nothing done in them.

Thursday, April 13, we left Napier for Palmerston. It was six hours ride in the cars. There are a few Sabbath keepers in Palmerston. Four years ago there was an effort made by Elder Robert Haze in Palmerston, and the people turned out in a wonderful manner to hear. If right plans had been made there might have been many souls brought to the truth. Brother Hare was not working in the right lines, his main purpose was to get the largest kind of a congregation by fanciful preaching, which differed vastly from the preaching of John the fore runner of Christ. Many signed the covenant, but when he left it was demonstrated that they believed in Robert Hare, were attracted to the man and not to Jesus Christ. Many who signed the covenant were unconverted, and when left alone they withdrew their names. But in the last four years the

population has double and another effort must be made and a meeting house built. This is a necessity in most places in this country.

I spoke to the Sabbath keepers on the Sabbath and tried to comfort the little flock, I spoke words to the children, a few not of our faith were present. I felt the blessing of the Lord while I was trying to bless others. Sunday I spoke in the Theatre Royal to a good audience, and they appeared to be interested. The Lord strengthened and blessed me. On Monday W. C. W. and Emily and I took the cars for Wellington. Elder Starr and wife remained a week longer to work with our people. We had a very pleasant sunshiny weather in Palmerston; but soon after we boarded the train it began to rain, and it has been raining, ever since, and now it is the 24th of April. We find in Wellington a good home in the mission. We expect to return to Napier in a month, and may call at Palmerston, and another small place on our way to Napier.

Sabbath I rode out in the back six miles to Petone accompanied by Sister Tuxford, the

Secretary of the New Zealand Tract Society, and Sister Israel and family. Brother Israel and W. C. White went on the cars. We had rain, and when we reached the hall there were but few people, but when they saw the back stop at the door of the hall they flocked in and we had a good congregation for the Sabbath. I had a most earnest, fervent season in speaking to them. I afterwards learned that four were present who once kept the Sabbath. Petone is a manufacturing village. They have a woolen factory where they make several grades of tweeds, blankets/and shawls, and the ordinary flannels. They have car shops on a small scale. But the freezing works are of considerable importance, that is where they freeze the mutton in great quantities. Frozen mutton is one of the chief exports of New Zealand. We drove to Petone on Tuesday and I spoke in a large hall in the evening to the public. There was a large attendance.

Brother and Sister Starr have been with us two weeks, but in another week they expect to be on their way to Melbourne, to be there in time for the school opening.

It is difficult to know the best way to work in many of the places we visit, especially when they have had work done in them that amounts to but very little. We find many obstacles to be met and overcome, which thing we could not possibly do in our own strength, or in our own finite judgment. We feel not at all discouraged, for why should we? The Lord has given us large and rich promises fitting for every circumstance and occasion. Here is one, "If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not: (our weakness and inefficiency) and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." This is the work and we as individuals are required to do our part. And we have God's pledged word that He will do His part in our necessities. "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost part of the earth." "For the promise is unto you and your children, and to all

that are afar off, even as many as the Lord our God shall call." We find that Palmerston and Wellington have been poorly worked.

The churches have so little spirituality, that some of the people long for some power that they dimly discern is for them, but they knew not how to find it.

Satan entered into a man by the name of McCalpin, who claimed to believe the truth; to go to the promising field of Palmerston and seek to persons to some other man and give some theatrical performance. After the people had paid their entrance fee they recognized that it was McCalpin (and not Dr. Terry when he endeavored to personate) and he was near being mobbed. He was recognized by his speech for he stuttered a little. The fraud thought to be practiced on the people by a Seventh-day Adventist has left its stigma upon the whole fraternity.

Then comes another man corrupt at heart, professing to keep the Seventh-day Sabbath, trying

to deceive the people, courting was his business. He acted over the course of George Ballow, and here again is the cause brought into disgrace. Now those who have received the truth have been a very objectionable class; but the belief of the truth is doing a wonderful work for them, in transformation of character. Brother and Sister Starr made their home with one family by name of Mr. Morice. His wife keeps the Sabbath and Mr. Morice talks in this way. "I cannot keep the commandments of God. The fifth commandment bids me honor my father and my mother. I cannot do this. My father gave his children no chance for education. I can not read, (yet he is the proprietor of a large shoe store). My mother is now dead but she was a confirmed drunkard, and has given me a hereditary appetite for liquor, and I was born with this quivering, trembling nerves (his hands and head is constantly trembling) and how, he asks Can I respect Father or Mother? He has children smart and intelligent.

This man and his wife attended our camp-meeting at Napier, and they heard the truth

presented day after day, and it took a wonderful hold upon them. She had kept the Sabbath but they found that they had everything to learn, and must begin at the lower round of the ladder.

Another man and his wife was at the meeting at Napier. He had been in a responsible position, doing the highest duties as a police officer. He has been convicted and accepted the theory of the Sabbath; but his duties have to be done on Sabbath as on any other day, and arrests made. Now the inquiry is, What shall this man do? His wife is the main stay of the little flock at Palmerston. He attended the camp-meeting, and was deeply wrought upon. He is educated and of good intelligence: his library contains the best of histories and authors. But he was a card player and a gambler, and when his wife supposed herself well situated), she found herself and five children without shelter, her property gambled away, and her husbands bills flowing in from every quarter for settlement. He has left gambling, and given up drinking. He received as his wages \$25.00 per week, but he has been reduced to \$13.00 per week,

and he has sent in his resignation because he cannot keep the Sabbath and hold his situation. He knows nothing of the horrors of debt. They have not known what economy is, and now this particular case is being closely watched by the world, to see what the truth will do for such a man. What can we do with him. The canvassing field is open to him, that is all the chance we can see. This and much more of the same order I might relate, has befouled this field. We are going to do what which heavenly wisdom will point out to do. This wisdom we must have or we can do nothing.

I see the design of Satan is to put such apparent objections in the way that this field shall be left in his possession, and under his control. Not it must be taken from his hand.

The words of Christ to the self-righteous Pharisee were these,- "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye

when ye had seen it, repented and afterward, that ye might believe him." They did not repent, even when they had seen the great reformations wrought in healing the sick, in transforming power of truth on human characters. The difficulties mentioned are the ones to be met in almost every place: but not in so manifest a form as in Palmerston. We think Satan has made his seat in that place to work out his deeds that the laborers shall be discouraged, and give it up.

This place, Palmerston, is an important railway center. We must seek wisdom of God, for by faith I see a strong church in that city. Our work must be to watch, and to pray, to seek counsel of the One Wonderful and Mighty in council. One mightier than the strongest powers of hell can take the prey from Satan, and under his guidance the angels of heaven will carry on the battle against all the powers of darkness, and plant the standard of truth and righteousness in that city.

I was visiting below in the room of the international Trust Society. Elders Starr,

W.C.W. and Israel and Mrs. Tuxford and Mrs. Starr were present. We have been consulting in regard to what can be done for this city. It is an important center and scarcely a soul in it who loves the truth. Patone, has a little flock of 11 who keep the Sabbath. We are devising ways and means to get hold here if possible. Our brethren have been searching for a place to hold meetings in. The theaters and halls present so many objectionable phases that we think we shall use the skating rink, which has lately been used for religious and temperance meetings. We can secure it for three pounds, ten shillings (About \$17.50) a service. They will try to get it for less if possible. If we get a place to hold forth the word of life it will cost money. God will make a place for His own truth to come to the people, for this is the way He has wrought.

We have thoroughly advertised. I am to speak Sunday afternoons in the rink building and Brother Starr holds his Bible studies in the evening. How we long for workers. If in this city one or two

would locate, with their families, and work on the same plan as Brother Shireman did, lift the standard of truth in an inexpensive way, and work quietly in different lines. Many, many souls would be saved. Here is a work to do, prejudice is tremendous. Canright's books have been circulated freely and this has barred the way; but I am on the ground now and the Lord will give me the message to bear to the people who are walking in darkness and have not the light. Truth will triumphs God lives and reigns. We have a living Saviour who in triumph proclaimed above the rent sepulchre of Joseph, "I am the resurrection and the life."

Brother and Sister Anderson have been laboring in Ormondville, about 100 miles from here, with good results. He is laboring among the Scandinavians. If the Lord will I shall spend some little time with them. A letter came from them last night. Sister Anderson writes that her husband is very sick with the rheumatism, and he thinks of leaving the work in her hands for a while, while he visits the hot springs. He contracted the rheumatism in the bush (woods). Where he now is

the location is wet, and he is in consequence a great sufferer. He is an excellent laborer. I met him in Napier, and he told me I was the one who sent him to school in Healdsburg, paying his expenses to obtain an education. I was so thankful to see the result of this investment.

There is a most earnest call for us to visit Kaikoura. They have no minister. Brother Paap is their leader. He begged of me to furnish them with reading matter, and for the discourses he heard me preach in Napier. I gave him some to use now. I cannot feel it my duty to go to visit them, because there is only one means of going there, and it is by a little boat, which is obliged to anchor here a week or two some times until they have a smooth sea because of the treacherous harbour at Kaikoura. But I dislike to say not to such urgent invitations. They have a number of sons and I think two daughters. Two of the sons are at Healdsburg College, and two I expect will attend the Melbourne school. These boys are almost giants in height, and are robust. They tell us Kaikoura is healthful and beautiful. They will send down their

children to meet us here if I cannot go. They have built them a neat little church, and their membership is twenty-five. We see so many places to visit we know not what we shall do. To call upon all would take many months. Wherever I speak Canright's works are killed. I feel deeply over this field. How much time we should spend here is a question. If we do that which looks as if we must do to put a right mold upon the work, we shall not see America very soon. We have made only a beginning.

Last winter when we saw that we must have a school to meet the demands of the cause, we were put to our wits ends to know where we should obtain the funds. I was suffering with prostration of the nerves, and suffering from rheumatism. Our rent was \$23.00 a month and water bills extra, and other expenses were still added to this, aside from the buying of food. A carriage had to be purchased, and although secondhand, it cost me \$200.00.

Nothing but what was easy of access and comfortable would be of any service to me then.

And even to ride only a short distance was at times next to impossible. My hips and spine caused me such keen suffering, almost beyond endurance. The keeping of a horse, and sickness increased our household expenses so that it dared not hardly be estimated. But to return to the school question. Some thought it could not be done; yet we know that it must be started in 1892. Some thought all that could be done was to hold a short institute for the ministers.

We knew that there were many youth who needed the advantages of the school. While we were in such deep perplexity as to how we should be able to make a beginning, the same plan was suggested to Willie's mind that was suggested to mine, and that to on the same night. In the morning when he came to tell me his plan, I asked him to wait until I told him mine which was that we use the royalty of the foreign books sold in America. Although in pain my mind was exercised over this matter, and I prayed earnestly to the Lord for light, and it came. You know that I could not well use the money that is set apart for other purposes. Of the

royalty above referred to I invested \$1000.00 to be used when most needed. But five hundred dollars must be used as a fund to bring to the school students who cannot and will not come unless they have help. Willie said with this statement to place before the board we shall have their influence to sustain us. Thus our school was begun.

It was a blessed, profitable school. It was a pronounced success. Those who ought to have sent their children to school the first term waited to see if it would be a success. We had to accept the situation and leave our brethren to walk by sight and not by faith. In thus doing they lost a precious experience. Had they expressed faith in this advance movement, and invested of their means to help develop the work they would have received a rich experience and a precious blessing in moving forward, advancing as God had sent them help to extend and build up and strengthen the work in these countries.

There are to be a large number who will attend the school from New Zealand, the coming term. I

wish I could have a larger fund to draw upon, and send some young men and women who greatly desire to attend school. I can help a few and must let the rest wait. I am so sorry to do this but the Lord knows all about it. I believe he will put it into the hearts of his stewards to send us that which we need, workers and money to advance the cause in all its branches; but my special burden is for young men and women in this country to receive the advantages, Bible lessons, and religious instruction and become transformed in character. Never was a time when economy should be practiced as now. Satan is wide awake while men are sleeping who ought to be vigilant sentinels. Now is the time to work as never before. Christchurch, a large and beautiful city has never been entered. The same is true of many smaller places in New Zealand. Yet we hope these places will not be entered until the work can be done judiciously and with thoroughness. The Lord will surely work for His people in New Zealand.

I rejoice in the completeness of the character of Jesus Christ. He was a compassionate and

sympathizing high priest. "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." "We have not a high priest which cannot be touched with the feelings of our infirmities. O to only consider how easy it is for hardness of heart to take possession of us. Jesus the Pattern for humanity, must know from painful experience all about a wounded spirit and a broken bleeding heart, and a burdened perplexed and tempted mind.

In this school Christ was taught. In this school, we are to be disciplined and trained and learn to sympathize with the suffering ones of humanity. If we tell our peculiar trials to our friends, we know by the cold response, and listless inattention that they know not what we mean. They have not been tried in just that way. Their life may have been one of self-caring and self-indulgence. The care, the perplexities have darkened the brow of the tired

has not been felt by the friend, the sorrow that has eaten into the soul has never touched his. Now the sympathy growing out of identity of circumstances he has not. But Jesus knows all about the strength of temptation, sorrow, and grief. Then let us always tell Jesus all.

Chapter 142

To S. N. Haskell

H -41a -1893

Wellington, N.Z., May 12, 1893.

Dear Brother Haskell,

We were glad to receive your letter, and to hear some particulars that had not reached us. We have not received the last numbers of the Bulletin.

I rejoice that you had so good a conference. I am so glad that you are of good courage, and in faith and power could stand before the people. I praise my heavenly Father that your light could shine forth in clear and steady rays and that you could give the trumpet a certain sound. But I learn nothing from any letters received regarding Elder Smith.

Why are all so silent in reference to this case?

What course did he pursue? I feel deeply interested in Elder Smith, and feel very anxious that he shall stand in the clear light. Why did he do as he did? Why did he make apparent his difference of opinion with Elder Jones? What motives prompted him to action? Does he justify himself? What can he say in thus parading before the world opposing views? Why did he put this article of Elder Jones in the paper? If you know, please enlighten me, for it is beyond me to understand what it all means. I want Elder Smith to stand in the freedom of the sons of God, and if he does not do this, then he will be a channel of darkness through whom Satan can work to perplex and discourage other souls.

I received the act of kindness on your part in taking up that note of Elder Fulton's. Will do as you wish about it, and may the Lord lead and bless and guide you in all your ways, is my prayer.

While your wife is spared to you, you will probably have to be near her. When her life closes, we would be more than glad to see you over here if it be the will of the Lord. We can not see the least

prospect of leaving here when the two years are ended, however much we would be pleased to do this, but we are pleased to do the will of the Lord in all our course of action.

We found a rich feast in reading the Bulletin, and were so glad that you could take so active a part in the meeting. We feel very desirous that the old hands should hold the banner aloft, unfurled steadily with unfaltering nerve. This is the will of our heavenly Father. I could wish that Elder Butler would come out from the shadow of death and into the chamber of light and brightness. This prophecy in reference to Willie, was as false as it was unjust and cruel. He has never taken back one word of his pronouncing judgment upon Willie as he did.

I have no call to write to him anything. Poor man, I feel so sorry for him! But why do not those who have led him into this difficulty try to help him, and why do they not confess to him this wrong course and take the stumbling blocks out of his way? The Lord forbid he should go down to the grave, mourning over broken bones. The great

Restorer will heal him if he feels any need of being healed. If he feels whole and in no need of a physician, then he will be left unhealed, unrestored.

This must go into the man mail soon. Much respect to Sr. Haskell and yourself. Be of good courage in the Lord. Always rejoice in the Lord always, and again I say, Rejoice.

Yours respectfully,
Ellen G. White

Chapter 143

To F. E. Belden and wife

B-9-1893

Banks Terrace, Wellington, New Zealand,

Mr. and Mrs. Frank Belden,

Dear Nephew and Niece,

I have read your letter with deep interest hoping to catch the vibration of the right ring in it; but if it is there I do not discern it. I am much concerned in regard to your spiritual condition. For several years you have not been walking in the light. I have had much concern for you, but when I learned by experience my words had not much weight with you I felt sorry indeed, but could do nothing to change the course of things.

Before, and especially after the Minneapolis meeting, I had not union and harmony with you.

When you made some acknowledgments in letters received while we were at Adelaide; I was rejoiced, hoping a work had begun that would progress until you would be walking in the light, as Christ is in the light. I have trembled for you lest you would clothe yourself with garments of your own selfrighteousness, and would not follow on to know the Lord that you might know his goings forth is prepared as the morning. I have been shown your connection with Captain Eldridge has not been for his good nor your good. You soon to feel some bitterness toward me in that you say, I said you were selfish. Now just how this was stated I cannot now recall. I might have said many things in truth as your case was presented to me, that I have not said, because I knew you were walking in blindness, and knew at that which your feet were stumbling, and anything I might present before you would not be correctly represented to your understanding, and you would not benefit thereby. I have kept silent since receiving your letter. I pursued my writings for the one I read on one occasion when you and quite a number of others were present. I had looked for this during my

eleven months illness but could not find it. I sent that which I could find and then decided this testimony was left in Battle Creek. But in the last search made the mystery was explained the first two or three pages were stitched in: I turned these pages over and find the very article I read to no less than thirty. I am relieved to find this, and I will have it copied as soon as possible, and you and others shall have a copy.

Yes my Dear Nephew matters are laid out plain and distinct. I found the article just after the operation with my teeth. They were extracted last Wednesday, and I am not yet able to write much.

While you and Captain Eldridge were so firmly linked in one, your influence over each other was not good. You might with your knowledge of what is truth, and of the principles that have controlled the work and cause of God have helped him: but I say again self and selfishness was so strongly mingled with your work and while connected with the office as it was presented to me in life and works that the Spirit of the Lord could do little

with you, and little for him. In the meetings of councils I have been present, and was bid to see and mark the spirit which controlled these councils of which I had an insight. There was not one in these councils whose voice was heard in propositions, plans, and resolutions than the voice of my nephew Frank Belden. There was a self-sufficiency, a molding of matters and things not all after God's own order. There was a mixture of policy and principles, so interwoven and calculated to mislead minds, and lead in false paths. From these meetings decided impressions were made on my mind. I saw from the working of things, the spirit controlling the movements, that the enemy was gaining the ground, and misleading minds; but you were insensible to the fact. Warnings I was constrained to give continually in Battle Creek for I saw danger; but the warnings given by pen and voice and but little effect. They were not heeded because minds were so blinded that they were not seen to be applicable. The Lord moved upon me to bear a decided testimony in reference to the office; but it was felt not to be appropriate. But this writing is before me and has been read to no less

than thirty. I shall have it copied that you may see, and others may see how much such testimonies were effective to cure existing evils. There was with those put in trust the grave responsibilities of managing the office, a feeling of self-sufficiency, self-confidence because of inexperience in sacred things. They thought they were too wise to be taught, and too secure to need caution, and if no one makes shipwreck of faith and a good conscience, I shall be surprised. Mistakes I saw would be made, and the men who are handling sacred thing were not inclined to be controlled. Were they confidently relying upon the wisdom from above? No' but on their own supposed superior wisdom and prudence. O how sad to see men of little experience put on airs of importance, and acted as though there own judgment of men and things were infallible. I know that things are not right now in the office.

You speak of Henry Kellogg. I know that Henry Kellogg has not been learning lessons in a school that will better qualify him to be clothed with the spirit of meekness and dependence upon

God to stand as a wise director in the publishing house. And had you felt your weakness and humbled your heart before God, in the place of leaning to your own understanding it would have been so much better for you and Captain Eldridge, who had everything to learn in the religious life. If Captain Eldridge grows in grace and the knowledge of the truth, he has some hard lessons to learn. The sooner he learns these lessons the better for him and his family. When men feel self-sufficient, even if they have been Captain to command men a long time, if they are not brought under perfect obedience to God's will, to be under control, learning daily submission to God, they will not become members of the royal family, children of the heavenly King.

Our God will not be trifled with. I entreat of you for your souls sake to waste no time. You have been luke warm long enough. Does it pay you to throw your reflections upon me, because some says I said you were selfish. Is this an impossible thing, my brother in Christ Jesus I repeat the Lord did show me you were selfish, and you must see

yourself as you have not yet done else you must assured make shipwreck of faith. When, O when has been your depth of piety, your zeal for God corresponding to the position you occupied. If you will resolve now to be whole hearted and unselfish, and persevering in your Lord's service, and will act with an eye single to his glory, discharging every duty, and improving every gracious opportunity then you will unlearn some lessons you have been learning the past few years, and will come into the school of Christ to learn of Jesus, and will if a diligent student realize a transformation of character, and receive Christ mold upon you, and become complete in Christ Jesus. You will be a partaker of the divine nature, having escaped the corruption that is in the world through lust. The Lord will make you then a channel of light. In regard to yourself, you have been far from leading a life which would meet the requirements of God. And should accidental death surprise you I fear greatly for your future. I could not say it is well with Frank for he sleeps in Jesus; but I should greatly fear that you would in that great day you would be weighed in the "Balance and found

wanting". You had better lose everything on earth than heaven. No man can know what it means to be sanctified to God, unless he seeks first the kingdom of God and his righteousness. He must humble his soul before God, be ready to sacrifice anything and everything rather than the favor of God. Cultivate love and affection for religious devotion. Better far give up earth than heaven. You need now to look well to your ways, that your feet slide not. The character of every desire and purpose, is as clear you well know before God as the sun in the heavens. You have my dear brother in Christ not cultivated spirituality and grown in grace. Self in you must die. Self-importance must be laid in the dust. O remember that God is a present God, and that you have a fearful account to render at his bar unless your sins are washed away in his atoning blood of Jesus Christ. You should be able to say, "I have seen the Lord always before me, because he is at my right hand, I shall not be moved." You must be renewed, transformed, converted, and your whole life should be ordered and fashioned after the likeness of Christ. God has given you capabilities, and talents to use wholly to his glory.

God will not accept a divided half and half service. The comprehension of spiritual things has been growing dim, and the several years of experience you have had has not made you more susceptible to holy influences. The channels of thought, desires and actions have been growing deeper and broader by separation and habit and tending to a fixedness of character, and unless this is broken up as soon as possible, and your experience is of a different, higher and more unselfish order, it may be pursued as long as life lasts. There needs to be a great breaking up with you, and habits formed to meet the mind and will of God. For Christ's sake lay hold of the work. You will make a success if in performing Christian duties with faithfulness and regularity, if you will die to self and obedience will become habitual. You will consult your Bible. You will be much with God in prayer. You will bear an humble heart, broken testimony in the congregation. In all appropriate places you will be as humble as a little child. You work to save souls to Jesus Christ and shun the very appearance of evil and endeavor to constantly build up the kingdom of Jesus Christ. We must all soon meet

him as he is, and you want sheaves to present to the Master. Your time, your talents are God's, use them to his glory. I press it home to your soul; you have no time to lose. It is life or death with you. Your Aunt Ellen loves your soul too well to gloss over your present condition. God has a work for you to do, and you can do it if you are truly and genuinely converted. You must not be hesitating and unreliable as you have been at times, your light flickering, and bewildering and betraying rather than guiding them in safe paths. O you must have a different experience. God help you my dear brother in Christ. God help you and Hattie that you will not turn away as you have done from his testimony given to you; but walk in the light. Put on the robe of Christ's righteousness. Prepare for heaven by yielding your soul, body, and spirit to God. Jesus has bought you with a price, God loves you both, and I am constrained by the love I have for Jesus and your souls to warn you to make no delay. Seek God day and night till you find him to the joy of your souls. I have labored earnestly for Byron. I expect he will be a laborer for the Master. I send you a letter I sent to him. He is in the school: I told

him I would see him through this term. He is in need of all the light and knowledge of the word he can obtain. He is putting his whole mind to the work. God will help him. Your father is in straightened circumstances. I wrote to Willie to draw \$2.00 per week from the Echo Office to add to what he shall earn to keep him, if he needs it. He shall not be brought in straightened, uncomfortable places, if I have to support him entirely; but he earns something carrying the students to and from the school. Vinnie is doing laundry work for the students, and she earns something, and your father works on the school grounds, and earns something there so we think he will get along. Byron has helped him a great deal, so much so, that when he lost his situation in the Office he had nothing left to use to go to school. But Byron has acted nobly to your father, constantly helping him, purchasing him entire suits of clothing and in many ways he has helped. Byron has been unselfish, liberal, and kind hearted may the Lord bless him, and give him wisdom and understanding.

We are guilty of sin every hour we delay and

neglect this great salvation; for before the world and angels and men we are in character saying, I will not have this man Christ Jesus to reign over me. We resist God's methods of transformation of character and grace. Men heap up wrath for themselves against the day of wrath. The continually refusing to yield the will to God's will hardens the heart, and finally God leaves the human agent to his choice. There is less and less tenderness of soul, less and less susceptibility of the Spirit's warnings, entreaties and drawings. The human agent refuses to incline his heart religiously, he will not take a step from the ranks of Satan to stand under the blood stained banner of the cross of Christ; but stands a mournful spectacle of resistance to the world, to angels, and to men.

And when he came near he beheld the city and wept over it, saying, "O that thou hadst known, even thou in this thy day, the things that belong unto thy peace! But now they are hid from thine eyes." Why did not that guilty nation know? Because they could not? No' because ye would not. "O Jerusalem, Jerusalem, which killest the

prophets, and stonest them that are sent unto thee;
how often would I have gathered thy children
together, as a hen doth gather her brood under her
wings, (and ye could not, no,) and ye would not!

In much love,
Aunt Ellen G. White

Chapter 144

To L. Nicola

N-69-1893

Mr. Leroy Nicola,

Dear Brother,

Pardon me for not writing a response to your welcome letter. I received it at a time when I could not reply, as I desired to, and only letters were written that I felt must be. I thought that I certainly would be able to write you a reply on the mail that closed last Thursday, but did not. I apologize for this delay.

Two weeks ago my last teeth were extracted. Sr. Caro, a dentist, came from Napier and performed the operation. I have felt that I must not call the blood to the brain, and I have had to be extremely careful lest I should take cold in my gums. My gums heal slowly. I am happy to say, I

am in unusually good health; for this I render thanks to my heavenly Father. Of late, I have been sleeping much better, not because I have taken any nervines. I took nothing whatever when the teeth were extracted. The operation was performed in less than five minutes. I do not expect to be able to do any speaking until I get my underset; that will be in about eight weeks. I feel thankful indeed to the Lord for his goodness. I have not rode out for the last five weeks. The weather has been very unsettled, except to rain most of the time. I am not able to walk only a very short distance; my right hip forbids it. I can move quite actively about the house. My room is up-stairs and I go up and down quite often; but a little exercise at a time is all I can bear. I sit on a lounge most of the time, for the easiest position for me is to extend my limbs even with my body. I suffer no pain except in my hip, and unless I sit in just such a position I become almost helpless. I suffered for about four weeks with a severe pain in the hip, caused from my walking to the hall where we held our meetings.

I had an appointment at Patone, seven miles

from Wellington, and I feared very much to undertake the journey. We went in an easy hack and I endured the ride well. I rose to speak, but could not speak on the subject I had purposed to for another subject was given me. I took for my subject, "As it was in the days of Noah, so shall it be when the Son of man shall be revealed." The discourse was a warning in regard to the closing scenes of this earth's history. The power of God came upon me; I felt it thrilling through every nerve of my body; and the people knew that the words came in the demonstration of the Spirit and power of God. Since that time I have been very much improved in health. The Lord honored my faith, and he has had compassion upon me.

My dear brother, I freely forgive you, as you request, and I am so very thankful that you do see and do understand the error of the past. No error is of the truth, and no error will have an influence to sanctify the soul, and I am so thankful that it is not too late for wrongs to be righted. We have a sin pardoning Saviour, one who will ever be touched with the feelings of our infirmities. I am deeply

constrained day and night for the sheep that have strayed from the fold. As I read the parable of our Lord, I am astonished that it does not have more weight with every soul who is interestedly trying to do the will of our heavenly Father. I know from the light given me, that many who are now indifferent and careless and reckless who have strayed from the fold, and some have been recklessly and unfeelingly thrust out of the fold to perish in the wilderness. O how my heart aches to see so few going in search of the lost sheep. It is the business of every laborer together, to make this a special work, to put forth special effort to seek and find the lost sheep. All heaven is watching this phase of the work, ready to co-operate with the human agent who shall consider who are, and where are the lost sheep, those who once loved the truth but have strayed away from the fold.

Jesus tells of the shepherd searching in the wilderness for the straying sheep, and the divine joy in the heavenly courts as the sheep are found. The ninety and nine are left, and the search is conscientiously and determinedly and

perseveringly carried on through hardships and difficulties until the lost is found; then no words of reproach are uttered, nothing but joy is expressed, and the sheep is safely, lovingly, and bodily carried back with songs of rejoicing. Every one of the neighbors is interestedly enlisted to express their joy, "I have found my sheep that was lost." Do those who profess to love Jesus want to be like God, doing his work in bringing back the wandering sheep? Shall we be sharers in the joy of the heavenly host and of Deity himself? Then let us individually embrace this opportunity, and go forth to seek and save that which was lost. Count not on the trouble, let not Satan magnify the difficulties. It will indeed be unpleasant and self-sacrificing. But will it not pay? Read the parable. The Son of the infinite God left the angels his high command in the heavenly courts, and came to this wilderness world, all seared and marred with the curse to save the one sheep strayed from the fold, the one fallen world. And how was he treated? Shamefully! O what indignity, what abuse was heaped upon the Shepherd seeking to find his sheep, and brings them back to the fold to their allegiance to God

with rejoicing. Then let all who appreciate salvation go earnestly to work in Christ's lines and angels of God will go with you and divine power will combine with human effort and great success will be the result.

O we may recover the lost and perishing and restore souls saved to him who died for their recovery. Are we Christ's disciples? Has he not given us this parable to understand, to practice? Are we not, if true to our post, to go forth in earnest persevering personal effort to seek and save the lost sheep? Why in the light of this parable has there been so little done in this line? Why is there not contemplation and consideration upon this subject?

Who are the straying ones who have backslidden, who have strayed away from the fold into Satan's snare? Does not this parable rebuke the cold-hearted, indifferent neglect shown to those who are ready to die? Here comes the warning down along the line to our time. "And unto the angel in the church of Sardis write: these things

saith he that hath the seven Spirits of God, and the seven stars I know thy works, that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things that remain, that are ready to do die, for I have not found thy works perfect before God."

The Lord help us that we shall not pass by on the other side, and leave the soul wounded, and bruised and robbed and do nothing to help him. I want you my brother to act a part in this work where ever you are, and whatever position of trust you may fill. Consult with others and see if there cannot be awakened an interest to search and make personal efforts to restore the souls that are spiritually ready to perish, and the souls that are already dead spiritually. We want soft, tender broken hearts. We want human sympathy made sacred and holy by co-operation with the divine. Read the parable. Pray over the parable. See the representation and work out the symbol. Make it a living reality. Stir up others to put forth well directed and wise efforts. "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."

Much love to your wife and little ones.

Chapter 145

Diary Entry

Wednesday, July 19, 1893

Lost two hours' sleep during the night. Waken in morning at half past four. I thank my heavenly Father that I am feeling refreshed in body and in mind. I commit myself every morning to the Lord, in earnest prayer that He will control my mind through the day. I plead with God that through the imparted grace of Christ I may have every thought brought into captivity to Jesus Christ.

Mail came from Melbourne today. Letters from W.C.W., Brother and Sister Starr, and Marian Davis, and two large packages of copy of manuscript sent to the American mail for papers and periodicals. I sent W.C.W. four pages, Marian and Fanny four pages, Brother and Sister Starr two pages and half. We could not eat until this mail was sent. We would have been glad for more time, but we had it not, I am grateful I could send as much.

Letter came from Brother Wilson to Sister Tuxford which she permitted me to send to W.C.W. Called on Sister Israel. Met Sister Hamilton from Brennan. Visited with her a short time.

I have written a letter to Leroy Nicola by lamplight this evening, in response to a humble confession sent to me two months since. He confesses his sin in taking the position he did in Minneapolis, and holding it so long without making confession. He makes full confession and I am rejoiced. I praise the Lord for this victory over the powers of darkness. Elder Morrison has, I understand, made a full and thorough confession publicly, and he is again a free man. I have written four pages of letter paper to Leroy Nicola, and then have written a stirring appeal in regard to the parable of the lost sheep. This striking representation has made altogether too little impression on the minds of God's people. They have not been doers of the work which this parable clearly defines should be done to save the straying

sheep and bring them back with rejoicing to the fold.

Chapter 146

To I. D. Van Horn

V -60 -1893

Wellington New Zealand, July 20, 1893

Elder I. D. Van Horn

Charlotte, Michigan

Dear Brother,

My silence may be misinterpreted by you to think I do not accept your letter of confession; but dear brother, this is not the case. I do accept your letter fully, and am very, very thankful your eyes have been anointed with the heavenly eyesalve that you may see clearly, and give to the flock of God meat in due season, which they so much need.

The Powers of Satan to seduce and deceive are so strong, and his delusions of every kind so

multitudinous that every watchman needs now to give the trumpet a certain sound. There must be now, no deviating from the light that God gives at this present time. Light is constantly shining now upon many, and it is the very thing they need for this time. Old truths are if we cherish the light presented in new aspects that have not been seen before, and as the providence of God is certainly at work to bring the crisis, in the closing scenes of this earth's history, there will be a power, the office work of the Holy Spirit, stirring the hearts of the men in responsible positions to unflinchingly stand at their posts of duty as a unit. "Finally, my brethren, be strong in the Lord and the power of his might." This has been always applicable to God's people in every age of the world, but how much more so to the remnant church who have to meet the constant and most powerful masterly workings of the power of darkness for this last time. The words of the apostle come sounding down the lines to this time. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh, and blood, but against principalities and powers, against the

rulers of the darkness of this world, against spiritual wickedness in high places."

These words inspired of God are appropriate for us. They apply in a special manner to those who are endeavoring to keep the commandments of God amidst a crooked and perverse nation among whom they shine as lights in the world. Oh how solemn, how fearfully solemn is this time for the youth among us who have had great light, and for those who stand as watchman upon the walls of Zion that their words, spirit and character shall not be misleading to those with whom they associate and to those with whom they are brought in contact. The inspired apostle continues, "Wherefore" in consideration of the warfare against, "not flesh and blood" but Satanic agencies, disguised, "take unto you the whole armor of God." Make your guide the word. "Take" it. The whole armor which is furnished you in the Scriptures is all prepared for you to take. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth."

Fiction, spurious interpretations of the scriptures, dishes of fables, are everywhere presented for your acceptance. But great discernment is needed that the girdle should be the golden chain of truth, "and having on the breast-plate of righteousness," not your own but the righteousness of Christ. This is the fortress of the soul. We may with Christ's righteousness going before us, withstand the moral darkness, and penetrate the devices of the satanic agencies. "And your feet shod with the preparation of the gospel of peace." The inconsistencies, the unreasonable workings of the human agents stirred with a power from beneath, will create in those who reverence God a holy indignation to see the truth of God brought into contempt, and its advocates mis-represented and clothed in garments of darkness, false charges. Then is the very time the Holy Spirit is to take possession of the human mind, and it be made to appear that Christ is formed within, the hope of glory. While the living human agents are being moved with a power from beneath and the satanic agencies seem to have full control (almost) of the world, acting a conspicuous part just before the second appearing of our Lord to

take the kingdom and possess the kingdom forever and ever, the two classes which are formed to enact the solemnities of the last day will be distinguished as the commandment-keeping people of God, and the commandment breakers who are inspired by the devil and his angels. The appearance is as if the infernal government had been transferred from hell to earth. The Lord Jesus will open the eyes of all who have been walking in the light that they shall not be deceived with the pretentious spirit of those who claim great sanctity and say, "Lord, Lord" while they stubbornly refuse to do the will of God. Christ repeated the princely titles of Satan as one perfectly familiar with his workings and usurped authority. Christ gave the warnings to be heeded, and pointed to Satan's thrones, principalities and powers, and spiritual wickedness in high places.

The professed Christian world is under Satan's sway. Christ calls the prince of this kingdom Satan, Beelzebub, a liar, a murderer from the beginning, the wicked and evil one who is constantly working with the unholy and disobedient to trample upon the laws of Jehovah. Satan acquired the supremacy

as a legislator in guilt to compel by decree the transgression of God's law, and the professed Christian world come under his banner fully choosing his service and shall do after the works of the fallen foe. The rebellious chieftain signalized himself as having authority to establish laws entirely contrary to the laws of Jehovah, the living and only true God, the supreme Ruler in heaven and in earth. When this deceiving power is accepted in the place of light plainly given in God's word, Satan stands as their ruler. The daring leader in rebellion is given by human agencies the preeminence above God, and the prince of darkness is acknowledged as their supreme authority. The number of his angels we cannot conjecture, but his field is the world and he multiplies himself through his agencies over his whole field, the world, concurring in and actively instigating the clergy to be his efficient workers in making of none effect the law of God, of tearing down His memorial the insignia of His honour and His supremacy. There is no lack of satanic agencies.

Every soul who will now evade through sophistry, the plain "Thus saith the Lord," and misinterpret and evade the plainest conclusions of the written inspired Word, will become instruments to tempt and coerce, and stirred with a satanic spirit purpose to afflict and oppress and compel the human agents to dishonor God's law, and accept and advocate Satan's legislation and reverse his enactments with a zeal proportionate to their blinding delusions. Our Lord declares that Satan "abode not in the truth." Once he did bear rule under God and Jesus Christ, and all was radiant and lovely. Eze. 28:1-3. "The word of the Lord came again unto me, saying, Son of man, say unto the prince of Tyrus, thus saith the Lord God: because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: behold thou are wiser than Daniel; there is no secret that they can hide from thee." "Moreover the word of the Lord came unto me saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, thus saith the Lord God; thou sealest up the

sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of

thy traffic; therefore I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror and never shalt thou be any more."

Here we see that there is a fallen angel whose subtlety we have to meet, and every one who doth not make God his strength will be unable to meet this Satanic power.

The world is asleep. The watchmen are asleep crying peace and safety, in the place of laboring with energy and searching the Scriptures diligently to know what all this wickedness means, that is swelling to such fearful proportions. They say to the wicked who are trampling upon the law of God, It shall be well with you. Because sentence against an evil work is not executed speedily the hearts of the sons of men are fully set in them to do evil. In place of being softened by the long-suffering of God, and His long patience, they are encouraged by His forbearance to further resistance, flattering

themselves in their sinfulness and impenitence that He that has not awakened His wrath against them to curse their wicked inventions will spare a little longer, and they may be ambitious and persistently follow in their own way, with nothing to interpose or to molest them in their inventions, and at some future time they will repent.

Oh what can we say to awaken the soul's interest to make no compromise with Satan; but make thorough work for repentance before it is everlastingly too late? How can we make them consider that there are limits to the forbearance of God, and that it is possible for them to pass the limit of the forbearance of God, as did Judas and Saul? God allows nations a certain period of probation; but there is a point they can reach and can pass, and then iniquity accumulated will receive not mercy, not longer forbearance, but an outbreak of the indignation of God, and be visited with punishment unmixed with mercy. God will arise in mighty power, and show, though slow to anger, He will not acquit the wicked. The wickedness of each generation is not forgotten.

Each century of increased profligacy has treasured up wrath, and Christ said unto those who resisted all His mercy, all the blessings He presented to them, addressing the rejecters of His salvation, "Fill ye up then the measure of your fathers," for the blood of all the prophets which had been shed from the foundation of the world should be required of the nation He addressed. They had the beacon warning in the jealousies, in the hatred, in the despisings of warnings and messages sent to them and God's punishment came upon them for their cruelty, and notwithstanding all this, those who separated from God repeated the history of their fathers, and thus it is in our day.

Oh that men would be aroused and flee from the wrath to come! But the scenes transacting are very deceiving, its progress is so gradual, their own degeneracy increasing, today is so much as was yesterday, as in the destruction of the old world by water, and as Sodom by fire, they are continually strengthened in their own human inventions and the imaginations of their impure and corrupt hearts were evil and that continually so that they had no

real sense of sin.

Who will stand against these bewitching, deceiving delusions? We have proof that God keeps a reckoning with nations, that there is a sum total of guilt, that although it is beyond the power of human minds to define the amount God allows not to pass, but when the point of transgression is fully reached, when the law of God is made void, God takes account of the dishonor put upon His government, and He charges one generation with the crimes of the preceding generation, if they follow in the same evil course. Your light is constantly increasing.

What can I say that will affect the soul? What can I say that will arouse our people to serious contemplation and true devotion? What temptations are constantly presenting dangers to our youth! Boldness, impiety, selfishness, and independence are so common and the standard of righteousness so low, and the end of all things is at hand.

I am unable to describe to you my true state of feelings. I am seeking to do all that I can; but I see so little can be done without money and workers.

Much love to Adelia and your children. May the Lord lead and guide them in my prayer.

Ellen G. White

To S. McCullagh and wife

The Far-Reaching Influence of Wives

It is with sadness that I learn of your affliction. I sympathize with you in your daughter's illness, and we all pray for you. But, my brother and sister, there is a work that must be done for yourselves, as well as for your child, and I have hope that this work will be done. But let me tell you that unless you are willing to learn, you will not, cannot, obtain that Christian experience which it is so essential for every one of us to have.

I have been much pained as I have thought of your family; my heart aches every time I think of you. Sister McCullagh, you have not that Christian experience which is obtained by walking daily in the footsteps of Jesus. All your life you have followed your own will and way, and you have not strength of character that comes only by perseveringly acting from principle. You have right

impulses, and can speak those words that are right, but often you lose your hold of Christ, because you are not led and guided by the Spirit of God. Your Christian experience is fitful, for your own impulses have been brought into your religious life, and the atmosphere that surrounds your soul is more earthly than heavenly.

You have a controlling influence over your husband, and if your heart were a treasure house filled with the word of God, if your mind were a channel through which God could work, you could be a great blessing to him. But this is not so, neither has it been. You have not obtained those qualifications which it is essential that the wife of a chosen servant of God should have; and therefore you are unable to give spiritual help and wise counsel to your husband. By your words you have planted suspicion in his mind. You have suggested thoughts to him in reference to his brethren in the faith, which he never would have had, had you not suggested them to him. Thus seeds have been planted which were ready to spring into life at any favorable opportunity.

My sister, the transforming grace of Christ must be brought into your heart and mind. When the influence of this grace is seen in your life, you will no longer be a hindrance and a cause of temptation to your husband by bringing to his notice things which others have said and done, and which you think reflect upon his work in the ministry. Your pettish complaints of your brethren and sisters, the suggestions you make concerning them, are not of that character which encourages the Holy Spirit to preside with you. They do not stimulate the mind to right actions, but have a depressing influence upon it, and tend to pull it downward.

At times Brother McCullagh thinks that he will no longer entertain the wrong views he has received, but your words are as poison to his mind. The enemy continues to present your views of different matters, and Brother McCullagh decides, It is as my wife says. In turn, he thinks and talks evil of others; and by so doing eats fruit which has been plucked from the tree of knowledge forbidden

by God.

The wife of one of our ministers kept her husband, who was a very sensitiveminded man, tortured by suggestions similar to those you have uttered. Upon the words and actions of others she cast untruthful suspicions, and presented her views in such a strong light that her husband thought that she possessed superior insight into character. The Lord gave me a message for this brother and sister, but neither of them received it. He thought that he was right in his belief that his wife possessed superior discernment, and he believed that her suggestions were perfectly true. Any effort made to enlighten him, or to remove the wrong impressions he had received, were looked upon as a design to deceive him. And the unruly tongue of his wife was constantly at work. Any endeavor to save him from a breakdown was interpreted by her as a desire to put someone else in his place. His brethren worked with all their power to save him, but their plans were construed as deep-laid schemes set on foot to hurt his influence. Thus the work of God was counteracted by home influence.

I saw that God would take this matter into His hands, for nothing but the judgment of God could save the man or remove the blindness brought upon others by the wrong impressions given. All unexpectedly, Sister _____ was paralyzed. Her tongue was forever silenced; she was unable to speak more than a word or two. Today she is a helpless invalid, obliged to be lifted from place to place. She lives, but is as one dead, save that she is a burden and a care to those around her. Her mind, once active in creating distrust, is as the mind of a child. Thus a talent, which if rightly employed would have done good to the church and to the world, was laid in ruins. Both husband and wife are almost useless in the work of the Lord.

I write you these things to show you what one person may do when under the enemy's training. We needed Brother _____'s experience in the cause and work of God, and if he had allowed the Holy Spirit to influence him, he would have been a powerful instrument in God's hand. But Satan triumphed, and his wife remains as a monument of

God's displeasure.

The spiritual and mental powers of Brother _____ should have been strong and vigorous. But they were not, for a cancer was eating away his spiritual life. When advice was given him by his brethren, advice which ought to have helped him, his suspicions were at once aroused; the leaven of distrust began to work. Suspecting that a design was on foot to damage his influence and to supplant him, he rejected counsel which should have been gratefully received. Those trying to help him were looked upon with distrust that has not a vestige of truth for foundation. The plans made to preserve him for the work and cause of God were criticized and looked upon as contrivances to keep him down.

Neither he nor his wife accepted the principles of health reform, chiefly because of her insinuations and misinterpretations. Fully armed to resist light, he took open issue with Dr. Kellogg on the health question, turning to ridicule the reform diet. And both he and his wife used food which

could not but bring disease to them.

It was decided that at a certain camp meeting, cheese should not be sold to those on the ground; but on coming to the ground, Dr. Kellogg found to his surprise that a large quantity of cheese had been purchased for sale at the grocery. He and some others objected to this, but those in charge of the grocery said that the cheese had been bought with the consent of Brother _____, and that they could not afford to lose the money invested in it. Upon this, Dr. Kellogg asked the price of the cheese, and bought the whole of it from them. He had traced the matter from cause to effect, and knew that some foods generally thought to be wholesome, were very injurious. But imagine the surprise of those who had studied the question of healthful living, to find their brethren working counter to right principles. Thus it was till the time of the General Conference at Minneapolis. We stood on the field of battle for nearly three years, but at that time decided changes took place among our people, and through the grace of God we gained decided victories.

While in California, we went over the same ground with Elder E. P. Daniells. He was a powerful speaker, and to all appearances had a wonderful control over his congregations. His wife possessed unusual ability and influence, and both were in the employ of the Conference, for her influence was fully equal to his. But their course of action was not in harmony with the principles of truth. At times Elder Daniells took his position strongly on the subject of health reform. But he was of a very nervous temperament, and when once he lost his hold of the right principles, he broke down every barrier and by his practice went contrary to that which he had strongly advocated in his teaching. His wife might have helped him much on this point, but she did not.

Reproofs and warnings were sent to both of them, and he always received them. His wife received them too, apparently, but still she continued to set her table as she chose, irrespective of principle. Their children grew up around them and they saw that their parents' practice of truth

was not in accordance with their profession. The mother furnished the table with food which gratified the appetite but which did not properly sustain life. The father was very liberal, too much so in some things, but he did not seem to realize that he must be governed by principle.

This indulgence and mismanagement led to sad results. For a time the father tried to maintain correct discipline, but the mother counteracted his work by acting contrary to his expressed requirements. Her children were indulged, with the excuse that their father was too strict, too particular, and they were charged that he must know nothing about it. Thus the children were educated to deceive, in order that discipline might be prevented.

Today this family have no connection with the truth. Because of mismanagement, father, mother, and children are lost to the cause of God. With them, the reaping meant the sowing. Letter 40, 1893. (Written to Brother and Sister McCullagh, September 7, 1893, from Hastings, New Zealand.)

White Estate Washington, D. C.

July 7, 1983

Chapter 148

To U. Smith

S -58 -1893

Peril of Confusing the Work of the Holy Spirit
with Fanaticism

Wellington, New Zealand, November 30, 1893.

Elder Uriah Smith:

I am so much pressed with labor at this time, I cannot write as fully as I would. There have been things written to me in regard to the movings of the Spirit of God at the last Conference, and at the College, which clearly indicate that because these blessings were not lived up to, minds have been confused, and that which was light from heaven has been called excitement. I have been made sad to have this matter viewed in this light. We must be very careful not to grieve the Holy Spirit of God, in pronouncing the ministration of His Holy Spirit a

species of fanaticism. How shall we understand the workings of the Spirit of God, if it was not revealed in clear and unmistakable lines, not only in Battle Creek but in many places.

I am not surprised that any one should be confused at the after result. But in my experience of the last forty-nine years I have seen much of these things, and I have known that God has wrought in a marked manner, and let no one venture to say this is not the Spirit of God. It is just that which we are authorized to believe and pray for, for God is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts unto their children. But the Holy Spirit is not for the human agent to work; it is to work and use the human agent. That God did abundantly bless the students in the school and the church, I have not one doubt; but a period of great light and the out pouring of the Spirit is quite generally followed by a time of great darkness. Why? Because the enemy works with all his deceiving energies to make of none effect the deep movings of the Spirit of God on the human subject.

When the students at the school went into their match games and football playing, when they became absorbed in the amusement question, Satan saw it a good time to step in and make of none effect the Holy Spirit of God in molding and using the human subject. Had the teachers to a man done their duty, had they realized their accountability, had they stood in moral independence before God, had they used the ability which God had given them according to the sanctification of the spirit through the love of the truth, they would have had spiritual strength and divine enlightenment to press on and on and upward the ladder of progress reaching heavenward. The fact is evident that they did not appreciate or walk in the light or follow the Light of the world. It is an easy matter to idle away, talk and play away the Holy Spirit's influence. Walk in the light is to keep moving onward in the direction of light. If the one blessed becomes negligent and inattentive and does not watch unto prayer, if he does not lift the cross and bear the yoke of Christ, if his love of amusements and strivings for the mastery absorbs his power of

ability, then God is not made the first and best and last in everything, and Satan comes in to act his part in playing the game of life for his soul. He can play much more earnestly than they can play, and make deep laid plots for the ruin of the soul.

There was every provision made by his satanic majesty to make the most of the opportunities given him to lead all who would be led into temptation, that he could make his suggestions to many minds, that the light sent from heaven was only fanaticism, excitement, because the after influence was not of that character to reveal the best fruits. Satan will instill into minds his specious reasonings because the ones blessed did not cherish and appreciate the divine enlightenment, and their hearts were not filled with awe and love that God had blessed and sanctified them through the truth. Instead of using their God-given powers to devise means that they could accomplish good and communicate that which they had received worshiping God in Spirit and in truth, they ate and drank and rose up to play.

They perverted and misapplied the rich grace of God, and bowed their soul's powers to worship an idol just as Satan laid his plans they should do through resuming their amusements in games and plays which led away from watchfulness and prayer.

Had these students allowed the Holy Spirit to use them, they would have aroused as living missionaries to work in Christ's lines. They could not have considered their individual responsibility to work in every way possible in harmony with Christ their Pattern to save souls ready to perish. Instead of showing themselves faithful sentinels for Jesus Christ that they enemy should not steal a march upon them, and convert the soul temple into desecrated shrines, they threw wide open the gates and invited the enemy to come in. The Lord demanded the homage of the heart, rendering to Him undivided, whole-hearted service, the cheerful obedience of every power of the mind and soul. Souls are perishing out of Christ. There is work to be done to enlighten, to warn. Holy characters are to be presented to the world to represent the power

of sacred truths upon human hearts. God's calls are earnest and emphatic to the sinner. He calls, "Turn ye, turn ye, for why will ye die?" Who is calling with Christ? My heart is weighed down with burden of distress because God's name is not glorified and exalted in the earth. If He sends His Holy Spirit there are those who do not understand its operations and how to appreciate the glory of God shining upon them, and unless they do discern the movings of the Spirit of God, they will call light darkness, and darkness will be chosen rather than light. I have been afraid, terribly afraid that those who felt the bright beams of the Sun of righteousness--for I have not one doubt but that they did receive the Holy Spirit--will come to the conclusion that God's heaven-sent blessings are a delusion. When God shall let His light shine again, how many will resist it and not respond to it because of the judgment many have passed upon its influence? If the light from heaven is not appreciated, greater evidence, greater light will be resisted. Bear in mind we are on holy ground.

The results after the working of the Spirit of

God in Battle Creek are not because of fanaticism, but because those who were blessed did not show forth the praises of Him who called them out of darkness into His marvelous light; and when the earth is lightened with the glory of God, some will not know what it is, and from whence it came, because they misapplied and misinterpreted the Spirit shed upon them. God is a jealous God of His own glory. He will not honor those who dishonor Him. Some persons living in the light ought to have instructed these souls young in experience to walk in the light after they had received the light. I wish I had time to write more fully, but I fear I have not.

Ellen G. White

Chapter 149

To Sr. Rousseau

Lt 76, 1894

Counsels for Husbands and Wives;

Also, Guidelines for Students and Faculty in a School

I wish to present before you some things existing in yourself that have been at the foundation of the sorrow and disappointment which you unjustly charge upon others. I have often read these words, "Marriage is a lottery." Some act as if they believed the statement, and their married life testifies that it is such to them. But true marriage is not a lottery. Marriage was instituted in Eden. After the creation of Adam, the Lord said, "It is not good that the man should be alone; I will make him a help meet suitable for him." When the Lord presented Eve to Adam, angels of God were witnesses to the ceremony. But

there are few couples who are completely united when the marriage ceremony is performed. The form of words spoken over the two who take the marriage vow does not make them a unit. In their future life is to be the blending of the two in wedlock. It may be made a really happy union if each will give to the other true heart affection.

But time strips marriage of the romance with which imagination had clothed it, and then the thought finds entrance into the mind through Satan's suggestions, "We do not love each other as we supposed." Expel it from the mind. Do not linger over it. Let each, forgetful of self, refuse to entertain the ideas that Satan would be glad to have you cherish. He will work to make you suspicious, jealous of every little thing that shall furnish the least occasion in order to alienate your affections from each other. Life is a real matter, and it can be made unbearable by the husband and wife. When the romance is gone, let each think, not after a sentimental order, how they can make the married life what God would be pleased to have it.

Life is a precious gift of God, and is not to be wasted in selfish regrets or more open indifference and dislike. Let the husband and wife talk things over together. Renew the early attentions to each other, acknowledge your faults to each other, but in this work be very careful that the husband does not take it upon him to confess his wife's faults or the wife her husband's. Be determined that you will be all that it is possible for you to be to each other, and the bonds of wedlock will be the most desirable of ties. Let not the thought be entertained for one moment that you are bound by irrevocable vows to one whom you cannot love. It is as a terrible nightmare for two persons to be apparently living as one through a lifetime, and yet be in reality as two.

The evil is always increased when either the wife or the husband, finding someone who appears to be a congenial spirit, ventures to whisper to this trusted one the secrets of the married life. The very act of making known the secret confirms the existence of a condition of things that would not be at all necessary if the husband and wife loved God

supremely.

But the fact is, in many cases where these difficulties are thought to exist, the cause is imaginary. Mistakes are made through ignorance, and the result that is sure to follow is misunderstanding and alienation. If the husband and wife would freely talk over the matter with each other in the spirit of Christ, the difficulty would be healed. But too often they remain apart, and brood over the trouble, and it wounds them continually. If they loved God supremely, their hearts would be so filled, so satisfied, with His love that they would not be consumed with longing for affection to be manifested in acts toward themselves. Many have mistaken the true duty of the wife to the husband and the husband to the wife. Self becomes all-absorbing, and Satan can manage the matter to suit himself. He has his net all ready to draw about the human soul, to get it so entangled by human imagination that it seems impossible for human wisdom to disentangle the meshes of his finely woven snares.

But what human wisdom cannot do, the wisdom of God can do through the surrender of the will, the mind, the soul, the strength, the entire being, to God. His providence can unite hearts in bonds that are of heavenly origin. But the result will not be a mere external interchange of affection in soft and flattering words. There will be a new experience; the loom of heaven weaves with warp and woof finer, yet more firm, than those of earth. The material is not a mere tissue fabric but a texture that will bear the wear and test of trial; heart is bound to heart in the golden chain of a love that is genuine. There is a love that it is cruelty to feed or to give vent to. It is regarded as very fine, very elevated, yet it absorbs so much that God cannot be glorified in the life of the ones He has purchased by the sacrifice of His own life to unite them with Himself.

Husbands and wives should feel it their privilege and their duty to reserve for the privacy of each other's society the interchange of love tokens between themselves. For while the manifestation of love for each other is right in its

place, it may be made productive of harm to both the married and the unmarried. There are persons of an entirely different cast of mind and character, and of different education and training, who love each other just as devotedly and healthfully as do those who have educated themselves to manifest their affection freely; and there is danger that by contrast these persons who are more reserved will be misjudged, and placed at a disadvantage.

While the wife should lean on her husband with respect and deference, she can, in a wholesome, healthful way, manifest her strong affection for and confidence in the man she has chosen as her life companion. She gives real, unvarnished proofs of her love, and does not think it essential to exhibit sentimentalism as the evidence of a happy union.

It is the high privilege and the solemn duty of Christians to make each other happy in their married life, but there is positive danger of making self all absorbing, pouring out all the wealth of affection upon each other, and being too well satisfied with such a life. All this savors of

selfishness. Instead of shutting up their love and sympathy to themselves, they should seize every opportunity of contributing to the good of others, distributing the abundance of affection in a chaste and sanctified love for souls that in the sight of God are just as precious as themselves, being purchased by the infinite sacrifice of His only-begotten Son.

Kind words, looks of sympathy, expressions of appreciation, would be to many a struggling and lonely one as the cup of cold water to a thirsty soul. A word of sympathy, an act of kindness, would lift burdens that are resting heavily upon some shoulders. And words of counsel, admonitions, warnings from a heart sanctified by love, are just as essential as an effusion of loving sentiments and expressions of appreciation. Every word or deed of unselfish kindness to souls with whom we are brought in connection is an expression of the love that Jesus has manifested for the whole human family. That love is beautifully presented to us by Christ Himself. [John 4:10, 13, 14, quoted.]

Too often the marriage relation is entered into without proper consideration; none should marry in uncertainty. But if they have not been properly considerate in this matter, and after marriage find themselves dissimilar in character, and liable to reap unhappiness in the place of joy, let them not breathe into another's mind the fact that their marriage was unwise. Let no third person become acquainted with the matter, but let each in the fear of God seek to understand and to help the other. In my experience many cases have come before me that were most difficult to deal with. Fictitious reading has confused the mind, and marriage is falsely colored. As Christians we should discard all this class of reading that creates so much unhappiness in the marriage life. Persons do not realize their expectations, and nothing that the companion can do is pleasing. The one in this dangerous position should center the affections upon God, and drink of the water that Christ shall give, which will be as "a well of water springing up into everlasting life."

How anxiously I watched during the camp

meeting to see who would give heed to the Saviour's invitation, and seek unto Him for the water of life. I watched to see who would fall on the Rock and be broken. Some of our sisters who might have been helped and blessed were not helped because they were in a condition very like that of those at the Minneapolis meeting. They had the same spirit; they were doing a similar work in seeking to find spot and stain in others. I longed to see the work of the Spirit of God upon their hearts. But there was no perceptible change. I knew that when the divine enlightenment came to them, there would be such an emptying of self that there would be a vacuum to be supplied by the Holy Spirit working in the human heart with saving power.

When after the camp meeting it was urged upon me by the Spirit of God to bear a testimony and do a work which was not pleasant, I dreaded to undertake it. After the case of one was touched and I had done all that I could do to change the order of things, Brother Starr said to me, "I hope now you can lay down this burden and rest. You cannot continue to pass wakeful nights and suffer thus in

mind without decided injury to your health." I said, "Oh, Brother Starr, the work is but just entered upon. You know not the true condition of things." That which I looked upon as the most difficult to attempt to set in order is the case of Sister Rousseau and Sister Daniells. I would leave for New South Wales if I dared to do so, but I greatly fear and tremble to touch a matter which has been working deeper and deeper under the specious training of Satan, until the meshes of his net have entangled these souls in a self-conscious righteousness and a Satanic deceiving that makes falsehood appear as truth and truth appear as falsehood. It is no easy matter to break this deception of the artful deceiver.

Brother and Sister Starr have not brought these matters before me. It has been here as at Minneapolis. Supposition is taken for fact because our sisters have not walked in the light of the Word of God and been doers of that Word. Satan has insinuated his awful, deceiving suggestions, and they have believed a falsehood. They have not opened the mind to the very ones they should have

spoken to. They have allowed their mischievous confidences to lead them into false paths. Satan has put his construction upon matters, and they do not discern the truth. A malarious atmosphere has surrounded their souls.

How much greater would have been the manifestation of the Spirit of God in the working of the school, had the atmosphere been pure and holy. If all who have come into the school had cherished a pure missionary spirit, faithful to the interest of the One who has given them their work to do, the Holy Spirit could have worked with these sisters. How much time has been wasted in false sympathy in pitying self and in evil surmising and evil speaking, time which might have been turned to profit, the thoughts purified, the heart opened to the bright beams of the Sun of Righteousness. What an exalted satisfaction would it be to all the heavenly intelligences to see those who had long had knowledge and light and experience, the wives of ministers, closely united, answering the prayer of Christ that they might be one in heart and in purpose. Loving God supremely, they would have

loved their neighbors as themselves.

In the school our sisters were surrounded by active, inquiring minds, quick to discern and to draw conclusions. The state of the mind is easily read, as revealed in little actions, in a word which is a seed dropped now and then. It is manifest whether or not one is on the side of order and obedience to rules and regulations. Unless these rules are respected and obeyed, the school would speedily become demoralized. When those who carried the burden of responsibility feel the necessity of requiring correct deportment, respect, and obedience, it is a sad thing that Sister Rousseau should be on the wrong side, feeling that those who disregard the rules should be treated in such a way that the rules would mean nothing to them. Sister Rousseau does not regard her words and attitude thus, but thus God regards them.

The discipline of the school is not to be lowered, but all who have any part to act in relation to the school are required to come up to the right standard. They must maintain propriety of conduct

in every line, and stand shoulder to shoulder. Those who profess to be followers of Christ are to draw with all their power in even cords. Every worker in the school needs to learn daily in the school of the chief Teacher, Jesus Christ, how to control the feelings, how to subdue the passions. We must live in obedience to the words of Christ, adhering strictly to His rules, heeding His injunctions to the letter. One may possess fine sensibility, but unless this is balanced by sanctified common sense, it becomes a wearisome burden in every council. It is as a ship without a helm to guide it.

Under such an influence the students would soon override all government, and the school would fail of accomplishing the object for which it was established. It could not become elevated and ennobled, giving character to the work of present truth by showing what the truth can do for the students through knowledge of and obedience to its principles. It must be impressed upon the students that they are to make a proper improvement of their time, that they should keep clear from every influence that would divert their minds from their

studies. If those who are working in the interest of the school neglect this point, they are unfaithful stewards. Parents and friends are paying out their money to support the pupils in school. They do this because they have high hopes that the students for whom they have this special interest shall repay them by doing their very best.

The school is not to be regarded as a place for courtship or marriage, but as a place where the youth are to be educated and disciplined for practical life. Flirtation or special attentions between young ladies and young men cannot be permitted in the school.[*SEE CT 101 AND 6 BIOGRAPHY 382-386.] Were the rules so lax as to admit of this, the education and home training of many have been so entirely different from what they ought to have been that the school would become demoralized, and parents would feel no safety in sending their children to the school.

Education means all that the term implies; it cannot be acquired without painstaking effort and patient application. It requires all there is of the

human mind to dig for the precious ore, and by persevering effort hold all that is gained. Every grain of knowledge is to be regarded as of high value, because it enables the student to understand better his own capabilities, and to use his powers to the glory of God. The period of school life is full of great opportunities and privileges. The students should improve every moment to increase their knowledge, that they may put it to practical use as laborers together with God for the help and blessing of their fellow men.

Education is of no special benefit unless it has for its end true goodness and purity, preparing the student for the service of the Lord. He who studies to be good, that he may do good, will, like Daniel, come into possession of the richest treasures of knowledge. Let not one be content with superficial knowledge, trying to combine pleasure-seeking with the student's life, for he will meet with great loss.

The parable of the talents is given for our study, and it may be considered with great profit to

the soul. The fear of the Lord is the beginning of wisdom. Heaven bestows upon us very large gifts when it gives us opportunities. Those who are ever desiring greater opportunities seldom show that they appreciate the opportunities they do have. The precious opportunities are appreciated when the small advantages are eagerly seized upon and improved. The talent of time is a precious gift of heaven. So the power of speech is a talent entrusted of God, to be wisely used in trading with the Lord's goods. We cannot possibly do this unless we are closely connected with Christ. Those who are vitalized by His divine nature can and will work in Christ's lines.

In Christ crucified we behold the manifestation of the wisdom and power of God, daily converting the soul and divinely adapted to meet all the obstacles and trials that come to us all in our daily experience. There is very little genuine faith in a personal Saviour who will help the soul in every emergency. Christ was crucified to take away our sins. Risen from the dead He is our Intercessor, our chosen and appointed Advocate, our Substitute and

Surety in God's presence. Through His blood every soul may have access to God. In Him humanity and divinity are combined. It is enough; all sufficiency is provided for every soul. The follower of Christ is fitted for every work and every trial. In his desire for virtue and holiness he is opposed at every step by the synagogue of Satan, and he has to engage in a personal, spiritual conflict. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places" [Eph. 6:12, margin]. Letter 76, 1894. (Written to a sister in the church from Melbourne, Australia, in March 1894.)

Ellen G. White

Estate Washington, D. C.

October 5, 1983

Entire Letter Released

Chapter 150

Christ, the Center of the Message

RH 3-20-1894

By Mrs. E.G. White

The third angel's message calls for the presentation of the Sabbath of the fourth commandment, and this truth must be brought before the world; but the great Center of attraction, Jesus Christ, must not be left out of the third angel's message. By many who have been engaged in the work for this time, Christ has been made secondary, and theories and arguments have had the first place. The glory of God that was revealed to Moses in regard to the divine character has not been made prominent. The Lord said to Moses, "I will make all my goodness pass before thee." "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious,

long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

A vail has seemed to be before the eyes of many who have labored in the cause, so that when they presented the law, they have not had views of Jesus, and have not proclaimed the fact that, where sin abounded, grace doth much more abound. It is at the cross of Calvary that mercy and truth meet together, where righteousness and peace kiss each other. The sinner must ever look toward Calvary; and with the simple faith of a little child, he must rest in the merits of Christ, accepting his righteousness and believing in his mercy. Laborers in the cause of truth should present the righteousness of Christ, not as new light, but as precious light that has for a time been lost sight of by the people. We are to accept Christ as our personal Saviour, and he imputes unto us the righteousness of God in Christ. Let us repeat and make prominent the truth that John has portrayed: "Herein is love, not that we loved God, but that he

loved us, and sent his Son to be the propitiation for our sins."

In the love of God has been opened the most marvelous vein of precious truth, and the treasures of the grace of Christ are laid open before the church and the world. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What love is this,--what marvelous, unfathomable love!-- that would lead Christ to die for us while we were yet sinners. What a loss it is to the soul who understands the strong claims of the law, and who yet fails to understand the grace of Christ which doth much more abound. It is true that the law of God reveals the love of God when it is preached as the truth in Jesus; for the gift of Christ to this guilty world must be largely dwelt upon in every discourse. It is no wonder that hearts have not been melted by the truth, when it has been presented in a cold and lifeless manner. No wonder faith has staggered at the promises of God, when ministers and workers have failed to present Jesus in his relation to the

law of God. How often should they have assured the people that "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Satan is determined that men shall not see the love of God, which led him to give his only begotten Son to save the lost race; for it is the goodness of God that leads men to repentance. O, how shall we succeed in setting forth before the world the deep, precious love of God? In no other way can we compass it than by exclaiming, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God"! Let us say to sinners, "Behold the Lamb of God, which taketh away the sin of the world!" By presenting Jesus as the representative of the Father, we shall be able to dispel the shadow that Satan has cast upon our pathway, in order that we shall not see the mercy and love of God's inexpressible love as manifested in Jesus Christ.

Look at the cross of Calvary. It is a standing pledge of the boundless love, the measureless

mercy, of the heavenly Father. O that all might repent and do their first works. When the churches do this, they will love God supremely and their neighbors as themselves. Ephraim will not envy Judah, and Judah will not vex Ephraim. Divisions will then be healed, the harsh sounds of strife will no more be heard in the borders of Israel. Through the grace freely given them of God, all will seek to answer the prayer of Christ, that his disciples should be one, even as he and the Father are one. Peace, love, mercy, and benevolence will be the abiding principles of the soul. The love of Christ will be the theme of every tongue, and it will no more be said by the true Witness, " I have somewhat against thee, because thou hast left thy first love." The people of God will be abiding in Christ, the love of Jesus will be revealed, and one Spirit will animate all hearts, regenerating and renewing all in the image of Christ, fashioning all hearts alike. As living branches of the true Vine, all will be united to Christ, the living head. Christ will abide in every heart, guiding, comforting, sanctifying, and presenting to the world the unity of the followers of Jesus, thus bearing testimony

that the heavenly credentials are supplied to the remnant church. In the oneness of Christ's church it will be proved that God sent his only begotten Son into the world.

When God's people are one in the unity of the Spirit, all of Phariseism, all of selfrighteousness, which was the sin of the Jewish nation, will be expelled from all hearts. The mold of Christ will be upon each individual member of his body, and his people will be new bottles into which he can pour his new wine, and the new wine will not break the bottles. God will make known the mystery which hath been hidden for ages. He will make known what are the "riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily."

Jesus came to impart to the human soul the Holy Spirit, by which the love of God is shed

abroad in the heart; but it is impossible to endow men with the Holy Spirit, who are set in their ideas, whose doctrines are all stereotyped and

unchangeable, who are walking after the traditions and commandments of men, as were the Jews in the time of Christ. They were very punctilious in the observances of the church, very rigorous in following their forms, but they were destitute of vitality and religious devotion. They were represented by Christ as like the dry skins which were then used as bottles. The gospel of Christ could not be placed in their hearts; for there was no room to contain it. They could not be the new bottles into which he could pour his new wine. Christ was obliged to seek elsewhere than among the scribes and the Pharisees for bottles for his doctrine of truth and life. He must find men who were willing to have regeneration of heart. He came to give to men new hearts. He said, "A new heart also will I give you." But the self-righteous of that day and of this day feel no need of having a new heart. Jesus passed by the scribes and the Pharisees, for they felt no need of a Saviour. They

were wedded to forms and ceremonies. These services had been instituted by Christ; they had been full of vitality and spiritual beauty; but the Jews had lost the spiritual life from their ceremonies, and clung to the dead forms after spiritual life was extinct among them. When they departed from the requirements and commandments of God, they sought to supply the place of that which they had lost, by multiplying their own requirements, and making more rigorous demands than had God; and the more rigid they grew, the less of the love and Spirit of God they manifested. Christ said to the people: "The scribes and the Pharisees sit in Moses seat: all therefore whatsoever they bid you observe, that observe and do; but do ye not after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings

in the markets, and to be called of men, Rabbi, Rabbi.... Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

The remnant church is called to go through an experience similar to that of the Jews; and the true Witness, who walks up and down in the midst of the seven golden candlesticks, has a solemn message to bear to his people. He says: "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent." The love of God has been waning in the church, and as a result, the love of self has sprung up into new activity. With the loss of love for God there has come the loss of love for the brethren. The church may meet all the description that is given of the Ephesian church, and yet fail in vital godliness. Of them Jesus said, "I know thy works, and thy

labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love."

A legal religion has been thought quite the correct religion for this time. But it is a mistake. The rebuke of Christ to the Pharisees is applicable to those who have lost from the heart their first love. A cold, legal religion can never lead souls to Christ; for it is a loveless, Christless religion. When fastings and prayers are practiced in a self-justifying spirit, they are abominable to God. The solemn assembly for worship, the round of religious ceremonies, the external humiliation, the imposed sacrifice,--all proclaim to the world the testimony that the doer of these things considers himself righteous. These things call attention to the observer of rigorous duties, saying, This man is entitled to heaven. But it is all a deception. Works will not buy for us an entrance into heaven. The

one great Offering that has been made is ample for all who will believe. The love of Christ will animate the believer with new life. He who drinks from the water of the fountain of life, will be filled with the new wine of the kingdom. Faith in Christ will be the means whereby the right spirit and motive will actuate the believer, and all goodness and heavenly-mindedness will proceed from him who looks unto Jesus, the author and finisher of his faith. Look up to God, look not to men. God is your heavenly Father who is willing patiently to bear with your infirmities, and to forgive and heal them. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." By beholding Christ, you will become changed, until you will hate your former pride, your former vanity and self-esteem, your self-righteousness and unbelief. You will cast these sins aside as a worthless burden, and walk humbly, meekly, trustfully, before God. You will practice love, patience, gentleness, goodness, mercy, and every grace that dwells in the child of God, and will at last find a place among the sanctified and holy.

Chapter 151

To C. Eldridge and wife

E-20-1894

April 14, 1894

Dear Brother and Sister Eldridge,

Your case is urged upon my mind,- your spiritual condition as it was after you accepted the truth, and as it is at the present time. Your principles are not now what they should be or what they might have been if you had appreciated the light of Sun of Righteousness, and had walked in its rays as they shone upon your path. The Lord brought you, Brother Eldridge, in connection with his established institutions because he had blessed you with talents, which, if sanctified, would be a blessing to his cause and work. But without the Holy Spirit of God to bless and encourage your advancement as a learner, you would not obtain the experience essential for you as a wise manager in a

line of work demanding faithfulness in every particular. Unless you should submit yourself to be educated and taught of God, you could not fill successfully the position to which you were called. There must be no confederating together on the part of any of the workers to carry out their own purposes; for one would surely mislead another.

The union between yourself and Frank Belden did not aid either of you in gaining the experience essential for you individually. You were both entrusted with sacred responsibilities. You were both on trial, under the proving of God. This responsible position called for daily and hourly experience in spirituality, in devotion to God. There was no lack on the part of God; every provision had been made whereby you might individually receive the power essential for the perfection of Christian character. The Lord does not desire that our individuality shall be destroyed; it is not his purpose that any two persons shall be exactly alike in tastes and dispositions. All have characteristics peculiar to themselves, and these are not to be destroyed, but to be trained, molded,

fashioned, after the similitude of Christ. The Lord turns the natural aptitude and capabilities into profitable channels. In the improvement of the faculties God has given, talent and ability are developed if the human agent will recognize the fact that all his powers are an endowment from God, to be used, not for selfish purposes, not to get a name or to secure large wages, but for the glory of God and the good of our fellow-men. Under the training of God the understanding is to be opened to receive the impress from God. The light of truth is to be a working agent; for true faith works by love and purifies the soul. All selfish purposes are to be expelled from the soul. The truth, if fully accepted, will prove all sufficient to mellow the soil of the heart, making it ready for the precious seed to be sown continually by the Husbandman, that there may be a harvest for the Master. Heavenly influences are at work to build up and to improve the mind, enabling it to appreciate high and holy interests. The mind that is ever reaching upward, heavenward, will form correct estimate of men and of the business connected with the work. Under the control of the Holy Spirit, it will look at

a subject on every side, and will be enabled to judge correctly.

In the offices of publication at Battle Creek, as in the Conference at Minneapolis, diverse influences arose. In the providence of God these are a test of character. Will men be influenced by men, or will they have the fear and glory of God in view. Will they give evidence of real depth of piety, praying and seeking God that they may form a right estimate of men and of subjects, appropriating all that is good, and refusing to garner the chaff?

God designed to work mightily by his Holy Spirit in that Minneapolis meeting, for all who would submit their way and their will to him. He would make that occasion a most precious school for all who would be teachable. However weak and imperfect in themselves, if they realized their weakness and their spiritual ignorance, they would receive divine strength and enlightenment. In that time of perplexity, if instead of sporting, jesting, and ridicule, there had been earnest prayer and an

effort to promote harmony and unity, most precious victories would have been gained; which would have placed the work years ahead, and saved many souls. But the giving up to Satan's arrangements, and acting out Satanic attributes on that occasion, caused the record to be entered in the books of heaven, "Untrustworthy when important interests are at stake."

God would have his people sensible at all times, moving as under the eyes of the whole heavenly universe. Then when differences arise, there will be a burden of responsibility upon every soul. The fear of God will lead to solemnity, care taking, and earnest prayer, not to lightness and trifling, not to playing upon words, not to jesting and joking. All will be weighted with a sense of the consequences depending upon their own individual actions and decisions. If all the brethren at Minneapolis had been seeking the Lord with humility of mind, there would have been no conflict, no clashing, no uncourteous words, nothing unwise advanced. But men who were capable of being entrusted with great interests,

desired to reveal their executive ability in guiding the vessel through the breakers to the harbor. They did not wait for divine guidance.

After we left Minneapolis, the battle had to be fought over and over again. Time was lost, souls lost, lives imperiled, all because men felt sufficient in themselves, and were not careful to keep the way of the Lord. The testing process is going on with every individual. Every movement is made before the whole heavenly universe. Whatever position men occupy, just as soon as they lift up their souls unto vanity they are left to make their own way without the help of God. He cannot co-operate with them.

The Lord laid upon me a burden in regard to the publishing house at Battle Creek. In the council room at the tabernacle I read a message to a large number assembled. The same matter was afterwards repeated to the managers of the publishing house. All was done that I could do. I had the matter copied, and placed in the hands of responsible persons, to see that the will of the Lord

was carried out. But time passed, the necessary changes were not made. The message laid out in clear lines, the principles that should ever govern the office of publication. It was stated that if selfishness should be developed, if the men in office should accept large wages, the blessing of the Lord could not attend the institution until these things should be corrected. The spirit of the councils was not approved of God. There were unholy confederacies, one worker upholding and sustaining another. God was displeased. "Let the potsherd strive with the potsherds of the earth, but woe unto him that striveth with his Maker.

The Lord was testing and proving men. O, they had been divested of self, if they had turned from the course of selfishness, and, as God's peculiar people, had chosen to carry out his wise and gracious purposes, what a blessing would have resulted, not only to the individuals themselves, but to their families and to the church and the institutions that God had established. But alas, instead of obeying the voice of God, listening to the warnings and admonitions he had given, they

gave heed to the counsels of their own hearts, and to words from the lips of men. Thus they imperiled not only their own souls, but the souls of others through their influence.

O that they had humbled their hearts in penitence and contrition! Then the divine Shekinah would have poured its precious, glorious light upon the Lord's instrumentalities, and every heart could have been made to rejoice. If they had walked in his way and kept his statutes, the Lord would have confirmed them in their position, and would have given them his grace and wisdom. Prosperity would have attended them just as long as they walked in humility, taking Christ as their pattern. Their prosperity would not have been as the fluctuations of human power. O, why do not men look into the mirror of God's word, and read their character? Why do they not heed the divine instruction with reference to the friends they make, the intimacies they form, that mold and fashion the character?

The Lord looks with pitying tenderness upon

Brother Eldridge. He has been commander so long that it is very difficult for him to submit to be under the discipline of God. His ways seem right in his own eyes, but he cannot be commander in institutions where God presides, unless he shall first learn to obey.

Ellen G. White.

Chapter 152

To C. H. Jones

May 6, 1894. C.H.Jones, Granville N.S.W.

Pacific Press, Oakland, Cal.

Dear Brother,

Some months ago I wrote to Elder Haskell in regard to the wants of the cause in Australia, the need of building meeting houses in our cities, that we might have a place in which to gather those who embrace the truth; I urged also the necessity of entering new fields and lifting the standard of truth where as yet no effort has been made. This letter Elder Haskell read to some of our brethren in California, and the Lord moved upon the hearts of two men to pledge \$5000.00 each for the work in Australia. By the last mail but one, Brother Haskell wrote to me of these pledges, stating that one thousand dollars would be sent by the same mail if possible, or if not, it would come by the next. I

read the glad news to a council of our brethren, and we were much encouraged; for fields for labor have been opening in cities and other localities that have never been entered":

In Queensland, through reading alone, thirty Sabbath-keepers have been raised up, who have never seen the living preacher. They are calling for help, but there is such a dearth of means throughout our Conferences that we hardly know how to answer the call. Bro. Starr is planning to go to this field soon, if the necessary means can be obtained. We have all been crippled for want of funds, we have had to borrow, and the work in pressing need of money. The plan now is for Bro. Starr to go alone to that new country. I have pleaded that this should not be done; it is contrary to the Lord's order. Christ sent out his disciples two and two, and this is the plan that should be followed. At first it was planned for Brother Hickox and Brother Starr to go together to this field, but this cannot be, both for want of money to pay the expenses of the two, and because Bro. Hickox is in the midst of a growing interest, which

until we moved here, he had carried alone. Elder Starr consents to go to Queensland alone to investigate the field; and at a larger date Bro. Hickox will follow.

The people in this country move slowly, but at Seven Hills, where Bro. H. has been laboring, twelve have taken their position upon Bible truth, and the interest has not abated. I have spoken there in the large tent three Sundays in succession with much freedom: We have had excellent attendance. For three successive Sabbaths there has been a new family to take their stand for the truth I speak at Seven Hills again to-morrow, Sunday.

When I received Brother Haskell's letter explaining that you had detained the money we so much need, I wanted to ask you, my brother, What right had you to do this? Could you know how much that money was needed, and how much pressure will be brought upon the work of God in this country by your action in detaining it at the Pacific Press? There are resources for you in America which are not open to us in this country.

The Echo Office could not even let me have the money I had deposited with it, without crippling the work there. Our brethren are presenting the truth in several localities about Melbourne. Bro. Daniells is urging that it is not best to work in that large city; but I know that that city must have an opportunity of hearing the message, and God has men and means. The camp-meeting has done wonders in removing prejudice, and now is our time to work. This takes workers, and money to sustain the work, and every source from which we could draw has seemed to be cut off. The treasuries were empty, not able to afford help now, because such large drafts had been made upon them of late. The location of the school will soon be settled if the offer we have made for a tract of land is accepted; we await the response. If it is favorable, several thousand dollars will be called for at once. And that one thousand was not permitted to come to the object for which it was pledged, but must be stopped at the Pacific Press. Who has been your counsellor in this movement? Are not the individuals who pledged the money responsible to God? Is not a man to be left free, when moved

upon by the Spirit of God, to place his means where he sees fit? Have we not a God who says that the silver and the gold are his, and the cattle upon a thousand hills? Can he not do what he pleases with his own? Shall man put his hand upon the money that God designs should come to these destitute fields to carry forward the work he has ordered to be done?

I cannot for a moment suppose that Elder Olsen was your adviser in this matter; for he has been on the ground, and knows our necessities? I do not wish to distrust his wisdom, I do not believe he would divert one dollar from this field. The Lord has not given orders to any man to divert money from the channel in which it should go. Who owns the men, the General Conference, the Pacific Press? Who has heard the voice of God directing that this means should be diverted into other channels? If this is the course our leading brethren are to pursue, what confidence can men have to follow out their convictions in making donations to the cause of God? Let the money that comes from those whom God has made his stewards be

received and treated as a sacred offering, and be applied where it was designed this will tend to inspire confidence and encourage liberality in those whom God has made his stewards. But if men, with their finite judgment feel free to appropriate these gifts as they see fit, they will confuse that mind that in all sincerity was moved to bestow his goods on some branch of God's work. When our brethren undertake to work according to their own ideas, they will do great harm to souls, they will create doubt and questioning. Why should men want to interpose their own ways and ideas to defeat the purposes of God?

I have been made sick at heart at this management. I must believe that you would not have done this if you had only known the situation. I am now able to understand more perfectly the light given me when my husband was so feeble in Greenville, Michigan. That was the beginning of divine directions concerning means. I was shown that the Lord would have my husband and myself independent of all our institutions, in financial matters. Our brethren would make many plans to

gain control of the profits from our books and other publications, but we must keep the means to use as the Lord directed us. We could understand the wants of the cause better than others; God would teach us how to dispose of the means. He would bring into our possession to be used to his own name's glory. Again, at a later date, cautions were repeated, that since my husband's death propositions would be made in regard to our books and publications, that the profits should be under the control of one organization. But I was warned not to shift the responsibility of my stewardship upon any institution or organization; when I should see the needs of the cause in its various branches, then I must act, even though my brethren did not discern the necessity as I saw it. If I called upon men in responsible positions, even for the means which God has intrusted to me, unless they themselves were in a condition to understand the wants of the cause as they were presented before me and urged upon me, these brethren would give counsel to divert that means into other channels. This is why I did not feel free to accept the proposition that I should assign the royalty on my

books. I could not conscientiously do so. When after the Minneapolis meeting, the canvassing agents in the field so managed the work that my books fell nearly dead from the press, and when I endeavored to draw means from the publishing house at Battle Creek, and was informed that I had over-drawn my account, and could have no more money, I was made to feel keenly how little safety there would be in leaving my brethren to bear my responsibility. God knows all about this matter. I have had sufficient experience to teach me what I can depend on from my brethren.

When I returned home from Europe, I donated \$1600.00 to the Chicago Mission and other enterprises. Since coming to this country, I have been giving almost constantly. The amount paid me for my labor by the Conference is all I would be willing to take, but it cannot cover my yearly expenses, travelling as I do, taking with me the help I must have, and making the donations I am called upon to make in nearly every place where meetings are held. I have pledged one thousand dollars towards the purchase of land for the school.

Willie is in a situation similar to my own as regards giving; he has to put his name to subscriptions nearly every where we go. We are constantly meeting persons who must be helped, and if I depended alone upon that which I receive from the Conference, I should be brought into most trying places. But thank God for the light he has given me; I will take heed to it, and will endeavor to be a faithful steward.

When my brethren connected with our large institutions have sought counsel of me in regard to adding building to building, I have tried to dissuade them. I have told them of the needs of the cause in fields already opened in these new countries, and of the demand for means in new fields in regions beyond. I have written, I have pleaded with all my capability, that my brethren should look afar off, and not feel it their special duty to restrict the work in these new fields. Books have been donated to the work in Australia, it is true, and they sell better than could be expected in these hard times when money matters are so close. But books are not enough; we must not be left to rely on the means

obtained by book sales. I helped in making these donations of books, by giving up my royalty on them; but I begin to doubt the wisdom of my brethren in asking me to do this, when I have given myself and all that I have and as to the work of God. I hope that my brethren will not take a course that will destroy the confidence we ought to have in their wisdom and judgment? If they cannot trust to our judgment in regard to the wants of the cause in this country, then we will give up this responsibility to wiser heads.

I have now said that which I felt it my duty to say, that you may understand how I view matters. I have not heard a word from Willie in regard to these things. I consult with no one in writing this letters I have written it from a sense of duty, that you may know my true position.

Chapter 153

To S. N. Haskell

Per Ardua, Williams St., Granville, N. S. W.,
June 1, 1894.

H-27-1894

Dear Brother Haskell,

I received your letter last Thursday and read it with much interest. To-day I received a short letter from both Eld. Olsen and yourself which, I read to Eld. Daniells, McCullagh, and Willie. I have been much interested to understand more fully the true condition of Annie Phillips. I feel sorry for her. I feel sorry that our brethren have done her so great an injury as they have, by encouraging her in the work she has been doing. I feel sorry that brother Rice has not followed the counsel of God. I have nothing but tender feelings toward her. I am indeed sorry both for brother Prescott and brother Jones. I have felt very anxious in regard to them both, but

especially in regard to Bro. Jones who is so ardent in his faith, and does not manifest the caution he should in his statements by pen or voice. I did pray that these dear brethren would be so completely hid in Christ Jesus, that they would not make one misstep. I have more confidence in them to-day than I have had in the past, and fully believe that God will be their helper, their comfort and their hope. Like as a father pitieth his children, so the Lord pitieth those who love and fear him. O, how very busy Satan is to destroy, he is never vigilant to build up, but to tear down, to weaken, to leave souls shorn of their strength. When he succeeds in depriving souls of their strength, he finds agent to help him in his work in those who claim to be the brethren of the one he has cast down. In place of the brethren considering their own weakness, and their own tendency to yield to temptation; instead of feeling humbled lest they also should fall, they are lifted up in vanity, and triumph over those who have made a misstep, when they ought to watch and pray, and fear lest their own feet may slide.

Many things will occur in this day of God's

preparation that will be hard to comprehend. I have been shown that the workers will reveal the manner of spirit that moves them to action. Those who manifest the attributes that have been manifested by those who have triumphed over a mistake in their brethren, instead of seeking to encourage and heal, and strengthen those who have erred, reveal the fact that they are walking apart from Jesus, and encouraging the companionship of evil angels. We are bound to stand by those who have made a mistake, and who see it, and acknowledge it. The motives which the Lord Jesus Christ recognizes as pure and holy move us to take this position. If we have the Spirit of God, we will think right thoughts, utter right words, and keep the heart with all diligence lest by one unwise impulse, we shall grieve and distress one of the Lord's chosen messengers. "Touch not mine anointed, and do my prophets no harm."

I have the most tender feelings toward our brethren who have made this mistake, and I would say that those who depreciate the one who have accepted reproof, will be permitted to pass through

trial which will make manifest their own individual weakness and defects of character. Bro. Jones and Prescott are the Lord's chosen messengers, beloved of God. They have co-operated with God in the work for this time. While I cannot endorse their mistakes, I am in sympathy and union with them in their general work. The Lord sees that they need to walk in meekness and lowliness of mind before him, and to learn lessons which will make them more careful in every word they utter and in every step they take. These brethren are God's ambassadors. They have been quick to catch the bright beams of the Sun of Righteousness, and have responded by imparting the heavenly light to others. If they have felt afraid to refuse that which bore the appearance of being light, if they have grasped too eagerly that which has been misleading, believing it to be the counsel of God, should anyone be disposed to find fault, to criticize or complain, when they now acknowledge that they have not been as careful as they should have been to distinguish the tendency of a testimony that had an appearance of being divine? Shall those who have been manifestly refusing to accept real light,

refusing to accept the power of the Holy Spirit, strengthen themselves in their resistance of light, and apologize for their hardness of heart, which has brought to them only darkness and the displeasure of God, because some other brethren who have receive the light of God's Holy Spirit, have made a misstep? Let every soul who has received the theory of the truth now take heed how they treat God's messengers. Let no one be found working on Satan's side of the question, as an accuser of the brethren. Let every bruise and wound be healed. Let every one who has named the name of Christ, walk in all humility of mind, and let no hard, unChristlike feelings be cherished in the heart to develop into satanic attributes in the character. Those who have not been in close connection with God are now put to the test by this circumstance, and they are now being proved to see whether they will lift up their souls unto vanity in self-confidence saying I knew it would be so."

If our brethren, who have been betrayed into error, now manifest the right spirit and humble their hearts before God, their mistake may prove a

great blessing to them. Some of our brethren have looked to those ministers and have placed them where God should be. They have received every word from their lips., without carefully seeking the counsel of God. For themselves I thank the Lord with heart, and soul, and voice that the trial came upon men who truly loved and feared God, who would receive the warning and reproof of God, who would not refuse the correction of God like stubborn children, and wait long in resistance, as those did who were reproved at the important meeting at Minneapolis. Bro. Jones and Prescott have made it manifest that they do indeed hear the voice and accept it as from God.

I would say to our dear brethren who have been so eager to accept everything that came in the form of visions and dreams, Beware that you be not ensnared. Read the warnings that have been given by the world's Redeemer to his disciples to be given again by them to the world. The word of God is solid rock, and we may plant our feet securely upon it. Every soul must needs be tested, every faith and doctrine must needs be tried by the law

and the testimony. Take heed that no man deceive you. The warnings of Christ on this matter are needed at this time; for delusions and deceptions will come in among us, and will multiply as we near the end. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch and remember." Bear in mind that trials of this character are to come upon us, not only from without, but from within our own ranks. Our individual safety is in entire consecration to God. Those who shall proclaim the truth in love and in the demonstration of the Spirit, are in danger of being considered self-confident and presumptuous. God alone can keep His people from the snare of putting confidence in self, and of failing to feel their dependence upon Him moment by moment. There are men and women who will exalt the messenger above the message, who will praise and extol the messenger, forgetting that it is God working wondrously through him for His own name's glory. They should give God praise that many souls are receiving through the human agent instruction that is making them wise unto salvation. They should give glory to God because they see

through the interpretation of the word from the lips of the messenger, marvelous things out of the living oracles. They are filled with admiration, and their hearts burn within them as did the hearts of the disciples, as they journeyed from Jerusalem to Emmaus with a crucified but risen Saviour, who comforted their hearts as he opened to them the Scriptures. He showed them that their disappointment in relation to his mission and work had been a theme of prophecy, and that every specification had been fulfilled. When they had learned that the one who had walked and talked with them was no other than Jesus of Nazareth, the Son of God, they said one to another "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"

Some will ask why it is that these messengers who fed us with the bread from heaven, should make a mistake? They will say, Why did we accept some things that we needed, and why did we accept other things that we should have let alone? Why was not the danger-signal lifted? There has been danger for years. Men who have been chosen

of God to do a special work have been imperiled because the people have looked to the men in the place of looking to God. When Eld. Butler was president of the General Conference, ministers placed Eld. Butler and Eld. Smith and some others where God alone should be. The brethren made grave mistakes, and the Lord sent messages of truth to correct their errors, and to lead them into safe paths. But in spite of the reproofs that have been given to the people, they still make men their trust, and exalt and glorify the human agent, and this grave error is repeated again and again. The Lord has chosen men to bear light and messages of great importance to the people in these last days. After years of perseverance under difficulties, the Lord has given marked success to his truth, and the "lo, here! and lo, there!" have arisen on every side, and yet the message has sounded on. Every inch of the ground had to be fought in presenting the present message, and some have not been reconciled with the providence of God in selecting the very men whom he did select to bear this special message. They ask, why it is that he has not chosen the men who have been long in the work? The reason is that

he knew that these men who had had long experience would not do the work in God's way, and after God's order. God has chosen the very men he wanted, and we have reason to thank him that these men have carried forward the work with faithfulness, and have been the mouth-piece for God. Now because they have not seen all things distinctly, because they were in danger, the Lord sent them a warning, and let every soul who loves God, thank the Lord for his mercies. What! Shall we thank God that these men were going too fast, and were endorsing productions that were not of heavenly origin?- No, but thank the Lord that they did not resist the message of warning that the Lord saw fit to give them, and thus they did not repeat the grave error that some have made for years in resisting the Spirit of God. Thank God they did hear his voice, and at once obeyed it. In this matter, the churches have the greatest evidence that these men are chosen of the Lord. He has given them a message, and has wrought through them; for they knew the voice of counsel from heaven, and have obeyed it. The voice of warning, of counsel, of instruction has appealed to men who have been

intrusted with sacred duties, and who bear weighty responsibilities in the Review And Herald office, and yet, though God has warned them early and late to do certain things and to leave certain things undone, all have not heard the voice, or listened to the words of instruction. Did the men who have thus been warned step quickly into the path that was marked out for them, as these two brethren have done?-No, they did not. They chose to follow in their own selfish, human counsel, and have led others into false paths. Some who have been warned have imperiled their souls, some will never more see the way, because darkness has come upon them, and they have virtually said, We want not thy way, O God, we went our own way. Now had the men who had been intrusted with God's word, walked with fearfulness and trembling before him, and not in the imagination of their own hearts, God would have been glorified, and souls would have been saved unto eternal life. Let them now engage in close searching of heart; Let them examine themselves as with a lighted candle; for the perils of the last days are upon us. Let not those who have neglected to receive light and truth take

advantage of the mistake of their brethren, and put forth their finger, and speak words of vanity, because the chosen of God have been too ardent in their ideas, and have carried certain matters in too strong a manner. We have need of these ardent elements; for our work is not a passive work; our work is aggressive. Let those men who have not received the draught from the wells of Bethlehem, that has been presented to them consider how much has been lost in their not finding their place and their lot in doing the very work that God would have them do. Had these men of experience who have failed to do their part, stood in the paths of God's choosing, and followed not the counsel of men but the counsel of God, they would have connected with the men who were chosen to give the message which the people needed in these last days. God would have worked through them, and the work would have advanced much more rapidly and solidly than it has done. They could have done a most precious work, if they had not cherished a spirit that was not pleasing to God, and that closed their hearts to the working of the Holy Spirit. They entered into temptation, and did not yield to

evidence, but began to question, to find fault and to oppose. This was their attitude, and because of their unbelief, God could not use them to his name's glory. They grieved the Spirit of God time and again. Had they walked in obedience to the light sent them from heaven, their experience in the rise and advancement of the third angel's message would have been of great value in helping to make complete the work for this time; but they refused to fill the position for which they were fitted, and failed to do the work for which God had qualified them, and they stand as criticizers and thought they could discern many flaws in the men whom God was using. The chosen agents of God would have been rejoiced to link up with the men who held aloof from them, questioning, criticizing, and opposing. If the union had existed between these brethren, which Christ in his lessons has enjoined upon his disciples, some mistakes and errors which have occurred would have been avoided. But if the men who should have used their experience in furthering the work, have labored to hinder it, and mistakes have occurred that would not have occurred if they had stood in their allotted place,

whom will God hold accountable for these late errors? He will hold the very men accountable who should have been getting light and united with the faithful watchmen in these days of peril. But there were they? - They were holding themselves in the position of those who were non-receivers of the light for themselves, and intercepting the light that God would send to others. They placed themselves between God and the light, and they have lost the precious light and peace which they did have, and have lost also, the most precious draught from the fountain of light and life. They have placed themselves where reliance could not be placed upon them as upon God's chosen men of opportunity.

God wants an entirely different order of things. He wants these men who think it is their duty to block the wheels, to put their shoulder to the chariot of truth, and roll it up the steep ascent. They should remember that Christ says of his disciples, "All ye are brethren." Those who have despised the men who have borne the message of God, have despised not the men, but the Lord who

has given them their message and their work. All this God will require at their hands. The Lord's work needed every jot and tittle of experience that he had given Eld. Butler and Eld. Smith; but they have taken their own course in some things irrespective of the light God has given. Had Eld. Littlejohn walked in the light, he could have been a great blessing in many ways; but selfishness has in a curse degree closed about his soul, and he has been watching and criticizing the course of the men to whom God has given the message of truth to give to the world at this time. The Lord in his providence has permitted these brethren who have been doing his work to make some mistakes. For what reason? - To reveal what is in the hearts of men who have also made mistakes, and whom God has repeatedly graciously pardoned. God is testing and proving them to see what manner of spirit they are of. He endorses not their work of holding themselves aloof from light and the Holy Spirit of God. They will not receive a reward for their opposition in spirit to the work of God.

The men that should have been years in

advance of what they are, who should have learned of God, humbling their hearts before him, catching the Spirit of Christ, raising their voices in warning, and giving the trumpet a certain sound, have no cause to triumph now. God will hold them responsible for the good they might have done had they kept pace with the messages God has given and did not do. If they had day by day been imbued by his Spirit, they might have done the very work that has been done by their brethren whom they have criticized and condemned. That which is essential for the promulgation of truth is the gift of the Holy Spirit, which is to guide and lead and to keep the soul from Satan's deceptive power in these last days of snare and delusion. The Holy Spirit must do a work for human intelligences that is scarcely yet comprehended by human minds. New aspects of truth are to be opened to our view. O the riches of the word of God are but dimly appreciated. Unless the Holy Spirit shall do its office work upon the human heart, the character will not be developed after the divine similitude.

The Lord will enrich the minds of those who

are searching for the hidden treasures of truth. What promise our Lord Jesus Christ made to his disciples to furnish them with consolation in view of his departure from them? It was the promise of the Holy Spirit of God. The divine influence of the Holy Spirit was to co-operate with the human mind and bring to their remembrance whatsoever Christ had spoken unto them. The great need of this time of peril is the Holy Spirit; for it will bring to the receiver all other blessings in its train. The truth believed will transform the character. In the light of the truth that is shining in our day, we are reproved for the dearth of the Holy Spirit. This lack is an evidence that there is not an abundance of that faith which works by love and purifies the soul. As long as individuals are content with a theory of truth, and are yet lacking in the daily operation of the Spirit of God upon the heart, which is manifested in outward transformation of character, they are cutting themselves off from the qualification that would fit them for greater efficiency in the Master's work. Those who are devoid of the Holy Spirit cannot be faithful watchmen upon the walls of Zion; for they are blind to the work that ought to be

done, and do not give the trumpet a certain sound.

The baptism of the Holy Ghost as on the day of Pentecost will lead to a revival of true religion, and to the performance of many wonderful works. Heavenly intelligences will come among us, and men will speak as they are moved upon by the Holy Spirit of God. But should the Lord work upon men as he did on, and after the day of Pentecost, many who now claim to believe the truth, would know so very little of the operation of the Holy Spirit, that they would cry, "Beware of fanaticism." They would say of those who were filled with the Spirit, "These men are drunk with new wine." The time is not far off now when men will want a much closer relation to Christ, a much closer union with his Holy Spirit than ever have had, or will have, unless they give up their will and their way, and submit to God's will and God's way. The great sin of those who profess to be Christians is that they do not open the heart to receive the Holy Spirit. When souls long after Christ, and seek to become one with him, then those who are content with the form of godliness, exclaim "Be careful, do not go

to extremes." When the angels of heaven come among us, and work through human agents, there will be solid, substantial conversions, after the order of the conversions after the day of Pentecost. Now brethren, be careful and do not go into or try to create human excitement. But while we should be careful not to go into human excitement, we should not be among those who will raise inquiries, and cherish doubts in reference to the work of the Spirit of God; for there will be those who will question and criticize when the Spirit of God takes possession of men and women, because their own hearts are not moved; but are cold and unimpressible.

Conversion among the people is what we must see before they are made ready to stand in the great day of God. Truth is always aggressive it is not a passive, dead element; it is a working power, that operates upon the hearts of those who believe. The Lord never honors cold Phariseeism and unbelief. Let all our brethren read the first few chapters of Acts, and see how the Lord has worked and how he will work where faith is cherished in the hearts of

his people. Let nothing be done through strife or vain glory; but let everyone serve God with pure, clean, unselfish hearts, having an eye single to the glory of God. We need power from above, a more than mortal power to accompany the proclamation of the last message of mercy to our world. With this power victories will be achieved that will make manifest that divine power accompanies the words of the human agents whom God is using to defeat the lying wonders of this degenerate age.

God has intrusted to us our capabilities, in order that we may make the most of them for his glory. Christ said, "A little while is the light with you, walk while you have the light, lest darkness come upon you." The intellect may be cultivated, and through the harmonious use of our faculties, under the control of the Holy Spirit, we may develop a strong, firm character. A righteous character formed after the likeness of Christ's character has a value above that of gold or precious stones. Those who co-operate with the Lord Jesus Christ in the formation of a righteous character will become laborers together with God. They will act

their part as the human agent through whom God will reach the hearts and minds of men and women who are separated from him by sin, and will win them to Christ. No one can copy the pattern Christ Jesus without becoming a channel of light to influence others. No man liveth unto himself. God has claims upon us individually and in our short probationary life he requires us to put into exercise the powers he has granted us, to love one another as he has loved us. We are not to labor merely keeping this short life time in view; but to act as if in sight of eternity, we are to act as if the curtain between us and the universe of heaven was withdrawn, and we could with the eye of faith, see Christ looking upon us, and encouraging us in our work. Study diligently the lessons he gave to his disciples; for he declared, "The words I speak unto you, they are Spirit and they are life." There is marrow and fatness in these lessons. Christ has prayed to his Father for his disciples. He said, "Neither pray I for these alone, but for them also which shall believe on me through their word."

My brethren, preach Christ. We need to keep

him lifted up before the world, that men may behold his mercy and righteousness. Meditate upon the lessons Christ gave to his disciples to be given again to the world. This is the word which became flesh and dwelt among us. The world's eternal interest depends upon men knowing Christ as their individual, personal Saviour. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." The pen of inspiration has traced the words which Christ spoke in order that those who believe in him may give to others the words which he has given to them. Ministers should set before the people the lessons which are to be brought into the home life. Parents are to be taught to feel a solemn responsibility to teach their children the lessons given them by Christ in both the Old and the New Testament. The children have been strangely neglected, and the people must be enlightened in regard to what constitutes home-religion.

The Holy Spirit is presenting the grand and ennobling theme of Christ and his righteousness, and the eyes of many are being anointed to discern

spiritual things. Many are gaining a fuller comprehension of the lessons contained in the holy Book than they have seen in the past, and they discern a higher standard of piety. They see that there is a work to be done for the world which will require earnest zeal and energy, self-denial, and self-sacrifice for Christ. A higher, holier type of Christianity than we have seen for many years will be revealed. We need so much, the divine touch, that we may no longer work on according to our, ease-loving, indifferent, low standard. But when the church is properly educated, and its members wisely trained, both old and young will have a mind to work. The great enterprise of sending the light into all parts of the world will require missionaries in much larger numbers/than we have yet sent out. Children have not been educated, disciplined and trained as God would have them in order that there may be a great army of workers raised up to advance his cause.

At Christ's first advent the angels broke the silence of the night with acclamations of praise, and proclaimed glory to God in the highest peace

on earth; good will toward men. He is soon to come again with power and great glory. Those who are not wedded to the world will realize that the time demands something more than a weak, faint, methodical discourse. They will see that there must be earnestness and power accompanying the word which will arouse the powers of hell to oppose the warnings God designs to come to the people to awaken men out of their carnal security, that they may prepare themselves for the great event right upon us. The promise is, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." God will accept no sleepy, tame message at this time. In old time "Holy men of God spake as they were moved by the Holy Ghost," and we may expect such teaching in our day. I know that the Lord has wrought by his own power in Battle Creek. Let no one attempt to deny this; for in so doing they will sin against the Holy Ghost. Because there may be need to warn and caution every one to walk carefully and prayerfully, in order that the deceptive influence of the enemy

shall not lead men away from the Bible, let no one suppose that God will not manifest his power among his believing people; for he will work and none can hinder him. His name will be a praise in the earth. "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Some souls will see and receive the light; but those who have stood long in resistance of light, because it did not come just in accordance with their ideas, will be in danger of calling light darkness, and darkness light; but the power of God will sweep away the refuge of lies, and his glory will be revealed. Let not one ray of light be resisted, let no operation of the Spirit of God be interpreted as darkness. God will not leave his people to wrestle with principalities and powers, with the rulers of the darkness of this world, with spiritual wickedness in high places, without the co-operation of heavenly angels. The power of God will be manifested to hold in check the power of the enemy. God will give victory to the truth.

Ellen G. White

Chapter 154

To O. A. Olsen

O-57-1894

Williams St., Granville, N. S. W., June 10,
1894.

Dear Brother Olsen:

I am much worried over Willie's ease. He has altogether too much to do. He has to prepare communications to go to America and to the various fields here in this country; he must give counsel in regard to the foreign work; he must give counsel in regard to important movements here, sitting in committee meetings late at night; he is forced to neglect his writing, and then must sit up till midnight to run the type writer, the work constantly urging and pressing him. Now if you have a desire that he shall be preserved to the cause of God, I request you to furnish him a man to help him. If the cause cannot afford to do this, I shall, as

his mother, demand of him to change his course of work decidedly. He needs far less to do, but he has no thought for himself.

He is now in a condition which causes me decided alarm. He has congestion of the brain. I think if you had been more free to express some appreciation of his work, which I know he deserve it would not have exalted him nor done the least harm. He does not let one word of complaint of any one or any thing fall from his lips. His whole soul is in the work, but I know that he cannot continue to do as he has done. I am greatly distressed over this state of things. He will put himself into the most disagreeable position in order to help some one who, he thinks, needs help.

When I see you link up with men that are full of selfishness, unconsecrated, their course under the censure of God continually, I feel that you are in danger of being yourself affected, and making decisions that God would not have you make.

I dare not utter a word to Willie of what I have

written to you. Bro. Starr and his wife have gone to Queensland, to open that field. Bro. Starr expects to accompany us to Africa; but I do not propose to leave this field until I see my way more clearly. Willie has had little help me on my book. For me days he took one hour to hear chapters read on the life of Christ, but as I have not yet been able to write anything new, there is no more to be done in that line. The churches call for help; there is much visiting to be done, and much personal testimony to be written. I feel afraid to neglect this work, and suffer men and women to be under a deception thinking themselves right when I know they are wrong. If accidents should come to them, and they be taken away in their sins, I should feel that the blood of their souls was upon my garments.

June 15, I see by the letters and accounts received in the last mail that Willie is cut down in his wages; were he in America with his family, this would not be inconsistent; but your visit to Australia and New Zealand should certainly give you an understanding of the situation, that limited means brings embarrassment upon the leading,

care-taking workers, which is very much above anything that is possible to exist in America. There are constant demands for means to sustain the work in its various branches, and it is necessary for us to lead out in donating to the enterprises that call for money. Those who remain with their own families and have a position in our institutions could get along far better with much less wages than are needed by those who are called to the work in such fields as we are now laboring in. Those who labor in these new and destitute fields must have means in order to lead out, or they must see the work blocked, and themselves helpless to relieve the situation. I know whereof I speak; for in much of our work we have been pioneers for many years.

There is not a soul to whom in time of pressure any one of us can look for one pound to relieve the situation. Both at Melbourne and at Sydney the treasury has been empty. We have had two months's account unsettled at the grocer's, and ever since we have been in this place we have been studying the financial problem. Can you not see how Willie is situated? After supporting a family in

Battle Creek, and paying his room rent and board, and meeting other expenses here he is left without a margin of means to use, as it is essential he should, in the various enterprises of the work. He cannot but be kept in perpetual embarrassment. While in America he had to hire money in order to purchase his home, and he still has a mortgage on it, on which he pays interest. The leading position he occupies makes it necessary that he shall set an example in aiding the various enterprises. The many demands for money led him to ask of me the loan of \$1200.00, which I have granted.

Apart from this, the sum of \$1200.00 has been loaned me, which I have given my pledged word that I will repay when ever it is called for. I have used every dollar of this money in the work, so you see this takes more than my year's wages. You are aware that the entire amount of my last year's wages was donated to purchase land upon which to erect the school building. I have not a word to say in reference to the cutting off of two dollars per week from my wages; it will only cut off some opportunities where I should invest in the cause as

I should discern its needs, thus limiting me on this end of the line. But I wish that you would carefully consider the cases of the workers, and see who are the men that are constantly obliged to use means in the interests of the work, and in starting the work in new fields, and who will not hold back for any selfish considerations. It is an encouragement that such men will not become selfish. W.C.W. will not, whatever the circumstances. But I know how it mortifies and galls him when his hands are bound, so that he does not feel at liberty to give.

When I first came to Granville, I had to borrow \$50.00 of Sr. Hughes, and now she wants the money, but I cannot furnish it for her until I can get possession of some money myself. It cost a large sum for us to move here from Melbourne, with all our belongings. But Willie will make donations, and run behind, and I shall have to use my means to help support his family, for it is not possible for him to do it while having so many other expenses to meet. In America we could live on less wages than we need here. It is right you should know just how the matter stands. I write you this that you

may enlighten your board as to the real situation, as, in your position, it is your privilege and duty to do.

As soon as I can get the money, and it should be in a few days, I shall invest fifty dollars in the little church which must be built at Seven Hills. Twenty are now keeping the Sabbath, parents and children together number about forty. When the tent is taken down, there is no place where they can meet for worship. They are excellent people, but too poor to do much; they will do their utmost, and we must help them.

I can now see the force of the cautions given me of the Lord, that we should not by large gifts place out of our hands the means that God desired us to handle.; for he would make my husband and myself agents through whom the standard of truth should be raised in many places. Willie takes the place of his father, I have seen that our work was of such a character that we were not to feel dependent upon our brethren or upon any institution or on the decisions of any man or class

of men; for unless they were sanctified, they would counter-work the work of God. I saw that the Lord had a special work for us to do. Men untaught of God, men who were not under the influence of his Spirit, would through lack of discernment be placed in positions of trust, where their influence would have a controlling power, and many decisions would be made that would sway things in a wrong channel. Not only would the cause be imperilled by men who would refuse to accept and obey the commandments of God, but some who were right among us, who acted a part both in planning and executing the work, were not in close connection with God. Yet the judgment of these men would be regarded as reliable. If they were able to distinguish sacred things from the common, they would consecrate their talents of ability to God, and their endowments as business men would be employed as a sacred trust. But they have never been converted, and they do not make God their fear and their trust. Yet their decisions bind or loose in the work of God, as if they were under the sanctification of his Holy Spirit.

Since my husband's death, I have repeatedly received such warnings as those: 'Beware of men in high places. Do not place yourself in the power or under the control of men; for there will be those who do not understand the way of God's working. You must not be bound. Do not tie your hands by any decisions you may be urged to make. Too often selfishness will control the mind and judgment of men. I have plain testimonies for you to bear, but the men who know not God and the sanctification of his Spirit will mislead. They will not receive the testimonies of the truth., they will not be corrected. They will cherish jealousy. Through envy, through resistance of the Spirit of God they will give heed to the suggestions of Satan, and will make it very hard for you to do the work I have given you to do. I have placed you so that you shall have influence and means in trust to establish my work, to advance the interest of my kingdom, and not be hindered by the judgment and decisions of men who do not make it their study to know the mind and will of God.

I have been shown that you, my dear brother,

have sometimes allowed the judgment of men who are not controlled by the Spirit of God to lead you to give your influences to plans and propositions that have displeased God. In regard to some of your councils the word of the Lord has come to me again and again, presenting evils that need correcting; but if you have seen the evils, you have not dared to stand firmly and boldly in defense of the right. There is danger that your judgment will be perverted. A knowledge of this fact has brought the burden heavier upon me. God is not pleased with these things. In regard to Captain Eldridge I have had to write words of reproof again and again. You saw the evil that was at work, and yet you did not move as one in your position ought to have done. In regard to men whom I have had to reprove, the word of the Lord did not have the effect it would have had if you had discerned the evil more clearly and had acted decidedly. These words were spoken to me when the state of things in your councils was so objectionable to the Lord: 'Judgment is turned away backward, and justice standeth afar off; the truth is fallen in the street, and equity cannot enter. Yes, truth faileth, and he

that departeth from evil maketh himself a prey. And the Lord saw it, and it displeased him that there was no judgment.'

For a long time and evils existed in the office at Battle Creek. The messages that God had given did not have sufficient weight with those who filled prominent positions to change the current of things. I was shown that Satan was jubilant when the selfishness of men was robbing the treasury of God. There are some who have not had kindly feelings toward me because they were deprived of those large wages. Such feelings were indulged by Captain Eldridge, Bro. Henry, Frank Belden and others. Never will any one of those men be clear before God until he makes restitution to the Lord's cause for that of which the selfish, avaricious spirit has robbed the work. I was shown that the result of paying such exorbitant wages would be that workers who were really conscientious would be oppressed; the ones who grasped every dollar they could put to their own use would manage matters to please themselves if they had a chance to do so.

I have been pained at my heart as I have seen the great demand you have for Bro. Henry. I can see no light in it. God wants unselfish, just men, whose judgment is not swayed by feeling, men who will not make decisions under a perverse spirit. 'Thou that honour me, I will honour,' saith the Lord.

Now in regard to myself, I care not for wages; but I do care for strict principle and equity. I do care for sound judgment when men who had entered into a confederacy have taken from God's treasury large wages that they no more earned or deserved than did others in the office or engaged in building up other branches of the cause, who received small wages, but who were doing their work conscientiously in integrity and wholeheartedness and purity, a deep wrong was done, that God does not wink at. When these men are converted, every dollar they have received above what they should have had will be returned to the treasury. We are dealing with Christ in the person of his saints. To allow one to be exalted, and another, more faithful and true, to be placed in a

hard position, is not just and equal. God will surely repay these things.

I am more and more impressed that my work is in this country. We dare not leave the work in Australia and New Zealand at its present stage. You can see the way W.C.W. is situated, and I cannot consent for him to continue to do as he has done. If no one else sees the necessity of relieving the situation, I shall certainly bring decided influence to bear in reference to my son. I wish I could see so decided a reformation in Bro. Henry that I could regard with satisfaction the confidence you seem to repose in him. I know the spirit that has controlled the man in a large degree, and I am much depressed at the thought of your linking up with him as your companion to visit Europe. How many seeds of unbelief will be sown in regard to the messages God gives? How many twistings and turnings will his voice and influence give to the work, counter to the mind and will of God? I am not a little surprised, and not a little afraid for yourself I do not feel that assurance in your case I would be glad to feel. I do not want you to err in

judgment. I do not want you to displease God. I would not say one word to discourage you, but I must warn you.

Elder Olsen, I wish to say to you, You must not make any calculation for me to go to Africa, I see no light and consistency in such a move. It is time for me to find some retired place, and have quietude and rest of spirit. I have been in the turmoil of battle for fifty years, and I do not wish to hold on to the active service until I do not know when it is time to let go. I think that period has come when I must lay off cares and perplexities that meet me in new fields. I have some little strength yet left.

There is no need that any one should tell me of Africa. I know just as well what I would meet there as what my brethren do; for me it would be the hardest field I have ever attempted to work in. The mixture of elements I am acquainted with; for the Lord has opened the situation to me. I am more disinclined to visit Africa since the brethren Wessels have come into possession of the property

they have received. I know that this would make it very much harder for me. If the Lord should send them a testimony through me, I fear they would not receive it; I know their peril is greatly increased since they received this property, and if they reject the warnings from God, they will lose their souls. I know that the enemy stands ready to misinterpret all that I may say or write to them: I have been decidedly told by Bro. Phillip Wessels that he wants no more letters from me.

I have not the slightest inclination to go to Europe or to visit Africa, and I have not one ray of light that I should go. I am willing to go where ever the Lord indicates my duty, but I am not willing to go at the voice of the Conference unless I see my own way closer to do so. I know they would not wish me to do this. I do not yet feel inclined to go to America; for there would be so much work to go there that it would not be wisdom for me to go. I will remain here for further orders from the Lord to hid me how to move. I thought I ought to tell you, so that you would not be thinking I would go, when I do not feel that it is my duty. Let younger persons

engage in the conflict.

For some weeks I have been passing through such agony of mind that I have scarcely known whether I should live or die. Bro. and Sr. Starr have gone to Queensland, and may the Lord go with them is my prayer. I do not think that Sr. Starr will be any relief to me as matron in my house. She lacks the very qualities essential for such a position. After the stern conflict that I had to pass through in Melbourne, in reference to reprovng wrongs, conflicts which cut the very life and courage out of me, I was unable to sleep or to find quietude of mind. I came to Granville thoroughly exhausted, We were destitute of means. I had a good room, Bro. and Sr. Starr had a good room, Willie a little box of a place, damp and unhealthful. Then Bro. and Sr. Lawrence and Mattie came expecting to remain only a few days and they were here six weeks before the question in reference to land for the school was settled. Our house was a hotel for all the comers and goers, and the problem how to take care of them was difficult to solve. Our family numbered fourteen. How to manage the

financial part of the business has been a puzzle, but we did our best to curtail the expenses. I consulted the family, and with their consent banished butter from the table. We have wholly discarded meat. Not a particle has been brought into the house since we came to Granville. Everything we have purchased for furnishing the house has been bought at auction sales; we have watched out chances to get cheap articles. When it was thought necessary for Bro. Daniells and Bro. Smith of the Echo office to come over from Melbourne, we had a tent pitched to enlarge our borders, we made it comfortable with a stove, our brethren lodged in the tent, and it was their only place for council meetings. We knew there was not a place where these men could be comfortable entertained. Bro. Reekie and others were often here in consultation in reference to the work. The prosecution of the Firth Brothers created such a controversy and called out so many articles in the secular paper pro and con, that it made very lively work to attend to all these matters.

Well, many things of a very disagreeable

character troubled me. I was depending on the means which Elder Haskell wrote was coming from America. Just when we could not draw from the treasury here, he wrote that the money would come by the next mail. But instead of the money, we received the news that Bro. Haskell took the first payment of the \$20,000.00 to the Pacific Press to send here, and Bro. Jones said they needed the money at the Press, and then it would go into the general fund. I was not only grieved but indignant. Only a few nights before this letter reached us, I dreamed all about a the matter. We seemed to be on an island, and could see a long distance off that a boat was coming to us, and one man on board was holding out his hand with a pocket book in it. Before the boat had started, we knew that help was coming; but a man came up, and took the pocket book, and but it in his breast pocket, and the hand was held out to us empty.

I had some other distressing experiences about that time, and altogether I was pressed as a cart beneath sheaves. I had pain in my heart and in my head, followed with numbness. I never understood

before the words concerning Christ, `Being in an agony he prayed." I was of necessity obliged to fill my place in talking to our people, but O, my heart was so painful. I dared not sleep, and would walk the room in distress and agony. I knew that no living soul could help me.

One morning I was writing in my diary at one O'clock; I had been in prayer some time before leaving my bed, when instantly all the burden left me, and peace like a river came to my soul. I then went with Bro. Daniells and some others to see the school land. The next morning while we were all bowed in prayer, the Lord rolled upon me the burden of prayer for Bro. McCullagh, that he should be blessed, strengthened, and healed. it was a most blessed season, and Bro. M. says the difficulty has been removed from his throat, and he has been paining ever since.

Our coming to this place as we did, made it necessary for us to bear heavy burdens. We knew that it would be costly business for the committee who were to examine the land to board at hotels

and money was not to be had, so, by my direction May cooked provision here to send to Dora Creek to supply the necessities of the brethren, and we were two month's in debt at the grocer's, and I had borrowed a little money for my own use, and a few pounds to relieve a brother who was in trouble.

But when the Review containing the two articles from older Littlejohn came, my spirit was again in an agony. It seemed to be that I should die. I could not write. For lays I could not do anything. A horror of great darkness came upon me. I was moved to the very earth at the thought that men in responsible places in the office are not to be trusted, that they have so little discernment as to allow such an article to be printed and immortalized, giving us as a people away into the enemies hands. My case was made a subject of prayer, and in the night seasons Jesus seemed close by my side. He said, "Let me take your burden; you cannot bear it." I thought that the arm of Jesus encircled me and he bade me read. Isa. 54, and repeated from the fourth to the eight verse. Then he said, "Satan is seeking to destroy you; I am your

restorer. Lay your burden upon me. I will give you rest." I was entirely relieved, but restoration comes slowly. My head and heart are still afflicted.

Now the reason why I write all these particulars is that I wish you to know why I dare not go to Africa. I am on much perplexity to know where to find rest and opportunity to write. I have entertained the idea that the rest was to sleep in the grave, and yet some things have made this questionable. I am last inclined to the opinion that I should go to some place where I can make me home and no longer receive means from the General Conference, but feel entirely free from all responsibility, and move independently of every man and power. This is all the light I can see at present. I feel compelled to place myself where I shall not have these disappointments and terrible shocks to my heart. I see no other way than to feel that at my age God will give me rest.

But those articles in the Review to be given to the world seem to me a most terrible betrayal of

our cause and work in to the hands of our enemies. Some of our people are moving under the control of another Spirit than that of God. The only safe course to pursue is to put in their place those that can give the trumpet a certain sound, and not have false alarms sounded that weaken, perplex, and confuse the people of God in these last days. At this time they no need every particle of energy and clean foresight to discern the wiles of Satan, to meet him firmly, decidedly, and to fight manfully the battles of the Lord. If men in the Review and Herald Office will permit such matter as that of Elder Littlejohn's to go abroad, let them be discharged, whoever they may be. My heart is sick and sore and faint.

Chapter 155

Untitled

Ms-34-1894

Norfolk Villa, Prospect St., Granville, N.S.W.,
August 3, 1894

I have received a letter from Brother J. R. Ruster, 2700 State St., Chicago, ILL. He has given me a short history of his conflicts and trials as a canvasser, and his inability to make a success of the business and sustain his family. He states that he has had deep convictions that it is his duty to labor for his own people (colored) but he has incurred debts, and brethren whom he has consulted have advised him to keep at the canvassing work until he gets out of debt.

This, no doubt, is very good advice, if there is any probability that he will succeed in accomplishing this desirable end. But you must bear in mind that there have been times when our

white brethren have had to receive substantial help, something more than the mere words, "Be ye warmed and be ye clothed." We have had to do more than bless them and send them on their way to struggle against poverty and distress. It was not always regarded as a mark of inefficiency when through adverse circumstances pinching want has made it necessary for a brother to incur debts, or suffer for food and clothing even though he was unable to lift these debts, struggle as hard as he might. A helping hand has been reached out to such ones, to place them upon their feet, free from embarrassment, that they might do their work in the vineyard of the Lord, and not be oppressed with the thought that a cloud of debt was hanging over them.

You know how my husband was interested in all such cases. If he found a brother willing to labor in the cause of God, he was always willing to help him. Now the question is, how much is being done at the present time for such cases? I have had the best reports of this brother, in regard to his sincerity and his capability to do a good work. Let

us consider the proposition presented at the Minneapolis meeting. Some who did not receive their counsel from God, prepared a resolution, which was carried, that no one should labor as a minister unless he first made a success in the canvassing field. The Spirit of the Lord did not indite that resolution. It was born of minds that were taking a narrow view of God's vineyard and his workmen. It is not the work of any man to prescribe the work for any other man contrary to his own convictions of duty. He is to be advised and counselled, but he is to seek his directions from God, whose he is, and whom he serves. If one undertakes the canvassing work, and is not able to sustain himself and his family, it is the duty of his brethren, so far as lies in their power, to help him out of his difficulty, and disinterestedly open ways whereby this brother may labor according to his ability, and obtain means honestly to sustain his family.

When a man is struggling with honest endeavor to sustain himself and his family, and yet is unable to do this, so that they suffer for necessary food

and clothing, the Lord will not pronounce our ministering brethren guiltless, if they look on with indifference or prescribe conditions for this brother, which are virtually impossible of fulfillment. Now I have had so many of these cases urged by the Lord upon my notice that I dare not pass them by and go over on the other side of the road, as did the priest and Levite, making no decided effort to change the condition of things. The instruction given by our Lord is essential for every Christian to practice as well as to preach. "Thou shalt love thy neighbor as thyself." We are to make the condition of the unfortunate brother our own.

Any neglect on the part of those who claim to be followers of Christ, a failure to relieve the necessities of a brother or sister who is bearing the yoke of poverty and oppression, is registered in the books of heaven as shown to Christ in the person of His saints. What a reckoning the Lord will have with many, very many, who present the words of Christ to others, but fail to manifest tender sympathy and regard for a brother in the faith who

is less fortunate and successful than themselves. Many will allow a brother to struggle along unaided under adverse circumstances, and in thus doing they give to one precious soul the impression that they are thus representing Christ. It is no such thing; Jesus, who was rich, for our sake became poor, that we through his poverty might be rich. That he might save the sinner, he withheld not his own life. The heart of Christ is ever touched with human woe.

Have you and your wife visited this family? Have you looked diligently into the matter? Have you conversed with the wife of this brother? Have you made their acquaintance except by letter? Have you made their case your very own? Have you taken counsel of Him whose heart is full of tender pity and unselfish love?

The true cause of God is very large and very liberal. In the lessons of Christ the poor are not left out. Our duty to the poor is included in the doing of the words of Christ. Should laborers in the cause of God exact from the poor that which they have not

power to bestow, whether in service or in money, the word of God comes to them, be they ministers or people, "I hate robbery for burnt offerings." Whenever money is exacted for the cause by methods that cause suffering from hunger or for want of clothing, God will judge the one who does it, and all who suffer this to be done, come under the censure of the Lord.

If you knew the circumstances of this brother, and did not make earnest efforts to relieve him, and change his oppression to freedom, you are not working the works of Christ, and are guilty before God. I write plainly, for, from the light given me of God, there is a class of work that is neglected. There may be great interest taken in the wholesale business of feeding the wretched class who are in poverty; all this I have no objection to, but it is a misdirected zeal if we pass by the cases of those who are of the household of faith, and let their cry of distress come up to God because of suffering which we might alleviate and in thus doing represent Jesus Christ in sympathy and love, the Lord has a controversy with us for this neglect. He

cannot say to any man or woman, "Well done," unless they have done well in representing the attributes of Christ, goodness, compassion, and love, to their fellowmen.

You and I want to hear from the Master, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison (may be for debt), and ye came unto me."

To the question, "When saw we thee thus?" the answer is given, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Christ identifies his interest with that of suffering humanity.

There is need of the tender sympathy of Christ in human hearts, - love for human beings when Christ has esteemed of such value that he gave his own life to save them from ruin. They are precious, more precious than any gold you can bring into the treasury. To turn every dollar and every penny into

"the cause", and rob the needy of the means whereby to give bread to their family, is not a kind of faithfulness that will meet the approval of God. Now Has God told you that this brother must keep at work in a certain line, as canvassing, until he is free from debt? Has he not rather enjoined it upon you as a minister of Christ, to see how you could help him out of his distress, and encourage others to relieve him from debt, and then let him receive his convictions from God in regard to the work He has given him ability to do? Has the Lord a work for this brother to do for his colored brethren? If the Lord would have him labor for his brethren, how dare any human agent put up the restrictions or bar his way? Brother R. says that a sister offered to relieve him by paying his debts, but this was not allowed. How did you know but that the Lord was moving upon the mind and heart of that sister to do this very work? Let the oppressed go free. Jesus announced this to be his work; how do you know that it is not this sister's work? It is best for us to cling to Jesus, to cultivate his attributes, and do as he would do, were he in our place. There is a great deal involved in being Christians, living Christ,

representing Christ.

Truth, precious truth, is sanctifying in its influence. The sanctification of the soul by the operation of the Holy Spirit is the implanting of Christ's nature in humanity. It is the grace of our Lord Jesus Christ revealed in character, and the grace of Christ brought into active exercise in good works. Thus the character is transformed more and more perfectly after the image of Christ, in righteousness and true holiness. There are broad requirements in divine truth stretching out introducing into one line after another of good works. The truths of the gospel are not unconnected; uniting they form one string of heavenly jewels, as in the personal work of Christ, and like threads of gold they run through the whole of Christian work and experience.

Christ is the complete system of truth. He says, "I am the Way, the Truth, and the Life." All true believers center in Christ, their character is irradiated by Christ, all meet in Christ, and circulate about Christ. Truth comes from heaven to

purify and cleanse the human agent from every moral defilement. It leads to benevolent action to kind, tender, thoughtful love toward the needy, the distressed, the suffering. This is practical obedience to the words of Christ.

Every minister may exercise himself to bring large revenues and smaller rivulets into the treasury of God; it is his work to do this, but the question is, Does he do it by neglecting in any way the necessities of the needy and distressed, overlooking the real wants of suffering humanity, being so particular as to having tithes of mint and rue and anise and cummin, and neglecting the weightier matters of the law? These ought ye to have done, manifest the love of Jesus in relieving the needy, the distressed, the suffering. Let it be printed on the mind that mercy and the love of God are to be expressed to the children of God. Search heaven and earth, and there is no truth revealed more powerful than that which is manifested in mercy to the very ones who need your sympathy and aid in breaking the yoke, and setting free the oppressed. Here the truth is lived, the truth is obeyed, the truth

is taught as it is in Jesus.

There is a great amount of truth professed, but truth practiced in relieving our fellow men is of great influence, reaching unto heaven, and compassing eternity. Every soul in our world is on trial: every man's experience, the common life history, tells in unmistakable language whether he is a doer of Christ's words and his works. There is constantly recurring a large array of little things that God alone sees; to act out in these things the principles of truth will bring a precious reward. The great and important things are recognized by nearly all, but the knitting of these things with the supposed smaller things of life and closely connecting them as one, is too rarely done by professed Christians. Religion is too much profession, and too little reality.

Divine truth exercises little influence upon our fellow men, when it should exercise much influence through our practice. Truth, precious truth, is Jesus in the life, a living, active principle. "Love one another," says Christ, "as I have loved

you." You cannot lay the vigilance of Christianity to rest by passing over the cases of your brethren who are in distressed circumstances. You may feel that you are doing God's service while leaving the yoke of oppression upon their necks because it is in your power to do this, and pressing every dime possible into the great treasury. Your motives may be good, but it is a false theory that will permit distress and want, in the effort to help the cause of God. The glory of heaven is in lifting up the fallen, speaking peace to aching, distressed hearts that are crying unto God for relief, while their fellow-men who might relieve, priest and Levite, pass by on the other side.

Great principles and minute practice cannot be disconnected in a symmetrical life. Such disconnection misrepresents the religion of Christ, and mars the character. The one class of work is made up of great things, and regulated by the law of God, while in the other, made up of so called little things, the law of God, "Thou shalt love thy neighbor" is ignored. This sphere of work is left to caprice subject to variation of feeling, to natural

and cultivated tendencies or inclinations; and let me say that these little things, left to impulse, often shamefully neglected, mean much to those who are real affected by the neglect. These neglects cut off a large portion of the life of God from the soul, because the human agent is not in cooperation with God, and thus a large revenue of praise and thanksgiving is prevented from going forth to God from human hearts and human lips. Thus God is robbed of the glory that belongs unto him. Our religion will bless wherever it acts. Let the Christian religion act, and it will bless. Wherever it works, there is brightness.

I feel sorry that poor souls, failing to find relief, appeal to Sister White. I want them to have confidence that the shepherds of the flock will care for the flock of God. Every minister of Christ who does not have the precious love of Jesus in the heart, will reveal the fact. The Lord Jesus has given to every man precious lessons of instruction in his holy word. The Lord Jesus is our pattern. The impress of the image of Christ will be manifest upon the entire character of those who yield

themselves to him. Then the mental and physical powers will be renewed day by day; for the true believer is daily eating of the flesh and drinking of the blood of the Son of God. Jesus says, "The flesh profiteth nothing; the words that I speak unto you, they are Spirit and they are life."

Coldness and selfishness will take possession of the soul if we will give it any encouragement. We want not to exemplify the attributes of Satan in anything. We want to be partakers of the divine nature, refreshed in soul and spirit by drinking of the living water that makes glad the city of God. Talk it, pray it, act it, the love of Jesus for fallen humanity. Let every soul become imbued and radiant with the word and Spirit and love of God, and be a medium through which the light and blessing may be communicated to our world. Let this loveless, Pharisaical religion of forms and ceremonies be cleansed away from the heart and life of every Christian, and let the sweet influence of the Spirit of God have a controlling power upon every soul. Ye are the light of the world, to shine amid the moral darkness of the world. We must be

imbued with the love of Jesus; all this selfish spirit toward brethren must be rooted out.

Have an interest that every one be directed to his proper work, and his hands will not grow weary and heavy. Let men unite themselves to their fellow men by the golden links of the chain of love. Let love be without dissimulation; abhor that which is evil, cleave to that which is good. I tell you of a truth there are great misconceptions as to what constitutes faithfulness in the cause of God. The duties devolving upon every minister to care for the flock of God are neglected. There are those who need special attention, who need tender words, kind consideration, tangible help; they need advise, that kind of counsel which will not extinguish the last spark of courage in the soul.

Be careful, brethren, how you represent the character of Christ before the world. Help must be given to sustain the cause of God but this is not all; there are other things to be considered.. Not long since, I spoke in Sydney upon 2 Cor. 9:6-15. Read this carefully. The cause must be sustained, but we

are not to encourage sinful actions toward our brethren with the impression that one is justified in neglecting to give attention and help which is required to relieve suffering and break every yoke of oppression that comes under our notice. The zeal that some have for the cause they make an excuse for their neglect of the pressing necessities of men and women, and these are brethren and sisters. Selfishness has been and will be indulged under a pretence of great anxiety for the cause of God, but the cause of God is the cause of the oppressed and the poor. The Lord expects his shepherds to look carefully after the sheep of his pasture and show a personal interest in the oppressed; they are to feed the hungry. If they neglect one case brought to their notice where there is real want of food and clothing, God will surely require this: he pronounces no blessing upon those who neglect the personal labor for the poor.

"But this I say, that he which soweth sparingly, shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (See 2 Cor. 9:6-15.) Here are the good works which cause love

to God to deepen in the heart because of the kindness and love expressed in relieving the poor and the oppressed. Thanks and praise are awakened in the hearts of God's needy ones, and flow back to God, and angels join the songs of praise coming from human line, which glorify God, "while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men."

While there is need for every man and woman to be faithful in tithes and offerings to God, "that there may be meat in mine house, saith the Lord," yet this does not comprise all our duty. Those who are so zealous to gather everything possible into the treasury, let them draw upon those who are able, and not press men into service in the canvassing field or in any branch of the work where more is required of them than they are able to give. The prayers and tears of the oppressed ones enter into the ears of the Lord of Sabbath, and he will answer their prayers, but his face will be turned away from the shepherds who did not

answer their plea, who took from them the money that should have given bread to their hungry families.

"I desired mercy, and not sacrifice," saith the Lord. The oppression of one widow, the neglect of one father who makes his plea for consideration, will be charged against any one who shall do this. God cause can afford to be just. We need to have eyes anointed with the heavenly eye-salve, that we may see things on all sides. We have not a one sided religion, but full, complete in Jesus Christ in everything.

"Wash you, take you clean; put away the evil of your doings from before sine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.' This word is for the managers in all our institutions, for all ministers who are over the flock, for all who have any connection whatever with the cause of God. Let them give heed unto it; then will the Lord sanctify, and cleanse, and bless, and prosperity shall attend the workers.

There is a sin among my people, saith the Lord. It is the want of Christ's love for the children of God who need sympathy and encouragement, who need the rich grace of Christ poured into the soul. God help us to care for the very ones it is our duty to care for, and to bless. May the Lord help us individually to represent Christ in our world.

Ellen G. White

Chapter 156

To O. A. Olsen

O -55 -1894

Norfolk Villa, Prospect Hill, Granville, New
South Wales

Dear Brother Olsen:

I have very tender feelings toward you. I understand how you are placed in relation to the work, and I pray for you, and believe God will lead you and guide you; but I felt the time had come for me to stand in God, and Him alone. The councils at Battle Creek treat me after their own ideas, as they have treated others and will continue to do this until they are converted; and if the enemy could depress and discourage me through their course of action, he would exult. I have not had the sympathy or the faith and confidence of some men who compose your councils; therefore I shall not feel under restraints which they wish to impose upon

me. If they could see things in a correct light they would see and understand that I have a connection and an experience with the work that not one of them have; that their constant suspicion, jealousies, and evil surmisings are standing directly in their own way of spiritual advancement, as well as proving a decided hindrance to me.

I mourn now that I did not do the very work I ought to have done when my nephew, Frank Belden, and Captain Eldridge were in responsible positions and had not an appreciation of the Great Controversy, Vol. 4, which the people should have had then as they are having now. What effect did all my talk with a burdened heart in setting before them these things, have upon them? As much as to talk to a stone. My burden, my distress, was interpreted to be through selfish motives. They judged my by themselves. They intercepted themselves in their own management, that the book which the people should have had, which the Lord would have had them have, fell almost useless, and died from the press. Light was in that book which came from heaven; but what account will those

men have to give to God for the little faith and confidence manifested in that book that the warnings should not come to the people when they should have had them? I am so glad the people can have them now. The delay was Satan's own devising. He was working diligently and has brought about a condition of things that the work cannot now go as it would have gone and done its work, which the Lord presented before me needed to be done. Those who hindered the work will have to answer to God for this.

What power did I have, notwithstanding my position and relation to the work, to change the order of things in the councils and decisions made in Battle Creek by men, firm, and set, and determined to have their own way? Verily none at all. There is one who saith, "I know thy works." What reason have I to have implicit confidence in decisions in these councils, who have treated the message and the messenger as they have done? Have I not every reason to believe if they could manage to place me in trying places they would do it? They have done it. I have thought I would hunt

up all the expenses I have had to meet on my own account since coming to Australia, for calligraph work and preparation of articles for to get out matters that I have been awakened in the night season to prepare, and to give the figures to my brethren in your councils; but I will not take the trouble. God knows the whole history. I am sick and disgusted with the management of those things.

If I had not been in the field long enough, and the character of my work and my integrity and purity and incorruptness of action is not demonstrated beyond such criticism, it never will be. Satan, it is evident, has power over human minds to put his interpretation on matters in human minds that are not fully under the sanctifying influence of the Spirit of God, that nothing will change. Facts will be misunderstood, and I shall not distress my soul or bring unnecessary burdens upon my workers to enter into minutia to figure out every item to prevent the receiving the suspicions which are ready to spring into life any moment that they think they have a semblance of a chance. I

will not humiliate myself before such minds. The time has come when I stand in God, and in Him alone.

When I have been in the spirit present in your councils and heard your decisions and how matters in regard to individual cases have been decided, I have not had increased faith in the men in your councils; and should I make myself dependent to be controlled by them, it would be when I had positive evidence that the strong-minded men in your councils, the men who were making decisions and devising plans, were converted. I take the position, I will work for God; I will use every power God has given me to have in my own hands, through the counsel of God, all the means which I can honorably, through the counsel of God, command, to use as God shall direct in destitute fields. I have no burden nor advice from the Lord to imperil health and life to save expenses to the conference when I know I shall not do as I have done, to place myself in positions of that self-denial which would be detrimental to my health, or to try to save the expenses of traveling to the

conference, which has several times nearly cost me my life. Willie has done this so much that it cannot be done in the future, for it has greatly injured his health; and those who stand off, and are at a distance, will not appreciate his work even if he lost his life. The time has fully come to look to God and Him only, and to have a single eye to the glory of God in doing His service; and the Lord God of Israel will we worship and serve and honor to the best of our ability. He is my refuge and fortress. The selfish appropriation of God's money has been, and is still being, registered in the books of heaven. This work means oppression for other workers.

One thing I am determined upon, that Willie's life shall not be as it has been. God will have it otherwise. I write because it is time I should write, and because I must do all I can to change an order of things that has not been wise, and in accordance with the mind and will of God. It bears not His superscription. We will work in God's lines, and will be in harmony with my brethren, if they will be on the right side, in harmony with God's mind

and God's will; but we will honor those whom God honors, irrespective of their position or talents.

I was reading in Isaiah this morning that the Lord Jesus came to preach the gospel to the meek. I desire the meekness of Christ; and yet, when I see men interposing their unsanctified decision in the way of the Lord's work I shall not be clear in holding my peace. I shall speak decidedly; I shall not be silent, although my mission and the work given me of God may not be recognized by some in your councils. But I dare not be silent, whether men will hear or forbear. I have had my commission, "Cry aloud, and spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." There are many things that God does not approve that pass current in Battle Creek.

Oh that every man and every woman that handle or are in touch with sacred things would be pure in heart and upright in all their dealing with every man, saint or sinner! It is because of indulgence in sharp dealing and in practice that all

such will be ever suspicious of others, judging them by themselves. I have had this scripture much before me: "For I the Lord love judgment; I hate robbery for burnt offering. I will direct their work in truth, and will make an everlasting covenant with them."

To think to secure prosperity to the Review and Herald Office in working contrary to God's principles and attributes will be a vain hope. He will scatter much faster than every human effort to enrich. God has a controversy with those men who have stood in prominent positions and have so managed as to serve themselves, but have not given some of God's workers-ministers in the field preaching the word, and workmen in different lines-a just and equal estimate of their service. All this is written in the books of heaven, and if not seen and repented of in accordance with the light which God has given, will appear charged against them to be brought up in the judgment.

The Lord has sent testimonies of warning early and late, and how have these appeals and reproofs

and warnings been treated? The day of God will reveal. I have tried to not shun to give to our people the whole counsel of God, but have sometimes deferred matters with the injunction, "They cannot bear them now." Even truth cannot be presented in its fulness before minds that are in no preparation spiritually to receive it. I have many things to say, but persons to whom the messages apply cannot in their present unconsecrated state bear them. I have had an article written for Brother Littlejohn since June 3, but have not felt that I could send it, for I fear greatly that he will take a decided stand against any reproof or counsel that will not coincide with his judgment. But this mail carries the message to him. But this case is not being managed mercifully and kindly and generously.

I will say, Willie has not had time to read any articles of any description I may write. He knows nothing of this article. Why? Because he has to plod along as best he can, interrupted often to give counsel to the ministers, brethren, and those in the work. He is with me but seldom. He is worn so that

weeks and months a slow fever has been upon him, and a congested brain. Who have I to help me, to read these important matters to? No one, but occasionally to Marian. And yet the conference may think I have abundant help. It is decided in council I shall write on the Life of Christ; but how any better than in the past? But questions and the true condition of things here and there are urged upon me; I write, but I cannot get time to read to him the most important matters which concern the work of God. His time is fully taken up, and I will not have opportunity to bring either good and encouraging things before him, or such matters as I am presenting to you. I oft supply him with help to take his letters and write them out for him; but I make no charge for said labor. He is, I have no hesitation in saying, overwhelmed with responsibilities. It is an easy matter to pass decisions that Willie shall help his mother, when they do not understand he has not time to do the pressing amount of work that piles up about him of a most important character. If he should help me that work must suffer.

Up to this period I have done scarcely anything on the Life of Christ, and have been obliged to often bring Marian to my help, irrespective of the work on the Life of Christ which she has to do under great difficulties, gathering from all my writings a little here and a little there, to arrange as best she can. But she is in good working order, if I could only feel free to give my whole attention to the work. She has her mind educated and trained for the work; and now I think, as I have thought a few hundred times, I shall be able after this mail closes to take the Life of Christ and go ahead with it, if the Lord will.

Since writing these communications, which ought to have been done some time ago, freedom has come to my soul. I have felt the approval of God in a marked degree; and now I shall not have time to copy this, I fear, and will send it as it is. With earnest interest for you and the work of God, I remain,

Your sister and fellow-laborer in Christ,

Ellen G. White

Chapter 157

To Brethren Who Shall Assemble in General Conference

(Written October 21, 1894, from Ashfield, NSW, "To the Brethren Who Shall Assemble in General Conference" [Feb. 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.

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.

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" [Isa. 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 Psalms, for they both contain important lessons.

Hath a nation changed their gods which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." "Thus saith the Lord of Hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The

temple of the Lord, The temple of the Lord are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor if ye oppress not the stranger, and the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt; then will I cause you to dwell in this place, in the land that I gave your fathers, for ever and ever. Behold ye trust in lying words that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord." "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in

the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart, I try the reins, and to give every man according to his ways, and according to the fruit of his doings." "Now therefore, go to, speak to the men of Judah and to the inhabitants of Jerusalem, saying, Thus saith the Lord, Behold, I frame evil against you, and device a device against you: return ye now every one from his evil way, and make your ways and your doings good. And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart. Therefore thus saith the Lord; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon, which cometh from the rock of the field or shall the cold flowing waters that come from another place, be

forsaken? Because my people hath forsaken me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up."

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. 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.

"He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." God calls; listen to his call. "Be watchful and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon

thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot so then because thou art lukewarm, and neither cold or hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and poor, and miserable, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see."

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. 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.

Chapter 158

To A. R. Henry

H-31 a-1894

Ashfield Camp-ground, N.S.W., Oct. 27, 1894.

A.R.Henry, Review and Herald, Battle Creek,
Mich.

Dear Brother:

I am awakened this morning at an early hour to write to you things which I must bring before you directly. I am much burdened on your account. I tremble before God as I have a sense of things which have for years been presented before me, and which have existed for a period of years. There has been unrighteousness in your course of action toward your brethren in the faith. Satan has surely worked his will through you altogether too many times for the good of your brethren whom you did not harmonize with. Brother Eldridge has had a

part in those transactions, and others have been swayed by your decisions, and have been led to harmonize with your injustice toward your fellowmen. In your councils your perverted, unsanctified ideas in regard to men and things have taken form in decisions that are unrighteous.

It was the duty of the president of the General Conference when he was convinced that a wrong estimate was placed upon men, to stand firmly against such a course of action; but he has not always done this, because he was afraid of you and of Capt. Eldridge. It is because these things stand recorded against you in the books of heaven that I write you this morning. When Eld. Olsen's voice should have been heard in remonstrance and rebuke, that voice was not heard. He did not have faith in God to lay his hand firmly upon that which, under the control of the Spirit of God, he knew to be wrong; and without hindrance you have pursued your own course, venturing to do things in your own spirit, walking in the fire of the sparks of your own kindling. You have done many acts of injustice by your voice, and with your pen

subscribed for many things which you will not care to meet in the judgment.

There is One who knows all things. While before my ministering brethren in this place, the Spirit of the Lord has rolled a burden upon me to speak decidedly plain things which I dared not withhold; at the same time a book was opened before me, and A.R. Henry's name was standing at the head of long lists of acts of injustice to his fellowmen. I present this for you to consider. My heart is sick and sore, but I dare not withhold the warning. Another list recorded neglected opportunities,---occasions when you could and should have been a help and blessing to your fellowmen, but were the opposite because your personal feelings, the atmosphere that surrounded your soul, clouded your vision and you could not discern that justice and righteousness were to characterize the words that you spake, and everything traced by your pen. Your positions of trust in connection with the cause of God demanded this from your pen and your voice; but self, unsubdued, unsanctified, unholy, prevailed.

You have not walked humbly before God.

I fear for my brethren who are intrusted with grave responsibilities; for I have been shown how difficult it is for human nature to be under the control of the Spirit of God and to bear God-given responsibilities meekly. Those whom God would make representative men, illustrious for good, spoil their own lives because they do not make God their fear and their continual counselor, and do not walk humbly before Him as did Daniel. They indulge selfishness, self-esteem, and do not maintain strict faithfulness, or manifest a Christlike spirit in their dealings with those who are God's purchased possession and whom Christ calls His brethren. Many men God has tested and tried who, if they had been faithful in the smallest and largest matters, working as if in the sight of the whole universe of heaven, the Holy Spirit of God would have used in a special manner; they would have presented to the world, to angels and to men, an example in good works that would have been as a bright light kindled at the divine altar, and shining forth to the world in no fitful rays, but clear and

steady, increasing in intensity, so that men, beholding, should be led to glorify our heavenly Father.

God has written in unmistakable lines the motives that have prompted to action. It was not the practice of pure and undefiled religion that has permeated the Office at Battle Creek, that has prevailed in many councils. It is not this that has caused sorrow and oppression, that has led men to cry unto God for justice. God will not be deaf to the prayers of the oppressed. Every action which has caused sorrow to the purchased of His blood He will requite to the actors unless they shall accept the grace of God and repent. The Lord will not be a party to the least wrong. He will not sanction decisions made against his brethren. He will punish the wrong-doer for all these things. It is difficult for men who begin to walk in the sparks of their own kindling to discern that it is not a sacred but common fire, until they lie down in sorrow. Read Isaiah 50:10, 11.

Here is opened before me a Thus saith the

Lord, which I present before you. God is to be feared, for He is a jealous God. Those who in his providence are placed in responsible positions to do his work have the whole heavenly universe opened before them, from which they may draw. I have been shown of God that His work has been greatly marred because the spirit and attributes of Satan have been allowed to have a controlling power. Silence gives consent, and when men who are engaged in the sacred work of God allow their own likes and dislikes to prevail, so that they themselves do, or allow another to do, the least act of injustice to the brethren of Jesus Christ, it is registered as done to himself in the person of his followers. These men may not be erring, they may make mistakes; but let those in positions of trust take heed how they treat all such; let them remember that they themselves are not free from errors and mistakes.

If one whom God has entrusted with his heritage, to watch for souls as they that must give an account, sees any of the sheep and lambs of God's pasture treated in a manner that his judgment

teaches him is not right, yet he says nothing, makes no protest against such a work, the sin is charged not only against the wrong-doer, but against the one who had a knowledge of it, and allowed the wrong to be done when he could have prevented it. He fears to lose or weaken his influence over the strong, stubborn-spirited workers, and his voice is silent when it should be heard in behalf of truth and righteousness. He is an unfaithful steward. The power of discernment is marred, the clear conception of right had justice becomes confused, and the mind and will of God are hidden by the spirit and propositions of human beings under the control of the enemy.

These words were brought before me in a forcible manner: Isaiah 29:9-24. This is the very description God has given of the course that has been pursued in Battle Creek by men supposed to be trust-worthy. Again and again I have in Spirit been brought into your councils and have seen that the principles of the ten commandments have been violated by men. Have not shown supreme love to God not love to their fellowmen as they love

themselves. Any one who questioned the course of action they have thought themselves wise to pursue, has been heartily disliked and despised. The very men whom God has entrusted with a message for his people have not been treated with respect; and A.R. Henry had those in harmony with him, had the power been in their hands would have rejected, not only the message, as they have done, but the messengers whom God has sent. These men were intrusted with a work to do for the Master, and had their mouths been stopped, had their voices been silenced, God would have raised up others to do this work. If no human voice could be heard, He could have given a tongue to the stones to proclaim the very message he would have come to men.

Will Brother Henry consider what kind of spirit they have cherished in reference to the message and the messengers. How bitter were your feelings against them. Do you think that God was leading you? These feelings are waiting for a revival. If in the history of the men who have borne this gospel message, anything should take place which should

prove them erring, fallible as yourselves, you would not consider your own errors and mistakes; you would manifest the most bitter feelings against them. It is high time you were thoroughly converted, that your sins may go beforehand, and be blotted out now in probationary time, lest it shall be forever too late for wrongs to be righted. Read Isa. 30:8-13.

I have not dared to speak to you smooth things. I have not dared to prophesy deceit. I have declared to you the word of the Lord, but some things I have not communicated in so plain and sharp a manner as the case demanded. You have not accepted the testimonies of warning and reproof which the Lord has given. You have had a hatred of the message which his chosen messengers have proclaimed.

You have acted and expressed the hatred of your hearts just as far as you have dared to do so. If Jesus had been upon the earth, he would have cleansed his temple courts from the buyers and the sellers; he would have driven out the men who were dealing unjustly, and would have said, "Take

these things hence;" for "it is written, My house shall be called a house of prayer; but ye have made it a den of thieves."

Brethren, there are things to be repented of, things to be undone as far as it is possible to undo them. You have made a man an offender for a word. When if God had taken you in hand, and treated you in as pitiless and merciless a manner as you have treated some who appealed to you, and who needed your help, you could not now find mercy or pardon. You have done a work which I will not call by its right name. It is a work that calls for thorough repentance. The persons wronged could expect no justice, for your likes and dislikes have been indulged with controlling power. Those who should have stood for justice and equity, but who have permitted your decisions to prevail in councils knew better than to let things go and raise no remonstrance. But they have done this time and again; conscience has been warped, the mind confused and beclouded, so that they do not feel the sin and danger of allowing unconverted, unsanctified men to control in deciding upon

measures in God's work.

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" Men may possess capabilities given them in trust of God, but if they are not humble men, daily converted men, as vessels of honor, they will do the greater harm because of their capabilities. If they are not learners of Christ Jesus, if they do not pray and keep their natural hereditary and cultivated tendencies under control, traits of character that God abhors will pervert the judgment of those who associate with them.

Has not God been speaking early and late for years, and you have not heard and obeyed His voice? With every one connected with the office the efficiency for good is derived from Christ Jesus; the saving power of grace is not guess work; it consists in an actual relation between sinful man and his heavenly Father, between the sinner and his divine advocate. Every man in connection with the work of God has his measure of responsibility. In

himself he can do nothing, but God is the vital power, and the human agent must work, realizing his personal responsibility and using the oars God has placed in his hands.

Brother Henry, your heart has been at enmity with your brethren. You have had a great amount of light and evidence, and have oft time been convicted by the Spirit of God, but your selfish, stubborn spirit has refused to bow in humility before God and confess your wrongs. Your heart has become hardened, and I am sorry to say that you and your associates have had so much light which you have refused to receive that you will have no increased light until you retrace your steps. So long have you trifled with and resisted the the Holy Spirit of God, as did Pharaoh, that your peril is far greater than was his. Men of like mind have sustained you, and those who know your danger yet have not set the danger before you, have an account to render to God for keeping you in positions of trust, when if you had the power, you would hurt and destroy the messengers and message God has sent. You would rejoice to

discover in them errors that you could make use of to depreciate all their work.

The Lord reads the heart as an open book. The men who are not connected with God have done many things after the imagination of their own evil hearts. The Lord declares concerning them, "They have turned unto Me their back, and not the face, though I taught them, rising up early and teaching them; yet they have not hearkened to receive instruction." We are amid the perils of the last days, the time will soon come when the prophecy of Ezekiel 9 will be fulfilled; that prophecy should be carefully studied, for it will be fulfilled to the very letter. Study also the tenth chapter which represents the hand of God as at work to bring perfect method and harmonious working into all the operations of his prepared instrumentalities. The eleventh and twelfth chapters also should receive critical, thoughtful attention. Let these prophecies be studied on your knees before God; unless you take up the stumbling-blocks which by your own perverse spirit you have laid in the way of many who have been connected with you, God

will turn His face utterly from you and your associates.

True religion is the imitation of Christ. Those who follow Christ will deny self; take up the cross, and walk in his footsteps. Following Christ means obedience in all his commandments. No soldier can be said to follow his commander unless he obeys orders. Christ is our Model. To copy Jesus, full of love and tenderness and compassion, will require that we draw near to Him daily. O how God has been dishonored by his professed representatives! The first three chapters of Hebrews are presented to me as of great importance to enlighten the eyes and to direct the life.

The Lord God of Israel demands an altogether deeper piety than has been manifested by those who have been placed in positions of sacred trust in the Review & Herald office and in the management of the great work in connection with the cause of God. If these men are not under the special influence of the Spirit of God, if they do not recognize his voice, they will work after their own

imagination, and will set in operation plans that will be entirely contrary to the mind and Spirit of God, and that will counteract the work of God.

In Hebrews it is stated of Christ that He was exalted above his associates because he loved righteousness and hated iniquity. Righteousness is simply loving and doing that which is just and right to every soul with whom we have to do. Iniquity means perverting the right. Crooked practices, selfish plans, are instituted, that self and certain ones may be benefited while in order to secure these ends, others are oppressed. All this is robbery toward God and toward man.

True principles are forsaken; things are twisted out of God's line in order to gratify selfishness. Wrong means turning things out of the straight lines in which God designs they should go. Fraud is a transgression of God's commandments and all who profess to be Christians, and do not obey the commandments of God, misrepresent the character of Jesus. Those who believe the truth for this time will practice it voluntarily, at any cost to

themselves. Sound doctrines will be represented by sound practice.

O how few have been anxious, intensely anxious, for their souls' sakes to understand what constitutes true piety. It is the doing of the words of Christ. It is guided and controlled by the precepts of the Bible. The grace of Christ will purify the heart from every defilement of selfishness and phase of sin. Of Christ it is stated, [incomplete].

Those who made and executed the plans appropriating God's intrusted money in large wages for themselves were not profited thereby in a single instance, although they may imagine that they were. In accepting this money they reveal that they could not be trusted to handle the Lord's goods. This action will stand against them, revealing that they were actuated by principles that God has not given us any liberty to adopt in his work.

The action in this matter instituted in Battle Creek robbed the cause of God of money which he would have employed in advancing the work where

the banner of truth has not been uplifted. The payment of such large wages was entirely contrary to the plan of God in any line of his work, it was contrary to the example of Christ in his life. The greatest Teacher the world ever knew gave every institution in our world a pattern of self-denying, self-sacrificing principle.

Those who change God's order of things in order to follow the counsel of selfish men, will be prompted to cut down the wages of men whose work is, in the sight of God, of such a character that through him their influence is bringing means into the treasury to sustain his cause. This action before the universe of heaven and before men reveals the character and disposition of the men who are handling sacred things. And under the inspiration of the same selfish spirit these very men, if they see a chance, will cut down the wages of the laborers in the vineyard of the Lord, without their consent, and without understanding their situation. In many cases this action brings families into straight places, and those who have the power in their hands know little what may be the

consequences of deducting from the wages of the laborers. It is just as much the right of the ones employed in the cause to have a voice in such transactions as it is of men employed in various branches of trade.

God's cause can afford to be fair and true, it can afford to deal on right principles. When any such work as cutting down wages is contemplated, let a circular be published setting forth the true situation, and then ask those employed by the Conference if, under the pressure of lack of means, they could do with less means of support. All the arrangements with those in God's service should be conducted as a sacred transaction between man and his fellowman. Men have no right to treat the workers together with God as though they were inanimate objects to be handled about without any voice or expression of their own. I have been shown that men have sat on the auditing committees who have not had discrimination or judgment. Farmers who have no real understanding of the situation of the workers have again and again brought real oppression and want into families.

Their management has given occasion for the enemy to tempt and discourage the workers, and in some cases have driven them from the field. It is not justice nor righteousness to deal in so cool a manner with this phase of the work. God is not glorified by any such arrangements. The inward fountain of life needs cleansing, and the human will needs to be under the sanctification of the Spirit of God.

Many know little of what this means, "Put on the new man, which after God is created in righteousness and true holiness." The work of the Holy Spirit is to fashion the man after Christ's likeness. The man is not to use the Holy Spirit, but the Holy Spirit is to use the man. Read 1 Peter 3:8-12; Matt. 5:7-9; and 3-16; 7:15-20.

"Work out your own salvation with," --a pompous, overbearing, dictatorial spirit? If this is to be a doer of the word, many connected with our institutions will receive a reward. But the word of the Lord is, "Work out your own salvation with fear and trembling; for it is God that worketh in

you both to will and to do of his good pleasure."
"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us walk (work) in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."

God sees every transaction; nothing is hid from him. There is too much responsibility assumed by men who have not cultivated the love and compassion and sympathy and tenderness that characterized the life of Christ. In dealing with some of their brethren who have not followed their counsel or who may have questioned their course of action or who may have had dealings with them that did not please them, they manifest no love, although these souls are the purchase of the blood of Christ, and may be more precious in the sight of God because of their simplicity and their integrity in maintaining the right at any cost. When the brethren who for some reason dislike these persons

have a chance, they will give encouragement to the spirit in harmony with the attributes of Satan rather than the Spirit of the living God. They will do things to hurt their souls, and will manage in such a manner as to humble and oppress them. These souls are God's property, precious in his sight, and he will judge those who do things of this character. It is time that all such transactions were repented of, and these sins were going beforehand to judgment, that they may be blotted out. When the Holy Spirit shall work upon the minds of the human agents and bring these things to remembrance, will they confess their sins? Will they make everything right with their brethren?

Let the prayer go up to God, "Create in me a clean heart;" for a pure, cleansed soul has Christ abiding, therein, and out of the abundance of the heart are the issues of life. The human will is to be yielded to Christ. Instead of passing on, closing the heart in selfishness, there is need of opening the heart to the sweet influences of the Spirit of God. Practical religion breathes its fragrance everywhere. It is a savour of life unto life.

The lips that have uttered perverse things of God's delegated servants and have scorned the message they have borne, have put darkness for light, and light for darkness. Instead of watching, as did the Pharisees, for something to condemn in the message or the messengers, something to scoff at and deride, had they opened their hearts to the bright beams of the Sun of Righteousness, they would have been offering grateful praise rather than watching for something which they could misinterpret or twist so as to find fault with. O, when the first ray of light shone upon them, if they had only praised God that the heaven sent message was truth, then more and clearer light would have shone into the chambers of the mind and into the soul-temple.

The only true knowledge of the message of the righteousness of Christ, the only true test, is personal acceptance of it; the effort will be vitalizing to the human soul. By poor, misguided human agents the messenger of truth may be regarded as infallible; by human minds that think

themselves wise, he may be placed where God should be; and he may be left to reveal that he is not infallible; then the ones who have looked for something to condemn feel a triumph in iniquity, and those who exalted the human agent may be just as willing to turn against him. But there is the message all the same: It is not changed, it trembles not from any shock it may receive. The men who have been lauded and exalted may reveal the weakness of humanity because they did begin to think they were more than common humanity; but what then? Will they adhere to error? Here is the test. If when they see the danger, they flee from it, they show to the world, to angels and to men, that the citadel of the heart is the temple of the Holy Spirit, and that they will in no case harmonize with selfishness of any description.

Until the heart is surrendered unconditionally to God, the human agent is not abiding in the true vine, and can not flourish in the vine, and bare rich clusters of fruit. God will not make the slightest compromise with sin. If he could have done this, Christ need not have come to our world to suffer

and die. No conversion is genuine which does not change both the character and the conduct of those who accept the truth. The truth works by love, and purifieth the soul.

When the character, in both warp and woof, is composed of worthless material, an attempt is often made to patch it up; the motives and impulses and actions supposed to be good, are to be retained, while other things, the more objectionable features of the character are to be discarded. Thus thought Nicodemus until he listened to the lessons of Christ. These lessons came home to his soul with solemn power, revealing that his piety was not after the similitude presented by Christ. Nicodemus had witnessed the miracle of Christ, and he came to the Master by night, for he had not the moral courage to approach him openly, since this would excite the criticisms of the priests and Pharisees. When he greeted Jesus as Rabbi, he thought he was showing him special honor. He said, "We know that thou art a Teacher come from God; for no man can do these miracles that thou doest, except God be with him." This was a great step for Nicodemus to take, but

Jesus answers him, "Verily verily, I say unto you, Except a man be born again, he can not see the kingdom of heaven."

These words are wholly appropriate for men who have had and still have a connection with the Review Office and with many of our institutions. The new cloth can not be put as a patch upon an old garment. We are to discard the old garment of character, and to receive from Christ the new garment woven in the loom of heaven, even the robe of his righteousness. Here is where the carnal heart has risen in rebellion. Man tried to patch the old garment of Phariseeism rather than to discard his self-righteousness for that garment which is new throughout, the righteousness of Christ. Man's devices and methods are much more in harmony with the natural inclinations; men choose to have some of self and some of Jesus. To accept the entirely new fabric does not give sufficient honor to the natural feelings and sentiments of the human mind. The religion that must reshape the man, transforming the entire character, is very distasteful, and here man's plans and God's plans

come into collision. The apparent good deeds brought into a life that is not Christlike, a life in which justice and mercy and the love of God are not an abiding principle, are only misleading, a stumbling-block to the world.

Christ presents the remedy to Nicodemus: "Verily, verily I say unto thee, Ye must be born again." These words are addressed to thousands in this age. Verily, verily I say unto thee, self-righteous sinner against God, yet claiming to know the truth, Ye must be born again. The Lord says, "Behold, I make all things new." If any man be in Christ he is a new creature; old things have passed away, and behold, all things have become new." The patchwork religion is not of the least value with God. He requires the whole heart. No part of it is to be reserved for the development of hereditary or cultivated tendencies to evil. To be harsh, to be severe, too self-important, selfish, to look out for ones own selfish interest and yet be zealous that others shall deal unselfishly, is a religion which is an abomination to God. Many have just such an experience daily, but it is a

misrepresentation of the character of Christ.

God has been speaking in reproofs and warnings, but these have made very little impression. There has been no decided change with some, and the Lord has lifted up his hands to turn things into another channel. The Lord hates pretense and hypocrisy. The high-handed ruling, the domineering, the daily example that is contrary to the example of Christ, had been borne with long, and because sentence against an evil work has been executed speedily, the hearts of the sons of men are fully set in them to do evil. God calls for a reformation in the men who occupy positions of responsibility in Battle Creek, the men who are continually misrepresenting Christ to their associates. Unless you repent, he will come near to you in judgment.

No man can serve God acceptably and let his light shine to the world unless he is loyal and true to the precepts given in God's holy word to guide and control our lives. The statutes of men are contrary to the principles of the law of God, both in

the first four and in the last six commandments. These precepts are largely discarded by some who have a part to act in the cause of God. Manmade codes and inventions are many.

Instead of making changes where they should have made them years ago, in their individual selves, instead of humbling themselves to be converted, to put on Christ, to stand for principle and justice and equity under all circumstances, they will propose to change the instrumentalities; but this upsetting of things will not remove the difficulty one whit. Would that my voice could reach to every soul in America who has had so great light and say, When you are changed in heart and character, then the hand of God will be manifest in the working of all machinery in his cause. Perfect order will come out of confusion.

But it is men that need the change. It is men that have sown their weakness and selfishness in councils that would benefit themselves. Shown it in receiving the large wages which mean the limiting of others below what they should have. The curse

of God is on all such inventions. Religion must be carried into all business transactions. "If ye love me," said our loving Redeemer, "keep my commandments." "He that hath (a knowledge of) my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." See John 14:23, 24.

These words should be studied; they are plain, and they decide the character of the religious profession of many who have been placed in positions of sacred trust. God would have made them representative men if they had followed his counsels; but they chose methods and standards of their own, and they have become traitors to the sacred cause of truth and justice and righteousness. The world sets up its standards as our pattern, and men who claim to believe the truth have had an itching desire to meet the world's standard. If God had not again and again sent messages of warning, where would his professed people be to-day?

The world is not to be our instructor; it sets up

its standards which some suppose to be just the thing to be adopted; but they are no rule for us. God has chosen us out of the world; therefore the world knoweth us not because it knew him not. The motto of every true Christian should be, I must be in the world, and not of the world. We are not to be conformed to the world. The world will be impressed with the gospel only as we speak and act as the representatives of Christ, as the members of the royal family, children of the heavenly King, pilgrims and strangers, seeking a better country, even a heavenly. It is our privilege to show forth the praises of him who hath called us out of darkness into his marvelous light. Never is the least injustice to be done to God's subjects, the purchase of his blood. The Lord's way must be kept, and his way is exalted in righteousness. Christians, in their manner and words and character, are to reveal their heavenly extraction. We are never to apologize to the world for being Christians and daring to be right.

Chapter 159

To O. A. Olsen

0581894

"Norfolk Villa" Prospect St., Granville,
N.S.W., Nov. 26th., 1894.

Elder O.A. Olsen,

Dear Brother,

Of late I have not addressed so many communications to you as heretofore, fearing to lay upon you responsibilities that would be a task. When we left Michigan, I placed in your hands testimonies in regard to matters in the office. They were important and explicit, and I enjoined upon you to have a most faithful work done in reading the testimonies to those concerned, in order to correct the existing evils. But you did not follow the directions, and the same things went on accumulating in their objectionable features until

the matter was again presented to me in an aggravated character, with these words for those in responsible positions: "Neither will I serve with your sins, or be with you any more, unless you put away the wrongs from among you."

I learned from letters received from you that you did not read the testimonies to those concerned and decidedly point out their errors. Here you failed to do your duty as President of the General Conference. You were present to me in Council meetings, listening to the statement and decisions of strong minded and hardhearted men who were not under the controlling influence of the Spirit of God. You knew that these decisions were not according to God's order, yet you did not protest against them, and thus suffered them to pass as having received your sanction. Thus things have been going according to the will and impulse of men who are opposed to God's will and are bringing in an order of things that God cannot accept or sanction.

You thought that you would deal with these

matters in your discourses by dwelling upon general principles, and hoped that this would prove the best method of correcting the wrongs. But you should have spoken in the Board and Council meetings. The wrong principles advanced should not have been permitted to take form in wrong practice because you held your peace or gave such a feeble protest that those who were pursuing the wrong course thought you were with them. The sanction which you gave by your silence strengthened their hands in an evil work.

You yourself have not been able to discern clearly the right and justice, the tenderness and mercy and strict integrity, which should have been maintained in all your decisions. These matters have several times been presented before me, and I dare not withhold them. You might better have done far less preaching, and reserved your energies to take your stand personally against the wrong in spirit, in mind, in judgment, that has struggled for the mastery, and in a large degree obtained it, leading to a wrong course of action. Had you thus taken your stand, your discernment would have

been sharper, and you would have been able to give your decision against the slightest act of injustice toward God's heritage. Those who are working contrary to the will of God and misrepresenting his character, would have been given to understand distinctly that you could not permit these things to go as you could not let them pass in heaven as your action. It was your duty to speak decidedly, but you kept silent.

I send this to you because I do not wish you to feel that I am in harmony with your course in these things. I beseech you to serve God with your mind, might and strength, and make straight paths for your feet, lest the lame be turned out of the way. I have deep, earnest, interest and love for you, and I am so anxious that you shall not in any case give your endorsement to wrong doing.

I have recently sent very earnest, decided testimonies to men in responsible positions that they should not have occupied up to this time without evidence of a thorough transformation of character. Whatever their business tact, these men

who have so long been evidently resisting light and evidence, fighting against God, should have been separated from the work, both for their own souls sake and for the sake of the cause. For while they are kept in positions of trust, their voice and influence sway many things in the wrong direction. When matters of the greatest importance have come up for decision, their judgment on the questions has depended on the state of mind they chanced to be in. The mind and heart are not under the influence of the Spirit of God. They are men of strong temperament, decided preferences, and much force of character, and their will and influence have decided matters under the control of another spirit than the Spirit of God.

If these men had a sense of what they have been doing, of what they must meet in that great day when all shall see as they are seen, and know as they are known, they would feel an anguish of heart, an agony of soul, that would be somewhat proportionate to the harm they have done the cause of God. At times temptations come into such minds with overpowering force, for Satan never sleeps,

and never takes a vacation. He is always watching his chance to crowd into your important meetings, to reveal his own attributes through the workers, and make of no effect the spirit of testimony that has been appealing to them in reproof and warnings for many years.

The only hope of these men of iron will and hearts of stone is to fall on the Rock and be broken, Contact with Christ brings currents of divine power into the soul, so that the old cherished, natural tendencies, habits, and practices, are changed by the Spirit of God. What they need is a genuine conversion. When they have this experience these weak, tempted souls will look unto Jesus and say, "I can do all things through Christ which strengtheneth me." They need to appreciate every ray of light that comes from the throne of God into their pathway. They need to catch the Spirit and principle of the holy law of God, and conform their life to the character of Christ. A new power takes possession of the new heart. Man can never work out this change for himself. It is a supernatural work, bringing a supernatural element into weak

and wicked human nature. This power will cast out the devils that possessed the mind and will, and whose power has been revealed even in the words and works of those who claim to be children of God.

The truth of God has been resisted and trampled down by men who hated its pure and heavenly principles. Men have walked in the fire of the sparks of their own kindling. God wants every man who is connected with his sacred work to be a man with whom he can communicate, a man of humble, teachable spirit, and contrite heart. Workers who possess this character will not creep and grovel in earthliness, they will not be in bondage to men nor to Satanic agencies. They will quit themselves like men, and be strong. They will turn their faces to the Sun of Righteousness, rising above all baser things into an atmosphere pure from all spiritual and moral defilement.

He who has become a partaker of the divine nature knows that his citizenship is above. He catches the inspiration from the Spirit of Christ.

His soul is hid with Christ in God. Such a man Satan can no longer employ as his instrumentality to insinuate himself into the very sanctuary of God, to defile the temple of God. He gains victories at every step. He is filled with ennobling thoughts. He regards every human being as precious, because Christ has died for every soul.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." The man who waits upon the Lord is strong in his strength, strong enough to hold firm under great pressure. Yet he is easy to be entreated on the side of mercy and compassion, which is the side of Christ. The soul that is submissive to God is ready to do the will of God; he diligently and humbly seeks to know that will. He accepts discipline, and is afraid to walk according to his own finite judgment. He communes with God, and his conversation is in heaven.

O, how much evil has been committed by placing a high estimate on human talent, when the possessor was unconsecrated, unsanctified. All

human talent is valueless before God until the superscription of Jesus is placed upon it. Then in and through Christ the possessor becomes an efficient agent for good because he has a living connection with God. When truth gets full possession of a man's conscience, it sanctifies the soul. All his sensibilities are aroused, his sympathies are not fitful. The light from the Sun of Righteousness shines into his heart, and he becomes an earnest, living representative of truth. It is not the most eloquent men or the so called great men in business in matters that are essential, but men who may be looked upon as having little talent, yet who are true, simple, humble, great-hearted men, these may attain to wide usefulness, blessing humanity everywhere Jesus says, "Ye are the salt of the earth." Would that every man in the office of publication would practice the lesson taught by this symbol, and represent the saving salt: God is not deceived; he knows every grain of pure salt.

Enoch walked with God, and he was not, for God took him. The Lord would have us walk with

him. If he directs the work, it will move in his way, and will bear his impress.

I write you this because I dare not do otherwise. I do not want you to bear all the responsibility, therefore I will send this to others who should understand the situation, and help you. We are praying for you, that God will give you his supporting grace.

With sincere desire that you may be wholly and ever on the Lord's side, I will wait and watch and pray.

(W.F.C. - Nov 26th. 1894.)

Chapter 160

To O. A. Olsen

Lt 57, 1895

Warnings Against Worldliness, Rejecting Light, and Unconverted Leaders; an Appeal to Exalt Christ and Proclaim the Message of Righteousness by Faith

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

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

A net has been spread to involve the Conference--a net that the people know not of, and that very few suspect the existence of. The condition of things is binding your hands and hindering the work. The crisis will soon be

reached. The state of things is not fully revealed to me, but this much I know: to a great degree the management of finances has been conducted on wrong principles. While all is supposed to be prosperous, there is peril.

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

These men are saying in their hearts, "My Lord

delayeth His coming," and the thought is expressed not only in action but in words. "Be not deceived in regard to Christ's speedy appearing," these false guides are saying. "Peace and safety. The time is not yet. All things continue as they were from the beginning." They are denying the truth in their spirit, in their works, and in their words. They come under the denunciation of Christ: "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth" [Matt. 24:48-51]. See also Luke 8:12, 13; Matt. 11:20-23.

Because iniquity abounds, the love of many waxes cold. There are many who have outgrown their advent faith. They are living for the world, and while saying in their hearts, as they desire it shall be, "My Lord delayeth His coming," they

have beaten their fellow servants. They do this for the same reason that Cain killed Abel. Abel was determined to worship God according to the direction God had given. This displeased Cain. He thought that his own plans were best, and that the Lord would come to his terms. Cain in his offering did not acknowledge his dependence upon Christ. He thought that his father Adam had been treated harshly in being expelled from Eden. The idea of keeping that sin ever before the mind, and offering the blood of the slain lamb as a confession of entire dependence upon a Power outside of himself, was torture to the high spirit of Cain. Being the elder, he thought that Abel should follow his example. When Abel's offering was accepted of God, the holy fire consuming the sacrifice, Cain's anger was exceedingly great. The Lord condescended to explain matters to him, but he would not be reconciled to God, and he hated Abel because God showed him favor. He became so angry that he slew his brother.

The Lord has a controversy with all who by their unbelief and doubt have been saying that He

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

Just as soon as a man separates from God so that his heart is not under the subduing power of the Holy Spirit, the attributes of Satan will be revealed, and he will begin to oppress his fellowmen. An influence goes forth from him that is contrary to truth and justice and righteousness. This disposition is manifested in our institutions, not only in the relation of workers one to another, but the desire shown by one institution to control all others. Men who are entrusted with weighty responsibilities, but who have no living connection with God, have been and are doing despite to the Holy Spirit. They are indulging the very same spirit as did Korah, Dathan, and Abiram, and as did the Jews in the days of Christ. (See Matt. 12:22-29; 31:37.) Warnings have come from God again and

again for these men, but they have cast them aside and ventured on in the same course.

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

fulfilled by the Jews in their treatment of Christ and of the messengers whom God sent to them. Will men in these last days follow the example of those whom Christ condemned?

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

The perils of the last days are upon us. Satan takes control of every mind that is not decidedly under the control of the Spirit of God. Some have been cultivating hatred against the men whom God has commissioned to bear a special message to the world. They began this satanic work at Minneapolis. Afterward, when they saw and felt the demonstration of the Holy Spirit testifying that the message was of God, they hated it the more, because it was a testimony against them. They would not humble their hearts to repent, to give

God the glory, and vindicate the right. They went on in their own spirit, filled with envy, jealousy, and evil surmisings, as did the Jews. They opened their hearts to the enemy of God and man. Yet these men have been holding positions of trust, and have been molding the work after their own similitude, as far as they possibly could. Captain Eldridge and Frank Belden acted a prominent part, but in mercy to them they disconnected themselves from the office. Since their separation the work has been going on after the same order. It is time that there was a change.

Those who are now first, who have been untrue to the cause of God, will soon be last, unless they repent. Unless they speedily fall upon the Rock and be broken, and be born again, the spirit that has been cherished will continue to be cherished. Mercy's sweet voice will not be recognized by them. Bible religion, in private and in public, is with them a thing of the past. They have been zealously declaiming against enthusiasm and fanaticism. Faith that calls upon God to relieve human suffering, faith that God has enjoined upon

His people to exercise, is called fanaticism. But if there is anything upon the earth that should inspire men with sanctified zeal, it is the truth as it is in Jesus; it is the grand, great work of redemption; it is Christ, made unto us wisdom and righteousness, and sanctification and redemption.

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

If there is anything in our world that should inspire enthusiasm, it is the cross of Calvary. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not." "For God so loved the

world, that He gave His onlybegotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ is to be accepted, believed in, and exalted. This is to be the theme of conversation--the preciousness of Christ.

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

Worldly Amusements

While there has been so much fear of

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

And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels."

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

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

repented of the shameful performance.

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

Turn to another scene. In the streets of the city is a party gathered for a bicycle race. In this company also are those who profess to know God and Jesus Christ whom He has sent. But who that looks upon the exciting race would think that those who were thus exhibiting themselves were followers of Christ? Who would think they realized the value of their time and their physical powers as gifts from God, to be preserved for His service? Who thinks of the danger of accident, or that death may be the result of their wild chase? Who have

prayed for the presence of Jesus, and the protection of the ministering angels? Is God glorified by these performances? Satan is playing the game of life for these souls, and he is well pleased with that which he sees and hears.

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

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

Satan has been multiplying his snares in Battle Creek, and professed Christians who are superficial in character and religious experience are used by the tempter as his decoys. This class are always ready for the gathering for pleasure or sport, and their influence attracts others. Young men and young women who have tried to be Bible Christians are persuaded to join the party, and they are drawn into the ring. They did not prayerfully

consult the divine standard, to learn what Christ has said in regard to the fruit to be borne on the Christian tree. They do not discern that these entertainments are really Satan's banquet, prepared to keep souls from accepting the call to the marriage supper of the Lamb, preventing them from receiving the white robe of character, which is the righteousness of Christ. They become confused as to what is right for them as Christians to do. They do not want to be thought singular, and naturally incline to follow the example of others. Thus they come under the influence of those who have never had the divine touch on heart or mind.

In these exciting gatherings, carried away by the glamour and passion of human influence, youth that have been carefully instructed to obey the law of God, are led to form attachments for those whose education has been a mistake, and whose religious experience has been a fraud. They sell themselves to a lifelong bondage. As long as they live, they must be hampered [by their union] with a cheap, superficial character, one who lives for display but who has not the precious inward

adorning, the ornament of a meek and quiet spirit, which in the sight of God is of great price. When sickness and death shall come to those who have lived to please themselves merely, they find that they have provided no oil in their vessels with their lamps, and they are utterly unfitted to close their life's history. This has been; this will continue to be.

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

The conviction is gaining ground in the world that Seventh-day Adventists are giving the trumpet an uncertain sound, that they are following in the path of worldlings. Families in Battle Creek are

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

Some of those who know the truth but do not practice it, are trampling upon the law of God in their business transactions. We should have no intimate association with them lest we catch their spirit and share their doom. The patriarch Jacob, when speaking of certain deeds of his sons which he contemplated with horror, exclaimed, "O my soul, come not thou into their secrets; unto their

assembly, mine honor, be not thou united." He felt that his own honor would be compromised if he associated with sinners in their doings. He lifts the danger signal, to warn us away from such associations, lest we become partakers of their evil deeds. The Holy Spirit, through the apostle Paul, utters a similar warning, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

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

Those who are seeking the righteousness of Christ will be dwelling upon the themes of the great salvation. The Bible is the storehouse that supplies their souls with nourishing food. They meditate upon the incarnation of Christ, they contemplate the great sacrifice made to save them from perdition, to bring in pardon, peace, and

everlasting righteousness. The soul is aglow with these grand and elevating themes. Holiness and truth, grace and righteousness, occupy the thoughts. Self dies, and Christ lives in His servants. In contemplation of the word, their hearts burn within them, as did the hearts of the two disciples while they went to Emmaus, and Christ walked with them by the way, and opened to them the scriptures concerning Himself.

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

sends. That which is in the heart will flow from the lips.

It cannot be repressed. The things that God has prepared for those that love Him will be the theme of conversation. The love of Christ is in the soul as a well of water, springing up into everlasting life, sending forth living streams that bring life and gladness wherever they flow.

Rejecting the Light

God says to His servants, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." But when the plain, straight testimony comes from lips under the moving of the Spirit of God, there are many who treat it with disdain. There are among us those who, in actions if not in words, "say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: therefore this iniquity will be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.... For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not."

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

attributes of Satan, and pour contempt upon the manifestations of the Holy Spirit. I know not but some have even now gone too far to return and to repent.

I state truth. The souls who love God, who believe in Christ, and who eagerly grasp every ray of light, will see light, and rejoice in the truth. They will communicate the light. They will grow in holiness. Those who receive the Holy Spirit will feel the chilling atmosphere that surrounds the souls of others by whom these great and solemn realities are unappreciated, and spoken against. They feel that they are in the council of the ungodly, of men who stand in the way of sinners, and sit in the seat of the scornful.

The Word of God speaketh truth, not a lie. In it is nothing strained, nothing extreme, nothing overdone. We are to accept it as the word of the living God. In obedience to that word, the church has duties to perform which it has not done. They are not to flee from the post of duty; but in trial and temptation they should lean more heavily upon

God. There are difficulties to be met, but God's people as one must rise to the emergencies. There are duties to be discharged to the church and to our God.

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

They have interposed themselves between the heaven-sent light and the people. They have trampled upon the Word of God, and are doing despite to His Holy Spirit.

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

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This messages was to bring more prominently before the world the uplifted

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

The uplifted Saviour is to appear in His efficacious work as the Lamb slain, sitting upon the throne, to dispense the priceless covenant blessings, the benefits He died to purchase for every soul who should believe on Him. John could not express that love in words; it was too deep, too broad; he calls upon the human family to behold it.

Christ is pleading for the church in the heavenly courts above, pleading for those for whom He paid the redemption price of His own life blood. Centuries, ages, can never diminish the efficacy of this atoning sacrifice. This message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say, Seventh-day Adventists talk the law, the law, but do not preach or believe Christ.

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

wilderness by Moses, and all that had been bitten by the fiery serpents were bidden to look and live, so also the Son of man must be lifted up, that "whosoever believeth in Him should not perish, but have everlasting life."

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

John's words are [to be] sounded by God's people, that all may discern the light and walk in

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

This is the testimony that must go throughout the length and breadth of the world. It presents the law and the gospel, binding up the two in a perfect whole. (See Romans 5, and 1 John 3:9 to the close of the chapter.) These precious scriptures will be impressed upon every heart that is opened to receive them. "The entrance of Thy words giveth light; it giveth understanding unto the simple"-those who are contrite in heart. "As many as received Him, to them gave He power to become

the sons of God, even to them that believe on His name." These have not a mere nominal faith, a theory of truth, a legal religion, but they believe to a purpose, appropriating to themselves the richest gifts of God. They plead for the gift, that they may give to others. They can say, "Of His fullness have all we received, and grace for grace."

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

This is the very work which the Lord designs that the message He has given His servants shall perform in the heart and mind of every human

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

The Sun of Righteousness shines into our hearts to give the knowledge of the glory of Jesus Christ. Of the Holy Spirit's office He says, "He shall glorify Me: for He shall receive of Mine, and shall show it unto you." The psalmist prays, "Purge me with hyssop, and I shall be clean: wash me, and

I shall be whiter than snow.... Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence: and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee."

The Lord would have these grand themes studied in our churches, and if every church member shall give entrance to the word of God, it will give light and understanding to the simple. "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow."

(See Isaiah 29:13-16; 18-21.) "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let

not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord."

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

I would speak in warning to those who have stood for years resisting light and cherishing the spirit of opposition. How long will you hate and despise the messengers of God's righteousness?

God has given them His message. They bear the word of the Lord. There is salvation for you, but only through the merits of Jesus Christ. The grace of the Holy Spirit has been offered you again and again. Light and power from on high have been shed abundantly in the midst of you. Here was evidence, that all might discern whom the Lord recognized as His servants. But there are those who despised the men and the message they bore. They have taunted them with being fanatics, extremists, and enthusiasts. Let me prophesy unto you: Unless you speedily humble your hearts before God, and confess your sins, which are many, you will, when it is too late, see that you have been fighting against God. Through the conviction of the Holy Spirit, no longer unto reformation and pardon, you will see that these men whom you have spoken against have been as signs in the world, as witnesses for God. Then you would give the whole world if you could redeem the past, and be just, zealous men, moved by the Spirit of God to lift your voice in solemn warning to the world; and like them, to be in principle firm as a rock. Your turning things upside down is known of the Lord.

Go on a little longer as you have gone in rejection of the light from heaven, and you are lost. "The man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation."

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

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

Ellen G. White Estate

Washington, D. C.

April 11, 1985

Entire Letter

Chapter 161

To H. Lindsay

L-51a-1895

Tasmania, May 1, 1895.

Dear Brother Harmon Lindsay:

I hoped I should never be compelled to write you a testimony of reproof. For years your case has been presented before me on different occasions. I have been shown that since you were converted, you have been in continual peril. You run well, apparently, for a time, but when your course is questioned or your path crossed, your course of action reveals that the wrong traits of your character have not been brought wholly under the influence of the Spirit of God. When speaking to others, I have been given a message for you, but was not constrained by the Spirit of God to say, Harmon Lindsay, you are the man. I have never ceased to pity you and to feel deep sorrow of heart

on your account, but at no time have I felt in full unity of spirit with you.

Since the meeting at Minneapolis, you have followed in the tread of the scribes and Pharisees. Never will you have greater evidence of the working of the Holy Spirit than you had at that meeting. Again and again the Spirit of the Lord came into the meeting with convincing power, notwithstanding the unbelief manifested by some present but you were deceived and prejudiced, and manifested the spirit of those who refused to acknowledge Christ. You have followed in their tread, and have refused to acknowledge the mistakes and errors in resisting the message the Lord in mercy sent you. Afterwards, at the Conference meetings held in Battle Creek, though evidence after evidence was given you, you refused to accept the message sent you by God. You would not humble your pride and repent; your wrong attitude remained unchanged. At times you have been deeply impressed by the deep moving of the Spirit of God, and you were almost ready to fall on the Rock and be broken, but you strengthened

yourself to resist. With others you walked in the same path as did the rebellious Jews; the same spirit that inspired them inspired you, and the results have been similar. You need a teachable spirit. You will never find rest until you yield up your set, stubborn will, and cease to resist the pleadings of the Spirit of God.

You have strong natural passions, which need to be chastened and controlled. Although a man in years, you are not a man in self-control, but have the unreasonable prejudices and stubborn disposition of an uncontrollable child. When once your position is taken, you will uphold it at any cost. Knowing your disposition and temperament, knowing that when you start upon a wrong track, any efforts made to change your course only render you more persistent, I have made no special effort for you, fearing that your resistance would carry you fully over to Satan's side, placing you altogether under the black banner of unbelief.

You have rejected the message the Lord has sent you, not because it was an error, but because

you set your feet in the path of unbelief followed by the men of Nazareth. Christ "came to Nazareth where He had been brought up, and as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esais. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed me to preach the gospel to the poor, He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And He closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say to them, This day is this scripture fulfilled in your ears. And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is not this Joseph's son? And He said unto them, Ye will surely say unto Me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in this

country. And He said, Verily, I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land. But unto none of them was Elias sent, save unto Sarepta, a city of Sodom, unto a woman that was a widow. And many widows were in Israel in the time of Eliseus, the prophet, and none of them was cleansed, saving Naaman the Syrian. And they all in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust Him out of the city, and led Him unto the brow of the hill, whereon their city was built, that they might cast Him down headlong. But He passing through the midst of them, went His way."

With many others you have been smitten with blindness. The infatuation of the ruler of the powers of darkness has been upon you. But it is no light matter for you to close your eyes that they will not see and your ears that they will not hear, and to darken your understanding that you will not

be convinced of the manifestations of the Spirit of God. It is a dangerous thing to call the work of the Spirit of God the work of Satan.

Christ has given His own life for you that He might place immortal life within your reach. As the Divine Counsellor looked upon you, I heard Him say, O, "who hath bewitched you that ye should not obey the truth?" You had a book which you had been studying. The heavenly messenger took this book from you, and placed the Bible in your hand, saying, "The word of God, which will judge you in the last day, is alone able to make you wise unto salvation. The Bible alone can be a safe counsellor and guide for you. It will convince you of the ample provision made for all who will come to Jesus.

Christ calls upon all who claim to be sons and daughters of God to consider His words in the supplication to the Father just before His betrayal and death: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom He hath sent." These words open before us a

field of study which we have strangely neglected. Through their lack of interest in the word of God, men and women absent themselves from the school of Christ, choosing to serve themselves; as a sure result they remain in the darkness of error, fighting against error, fighting against God, and closing their eyes to the truth. Shall we in these last days, place ourselves in the ranks of those we deplore the absence of God's Spirit, and yet who do not seek God that they may find it? At times some are convicted and aroused, but they serve God with a divided heart, and soon fall back into error, serving the world under the pretext of serving God. God recognizes all such, not as His servants, but as servants of sin.

My brother, the rebuke of God is upon you; for you have discarded the truth. Light has come to you again and again since the Minneapolis meeting, but in rejecting the message God has sent, you have rejected Him. Infidelity is taking your soul captive because you are not yoked up with Christ. You have thought that you were increased in wisdom, but shame and confusion of face will be

the portion of all who are not sanctified through the truth. While covering yourself with infidel ideas and theories, you can not wear the garment of Christ's righteousness, and without this garment you can not enter into the marriage supper of the Lamb. God has given you great light, and you will be held accountable for all the privileges you have had to become acquainted with God and His truth.

We are not doing our duty unless we are laborers together with God, working out our own salvation with fear and trembling. As servants of Jesus Christ, we are to place ourselves in the channel of light, doing all that we do to the glory of God. But you have not walked in the light as it has come to you. You have not opened the door of your heart to the knock of Christ. Instead of this you have opened your heart to them agencies which have no connection with God. God calls upon you to 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. This is the principle that must guide all who would be among the redeemed in the kingdom of God.

I have been shown that you are in peril. The love of the world has been admitted to your heart, from which the love of the truth has been expelled. You have not been serving the Lord and Master with your whole heart and soul; another leader than Jesus Christ has received your service. Professedly, you have been walking in harmony with your brethren, and they have placed upon you responsibilities which they never should have given you. You have accepted these responsibilities, knowing that if your brethren knew the true inwardness of your thought and practice, they would not have done as they did. There is need for us all to heed the injunction, "Not slothful in business, fervent in spirit, serving the Lord." So far as activity is concerned, you are clear, but all your works will not bear the test of God's word. You have not cherished the love of the truth in your heart, though you maintain in some respects the form of godliness. You have sought to manage things according to Harmon Lindsay's will and way, but all this outward work is vain unless God works within. The position you have accepted

demands consecrated ability and a pure, sanctified heart. But I have heard you give wrong counsel in regard to the disposition of means given by those who have been moved by the Holy Spirit to sell what they have and help God's work.

Since the Minneapolis meeting, your influence and that of Brother A.R. Henry have been like a malarious atmosphere upon the hearts of God's people. You have not sought to establish them in the truth, but rather to weaken their faith. You have been as salt which has lost its savor. Though still trusted by your brethren, you are an unfaithful steward. The seed Satan has put into your mind you have sown in the minds and hearts of others. Can you gather up these seeds of unbelief?--- Never. They will spring up and yield a harvest you will not care to garner. In the day when every man is rewarded according to his works, God will look at the hearts which have been deceived by your doubts, and will say, "An enemy hath done this." Your heart is not in the truth because the truth is not in your heart. But while mercy still lingers, go to God for repentance. Seek Him night and day,

never relaxing your efforts. You are working out your own destiny, but you must work in opposite directions to that in which you have been working, if you are saved. Repent and be converted. Do all that you can to counteract the effects of your past work.

God has given you moral powers and religious susceptibilities, but you have not sought to cooperate with Him. To make a propitiation for your sins, and to reconcile you to Himself, He has given the life of His only begotten Son. He has manifested the light, the truth, the way to you, but you have resisted the Spirit of God, and have chosen to walk in the light made by the sparks of your own kindling. The words spoken by Christ to Nicodemus apply to you: "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God." God has given you the privilege of receiving Him, the Light of the world; but for years you have resisted the Holy Spirit of God, and the truth leaked out of your heart as water out of a leaky vessel. You have turned your back upon Jesus, saying, not only in your thoughts, but

in your words and works, "My Lord delayeth His coming." Yes; your seeds of unbelief have been dropping here and there, and sad is the thought, you can not gather them up again; you can not counteract your influence.

You have so long loved the world and the things of the world that everything else has been made secondary. The influence that your family has had over you has been wrong, and you have had a wrong influence over them. Your faith has been indistinct, and you have refused the help God has sent you, with which you could if you chose, subdue your own nature. Co-operating with the help God has given you, and using His help, you could render to Him whole hearted, effectual service. But you have been dealing with strange fire. It is your duty to employ your God-given powers in your Creator's service, improving every opportunity diligently and conscientiously. God will accept nothing but consecrated service.

Your wife and children have not the love of God abiding in their hearts. Their love of selfish

indulgence is so strong that they are stumbling blocks in the way of others. Those with whom they associate are not made better, but worse, by the association. Are you as a family, living epistles of God, known and read of all men? The spiritual life of the soul is quenched by the love of things of the world. Practical truth is not desired by you, Brother Lindsay, or by your family; therefore God can not preside in your hearts. As human agents, we are probationers, fitting for eternity. In giving you Jesus, God has given you all heaven. If you receive Him, you will have moral power to overcome all evil, and you will be a partaker of the divine nature. God calls upon you to eat of the bread of life, and drink of the water of life, by which He designs that you shall receive strength to be coworkers with God.

God holds you and your wife accountable for neglecting to properly train and educate your children, in order that their lives shall not be superficial and without the solid acquirements that will make them what God intends they should be. Sister Lindsay will have a fearfully solemn account

to render to God for her neglect to live a Christian life. Has she taught her children to deny self, and has she practiced self-denial? You will not long stand where you are. The message of God to you as a family is a decisive one. "To-day, if ye will hear My voice, harden not your hearts." Sister Lindsay needs to study the instruction given in the word of God, "Whose adorning let it not be that outward adorning of plating the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the heart, and that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

"What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God, which is given unto me as a wise master builder, I have laid the foundation and another buildeth thereon. But let every man take

heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble: every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you."

As a family what have you done for the Master? What are you putting into your character-building? In that day when all that is worthless shall be burnt up, will it be found that you have brought to your foundation "wood, hay, stubble"? Brother Lindsay, your record is far worse in the sight of God than that of your family; for talents of a high order have been committed to you. Had you improved your talents and walked in the counsel of God, you would have exerted an influence which would have led your wife and children in the right way. What will you answer to God in that day

when the case of every one is revealed just as it is?

My brother, I appeal to you as one who loves your soul. While mercy still lingers, fall on the Rock and be broken, that Jesus Christ may build you up into His own likeness. Please read and study carefully the second chapter of first Corinthians, and if your discernment is not wholly perverted, you will obtain a glimpse of your present condition. You will cease to lead other souls in false paths.

My brother, why do you cherish such bitterness against Elder A.T. Jones and Elder Waggoner? It is for the same reason Cain hated Abel. Cain refused to heed the instruction of God, and because Abel sought God, and followed His will, Cain killed him. God has given Brother Jones and Brother Waggoner a message for the people. You do not believe that God has upheld them, but He has given them precious light, and their message has fed the people of God. When you reject the message borne by these men, you reject Christ, the Giver of the message. Why will you encourage the attributes of

Satan? Why will you and Brother Henry despise God's delegated ministers, and seek to justify yourselves? Your work stands revealed in the sight of God. "Turn ye, turn ye, for why will ye die?"

The Lord has appealed to you again and again, rebuking your stubborn, unbelieving spirit, but rather than fall on the Rock and be broken, you become the graft of a strange vine, which in the end will be gathered up and burned. It is difficult for you to throw off the religious faith you have so long professed, but you are not a Christian at heart, for you do not bear the fruits of the Spirit of Christ. A power is working in you, seeking to extinguish the bright beams of Christ's righteousness, which for so many years you have refused to receive. Judas might have been disciplined by the lessons of Christ, as were the other disciples, but he refused to receive and to practice the words of Christ. Though he was thought by the other disciples to be a faithful follower of Christ, he was not transformed in character. He had a formal connection with the little church of disciples, but he had not heart-connection with Christ.

God is long-suffering to upward, not willing that any should perish, but the day of His judgment will come at last. "Blessed is that servant whom his Lord when He cometh shall find watching." O that you may awake before it shall be everlastingly too late, and prepare to meet your God. Often the Spirit of God has taken of the things of God, and shown them to you, but you have refused to accept them, and by your refusal you have despised the truth, and have placed yourself in the path of the unrepentant Jews. Have you forgotten that God who is strong to save, is also strong to smite the rejecters of His law? This may be the last appeal the Lord will make to you; for there is a line beyond which the forbearance of God does not pass. By continual resistance the sinner places himself where he knows nothing but resistance. When he disregards the calls of God's mercy, and continues to sow the seeds of unbelief, the dread mark is placed over his doorway, "Ephraim is joined to his idols; let him alone." Jesus grieves over you, saying, "How often would I have gathered you as a hen gathereth her chickens under

her wing; but ye would not." No longer grieve the Saviour by your resistance. "Knowing the time that it is now high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."

Chapter 162

The Danger of Self-Sufficiency in God's Work

Ms -18 -1896

God is continually exercising his love toward the beings formed in his own image. He regarded us of such value that he gave his beloved son to a shameful death to save us from ruin. No earthly parent ever manifested for his children such tender, disinterested love as he, the holy God, has shown toward the transgressors of his law. He has affectionately studied the happiness of his own heritage, and he delights in the manifestation of harmony and love among his children.

As sons and daughters of God, and members of the royal family, we are to learn of him daily, that we may do his will and represent his character. The love of God received into the heart is an active power for good. It quickens the faculties of the

mind and the powers of the soul; it enlarges the capacity for feeling, for loving. He who loves God supremely will love all the children of God. He will ever approach them with a respectful demeanor. And whatever his position of trust, his own considerate courtesy will win for him confidence and respect.

If this spirit pervaded our institutions, leading everyone to manifest toward his fellow-workers a love that is without dissimulation, these institutions would be a representation of heaven on earth. They would be a perpetual testimony to the world of what sanctifying truth can do when practiced by the receiver. Every man desires that this love may be exercised toward himself; and God calls upon him to reveal the same spirit toward others.

The Lord will never sanction the exercise of arbitrary authority, nor will he serve with the least selfishness or dishonesty in the dealing of men with their fellowmen. Yet these things have been manifest in the management of affairs in connection with the work in Battle Creek. Words

cannot express too strongly the offensive character of the disposition to rule or ruin which has for years been revealed, and which has been strengthening by exercise.

As the state of things existing in the office of publication has been presented before me by the Holy Spirit, I have not withheld the message that God has given me for the men in responsible positions. Again and again I have been moved upon to reprove the selfishness that, as you know, has prevailed in many lines of the work. Men who know little of the working of the Spirit of God upon their own hearts have exalted themselves beyond measure in undertaking to force others to accept their terms and come under their control. There are those who regard no man's judgment as superior, or even equal to their own. They are narrowing the work by disregarding the suggestions of men of experience, because these ideas do not coincide with their own plans. At the same time these very ones are not willing for others to exercise their independent judgment. Plans are set on foot for restricting the liberty of the workers.

Through these oppressive plans, men who should stand free in God are trammelled by restrictions from those who are only their fellowlaborers.

Men in the office at Battle Creek have acted as if they had jurisdiction of other men's intellect and conscience, and could manipulate them to serve any purpose which they might choose. They have had an opportunity to reveal how much they themselves really have the cause of God at heart. If it can be advanced through their plans for compelling others to sacrifice for it, they are glad to see its prosperity. While grasping all the benefit possible for themselves, they have, both in the matter of royalties and other lines felt it their prerogative to crowd down the very ones whom God was using to diffuse light. Of the work of these persons they have made very little, while they made much of their own, that bore the stamp of the unsanctified human agent. It would have been better for the cause today if these men had never put their hand to the work. They have tried to force their ideas upon those who have the cause much nearer their hearts than some of these who are so

forward to dictate.

How does the spirit of self-exaltation and grasping for arbitrary authority compare with the spirit and example of Christ? Our people, who talk of religious liberty, have lessons to learn as to what liberty in Christ really is. The Lord has marked the oppression that has been practiced. To the men that are working in lines that are not in accordance with Bible principles he declares that he will not accept the means gained in this way.

Bro. Olsen's eyes have not always been clear to discern; he himself has been misled, and has sanctioned wrong by sustaining men that were not walking in the light. His course has not been pleasing to God, in favoring many of the propositions that have been acted upon since the Minneapolis meeting. Since that meeting, he has not, at all times, borne a straightforward, unflinching testimony for the right. From his compromising position, the men who were trying to carry things according to their own will, have thought that he sustained their plans.

Now it is represented to me that financial matters have become embarrassed. The employment of worldly plans and methods by some of our responsible men has entangled their feet in the snares of Satan, and has laid a net in which the Lord's work is becoming, entangled, and from which there will be difficulty in extricating it. Now Bro. Olsen shrinks from taking a decided course, for he fears the results.

If the Lord had not sent line upon line, and precept upon precept, the case would be entirely different. But light has been given, and yet many have chosen darkness rather than light. I tell you that which I know: God has been greatly dishonored by the conniving to bringing money into the office by robbing brain workers of their rights. Bro. Olsen needs to have as co-laborers, different men to represent the cause of God,--men who are surrounded by an entirely different atmosphere.

For those at the heart of the work, who have

treated their fellow-men as if they had hearts of steel, I testify that upon the record of the books of heaven they stand enrolled as those that are not doers of the words of Christ., Your ingenious devising and your confederating to sustain one another, will not avail to give you a more favorable showing before God. You must be brought to see what has been the foundation principles of your management. The selfishness, the oppression and robbery must cease, before God can look with favor upon your work.

And you, my brother Olsen, are not clear before your God. While you allow yourself to be influenced and moulded as you have been, you are virtually saying to those whom God reproves, It is well with you. For years the Lord has been setting their sins before them, yet the reproofs and warnings are unheeded. What does it mean? I am sore troubled in your behalf, because you do not regard the light given. Unless you shall make a decided change in your policy, and no longer permit yourself to be guided by the words of unwise counsellors, the light in you will become

darkness, and you will not have a clean record in the books of heaven.

Biblical Institutes.

The holding of so many biblical institutes among our own people is not wise. The object is good in itself, but there is a more urgent work to be done in carrying the light of truth into regions where it has not penetrated. The laborers held to work for those who already have a knowledge of the truth are kept away from the people who know it not. Souls in spiritual blindness, prejudiced by these who misrepresent the truth, have been left unhelped. O the neglect that will be charged against individuals, organizations, and churches in that day when every man shall be judged according to the deeds done in the body. Then it will be found how great was the measure of responsibility for failing to extend the work to the regions beyond.

The Lord has bidden us look to Jesus for spiritual knowledge, not that we may hide the light under a bushel, but that it may give light to all who

are in the house. God has given his Son "for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (Please read also Isa. 43:9-13; 44:3-8.)

When institutes and similar meetings are held, let them be held at some other place than Battle Creek. Let them give character to the work, and spread the knowledge of the truth in localities where it is not known. This may not be convenient, but, I ask, was it convenient for Christ to leave the royal courts? Was it convenient for him to leave his honor, his glory, and his high command, and humble himself to become one with us? Our Saviour came to this world that was all seared and marred with the curse. He did not go to worlds unfallen, but to those who needed him most. His example we, to whom he has entrusted his work, are to copy. He calls us to feed the hungry sheep and lambs. Christ reached to the very depths of human woe that he might rescue us, but how do his methods of labor compare with those of many who profess to believe on him.

Building in Battle Creek

You ask in regard to the propriety of erecting more buildings for our work in Battle Creek. Has not the light been given in regard to this matter? No doubt many urge, "It will be more convenient to have additional buildings." What if it is? Shall the Lord's money be used in adding building to building, when there are so many places where there are none? Have you, my brother, read the testimonies on this point, and then put the aside as others have done, and never looked at them again? In what kind of condition is Battle Creek, that you should seek to bring in more people to be leavened with the influences that prevail there? The cloud of God's wrath is already gathering over the cities where great light has been shining, and has not been appreciated, and where those who profess the truth have misrepresented it in their characters, in their spirit, and in the atmosphere that surrounds their souls.

From the very last letter I sent to Battle Creek,

but a few weeks ago, I read the testimony, "The money spent in enlarging the institutions in Battle Creek might far better be devoted to planting the truth in places where it had not yet taken hold." Money has been entrusted to human agents to be invested, to be put out to the exchanger and increased by use. Again and again the men in positions of trust have had laid before them the necessity that the Lord's vineyard be more equally worked. Places in the very shadow of Battle Creek are overlooked. The field is the world. Every part of it is the Lord's, and should receive due attention. No one locality is to swallow up every resource that can be obtained to multiply its facilities while the larger parts of the field are left destitute. This policy is not inspired of God. The gracious calls of mercy are to be given to all parts of the world.

Read the word; read and consider; do not be so active that you cannot stop to hear the counsel of God. Our people must have the testimonies, many of which have reached only to Battle Creek, to be there argued away. Those whom the Lord has warned, feel that the warning means something

else; they explain it to signify exactly the opposite of that which the Lord has said.

With the example of Christ before you, can you plead convenience for the erection of more buildings and the centering of more interests in Battle Creek? Our people have deep, earnest lessons to learn in the experience presented in the words of Christ: "He that will come after me, let him deny himself, and take up his cross daily, and follow me." You are not to choose the most convenient path and, because selfish practices have been followed, continue the same course. Look to Christ, and learn how he dealt with humanity. He loved his neighbor better than he loved himself. He denied himself that he might be a perfect example for us. With unfeigned reliance upon the righteousness and efficiency of our Redeemer, we are to consider that as sons and daughters of God we are no longer our own. In receiving Christ we become dead unto the world. Our high vocation--the very highest that any human being can have in this life--is this, that we are called to be children of God. The whole future life is to be consecrated to

the service of God. Sacred obligations rest upon every soul. All the faculties of mind and body are God's property; and every hour spent in selfish gratification or self-uplifting will bring its returns in a harvest which none will care to garner.

Personal Appeal

God calls upon you who are connected with his instrumentalities to do his work according to his plans, not your own. He calls for an entire consecration of yourselves to him. If you heed the requirement, it will be a blessing to you in this life and the inheritance of life eternal. There is now a precious period, though short, allotted to you for repentance and improvement.

Brethren A. R. Henry and Harmon Lindsay, God is in earnest with you. Your duty is plain and imperative. Your minds need cultivation, that you may discern heavenly things, and choose them above the common and the earthly. Let not the present opportunity pass unimproved. Unless the warnings that God in his mercy is sending to you

are heeded, before a long time shall elapse you will make shipwreck of faith. You have sown the seeds of unbelief all along the line. And you have so long refused the evidence of the operation of the Holy Spirit that it is questionable whether you will ever again recognize the light from heaven. It may even appear as darkness to you, until the time shall come when every knee shall bow, and every tongue shall confess to God. Instead of regarding it as your imperative duty to cultivate personal piety, with a zeal proportionate to the preciousness of the holy faith you profess and the responsibility of your position, you have suffered yourselves to drift along, your impulses controlled by unholy imaginations and prejudices, until your course is an offense to God. What wonder that you lead the minds of others into the same channels? What wonder that some, following you, turn away from the rock foundation of eternal truth, to build, as you are building, upon the sand. It is a grievous robbery of God to become so blinded as you are today because you have refused heaven's light, slighted the appeals that God has sent you, and have done your best to prove them inconsistent, and have

declared them untrue. Your assertions have not made them untrue, but by your resistance against God your hearts have become hard and stubborn.

Again I appeal to you: will you now be zealous and repent? You have shown your zeal in strong words and oppressive measures toward your brethren. Now I beseech you to give evidence of earnest repentance before it shall be forever too late.

Those who, notwithstanding the light given, have yoked up with you as men imbued with the Spirit of God, and actuated by a self-denying interest in his cause, make themselves responsible for the influence you have exerted and will exert contrary to the truth. Guilt will rest upon those who have placed increasing responsibilities upon you, when you have no living connection with God.

A condition of things has been brought about, that, unless God in mercy shall interpose, will work disaster to his cause. Inexperienced minds are being troubled at the outlook. For reasons that you

can give, God is not moving upon the hearts of his people to supply the treasury. When you shall receive the Holy Spirit's unction by returning unto the Lord with full purpose of heart, you will see yourselves in a new light altogether. You who are finite, erring, and unsanctified, have supposed that God's children were put under your jurisdiction, for you to plan for them, and bring them to your terms. The policy you have labored so hard to establish in your connection with the work is an offense to God. He has never justified any arrangement, through organization, discipline, or laws, whereby men who have evidenced that they are not susceptible to the Holy Spirit's moving shall use their power to sustain others in a like disregard of the Spirit's work. Put such has been the arrangement that has prevailed. You have made it hard for those whom you do not especially like, while others who are self-serving have been favored and exalted. Partiality and hypocrisy have excluded the Spirit of God from many hearts, and left them as destitute of his grace as the hills of Gilboa were destitute of dew or rain. Let it no longer to regarded as your privilege to control

God's heritage.

The Lord himself will turn and overturn, and set things in order. He has the responsibility of his own work, and he has not entrusted the management of his people to unsanctified human hands.

It is hard for men to learn their real weakness and ignorance and inefficiency. It is hard for the ambitious heart to receive God's ideas and plans, with unquestioning faith and obedience. Some have very high ideas of the importance of their own individuality, and by their headstrong course are saying, We want not God's way, but our own way.

The time is near when God by his providence will make manifest what principles have been cherished by the men connected with the management of his work. Unless these men are converted, they will be separated from the work. But, the appeals and warnings given have had no more affect upon their hearts than the messages of Christ had upon the Pharisees, and I greatly fear in

their behalf, lest they shall continue to walk in the same path, manifesting the same exacting and intolerant spirit, as did the ruling Pharisees: I fear that the same judgments will fall upon them because they have rejected the Lord's reproof, and have set the stumblingblock of their iniquity before their eyes.

My brethren, in the name of the Lord I counsel you to seek him by repentance and confession. Let your sins of omission and commission may go beforehand to judgment, that pardon may be written against your names, that you may be accounted worthy to stand before him when he shall appear.

(Written May 30, 95; copied May 6, '96.)