

THE ELLEN G. WHITE 1888 MATERIALS

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Ellen G. White



Chapter 163

To A. O. Tait

Norfolk Villa, Prospect St., June 6, '95.

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Eld. A. O. Tait, Battle Creek, Michigan, U.S.A.

Dear Brother:

To answer your letter will require of me some very plain statements. The matters you refer to have been presented before me for years. Long before the meeting at Minneapolis the leaven that is now working was at work. The spirit of disaffection was gathering strength up to that time. Since that time some have confessed their wrongs and have decidedly changed their attitude, and have not manifested the same spirit. For years previous they withstood the pleadings of the Spirit of God, and were aided in their rebellion by the great adversary of souls. But there are some in

influential positions who are still seeking to leaven the minds of canvassers, and to influence those who assemble in conference meetings. They work contrary to truth and righteousness, making use of any and every experienced to carry forward their own ideas. Many think that because these men are in responsible positions, because they have appearance of being calm and rational, they must be reliable men. But God has no use for men who are disloyal in heart. He has not given his people into the hands of any man or set of men to make use of as their impulses dictate. In the name of the Lord God of Israel, I protest against this work.

God who sees the end from the beginning can easily provide, and certainly will provide for the carrying forward of his own work; but it will not be after the spirit and impulse of men. We are not to be educated to work after a worldly policy, neither are we to educate others after this line of working. At every step we are to exercise faith, to be much in prayer, to feel dependence upon God, and manifest devotion to his work. Working after this order will bring large blessings in return; but

dependence upon men, who make manifest that they are not in vital connection with God, but are moved by their own feelings, will end in placing us under another leader than Jesus Christ. The reasoning in which they indulge is not according to truth and equity.

There are men holding responsible positions, and many think that they would prove traitors to the cause and work of God, should they intimate that these men were in the wrong. But the Lord has a controversy with these men who have followed the natural tendency of their own minds, and have been led by their own selfish impulses passing for zeal for the Lord. The way in which they have dealt with Frank Belden's case, will not afford them any pleasure when they have to face the record on the books of heaven in the great day of God, and stand before him who says, "I know thy works." The time is coming when there will be an investigation of the characters of the living and the dead.

I wrote nearly a hundred pages long before my husband died of what would be transacted in the

Review & Herald Office. If I can find this matter, I will send it to you. Men are travelling over the very ground that was presented to me years ago. It was made clear to me that light would be rejected, that warnings would be despised, that a spirit of selfishness would be cultivated in the Office, and that men would act from worldly principles, and depart from the law of God. They would give heed to the promptings of the enemy, and would turn human agents away from their right. Religious and business liberty they would labor to control. They would work to have every Seventh Day Adventist institution in subordination to the institution in Battle Creek, and manipulate things so that every branch of the work would be centered and controlled by responsible men in the Review & Herald Office. This is what men are doing, and acting as if every branch of the work, both high and afar off, must come under the jurisdiction of men in Battle Creek, and that every one must circle around their orbit. But the Lord has given light to the effect that our different institutions must stand by themselves. These men are carrying on their counsels, and acting as though God in person had

spoken by them. They bear themselves loftily toward the purchase of Christ's blood. They act as though every individual must acknowledge their sway, and use his ability and talent as they may direct. If he will not come under their control they crush him out or treat him with indifference. They consider it is an abomination to be unsubmitive, and those who do not submit to their jurisdiction are left without sympathy, without help or support. They say by their spirit and action, "If he dies, let him die."

Men at the heart of the work have much to learn and much to unlearn. They themselves are to realize that they are in God's domain. Their proud, unbroken hearts must know that there is a Ruler who will call them to account. The time will come when it will be the duty of Christ's ambassadors to declare God's will in plain terms, to let men know that they are God's workmen to be led and taught of God, and that they must carry out their elevated mission as he shall dictate. Religious liberty means more to us as a people than many take it to mean.

For years we have proclaimed the message that men cannot deal with the purchase of the blood of the Son of the infinite God on the plan of worldly wise men. They cannot heal the distemper of souls by their interference, or restore the sin-sick soul to health by their harshness. By manifesting repentance toward God, by exercising faith in the Mighty Healer, they can magnify Jesus, and lift their voice in proclaiming, "Behold the Lamb of God, which taketh away the sin of the world."

Before my husband died, I was warned that I must not put confidence in a friend or trust in a brother. Men with whom I would have to deal because of their business education would not have power to resist the temptation to over-reach and to take advantage. They make God altogether such an one as themselves, and think that their sharp conniving and dealing is after God's order. They make every effort possible to take advantage where they can; for they do not daily experience conversion to God. They enter into plans, and go according to methods, that they suppose will succeed, but they are far from fair, or just, or

righteous. They spare themselves, but how hard they press others. They work to destroy the power of their fellow-men. They do not consider the truth or the honor of God.

I had an experience in these matters when at Battle Creek. I was not the only sufferer at their hands. I am not sorry though for the experience I passed through; because God gave me counsel that I must be guarded about accepting the propositions of men, who proposed that I should do certain things, alleging that in so doing, I would be helping the cause of God. But should I make the contract that they designed to have me, I would be bound, and could not move independent of men or councils to do things that were necessary to be done to advance the cause and work of God. If I should do as they desired me to, then I would be unable to speak, to correct evil principles when they should be brought to bear against others.

It was needful that there should be those who would speak out against that which was wrong, for God would cleanse the publishing house from

plans of injustice and fraudulent dealings, even as the Saviour cleansed the temple from its moral pollution. I was shown that schemes would be made to deprive men of their rights; but such plans were not after Christ's order, but after the order of Satan. My guide said, "I have warned you. Speak my word fearlessly, whether men will hear, or whether they will forbear."

What men need in the Review & Herald Office is a change of heart, and then their whole attitude will be changed. Those who have Christ enthroned within will manifest Christlike principles. They will make it evident that the Holy Spirit has imparted a new life to them, and that they are nourishing and cherishing that life. Its beginning is found in spiritual union with the Lord Jesus Christ, and as they go on increasing in the knowledge of God, they will manifest growth in grace, and will show Christlike love to others. Men in responsible positions are to guard the interests of others as jealously as they would guard their own interests. Thus they are to love their neighbors as themselves. Christians are to be channels for

currents of heavenly wisdom and grace. They are to connect themselves, not with the low streams of the valley, but with the living snow-waters of Lebanon. All outward forms and ceremonies that are not after the pattern shown them in the Mount will prove valueless. The grace of God is made manifest in the exercise of the love which dwelt in the bosom of Jesus, and which bringeth salvation to the lost. The kingdom of God cometh not by observation. Unselfish love is to work through every plan that is made, and the fruit of unselfish love is righteousness, peace, and joy in the Holy Ghost. Those who are not spiritual often appear to have a zeal that far exceeds the zeal of the true children of God. This is because they are determined that their ways and their plans shall succeed. They say to themselves, I will put the whole force of my being into this plan, and I will work continually until I see it succeed. I will persist until I prevail. But all the religion that a man has is frequently found in this ambitious zeal which he thinks is after the Christlike order. Take away this, and nothing is left. They are like the Pharisees who tithed mint, and arise, and cummin,

but neglected the weightier matters of the law, judgment, mercy, and the love of God. The truth is of the deepest importance. In the sacrifice of Christ for fallen men, mercy and truth met together, righteousness and peace kissed each other. When you separate these attributes from the most wonderful, and apparently the most successful work, there is nothing to it. Those who work with Christ unite their business services with spiritual consecration. Where this combination exists, there is no lordly oppression, no compulsion of manner. God has given to his children their work individually. If they work in their own spirit, manifest their ways, they will develop the forbidding attributes of the Evil One.

God has not singled out a few men, and left others uncared for. He loves the purchase of his blood, and he will not neglect one child and exalt another. He will not lift up one, and cast down and oppress and trample upon another. Every man has individual rights, and it is for the interest of his fellow-men to respect those rights. Any lording it over God's heritage will be charged to the man who

ventures to exhibit this presumptuous spirit. Those who are truly converted, those whose characters are shaped after the divine model, will hold the truth in love. It will be for more profitable for men to deal rigorously with themselves, rather than to deal rigorously with God's purchased possession. Those living in these last days need to have a right understanding of many things. We should be careful to treat our fellow-men as we would treat Christ in the person of his saints. Let no one ignore the rights of another.

In answer to your questions I will respond briefly now but more fully soon.

I have never felt that it was my duty to say that no one should taste of meat under any circumstances. To say this when the people have been educated to live on flesh to so great an extent, would be carrying matters to extremes. I have never felt that it was my duty to make sweeping assertions. What I have said I have said under a sense of duty, but I have been guarded in my statements, because I did not want to give occasion

for anyone to be a conscience for another.

Sister Davis has just called my attention to an article printed in the Youth's Instructor of May 31, 1894. The question asked is, Did I design to have this sentence just as it appeared in the Instructor? I am surprised to see it just as it appears--"A meat diet is not the most wholesome of diets, and yet I would take the position that meat should not be discarded by everyone." I cannot explain why this appears just as it does. Since the camp meeting at Brighton I have absolutely banished meat from my table. It is an understood thing that whether I am at home or abroad, nothing of this kind is to be used in my family, or come upon my table. I have had such representations before my mind in the night season on this subject that I feel that I have done right in banishing meat from my table. I would desire that the sentence should be modified by changing the not-- "yet I would not take the position that meat be wholly discarded by everyone," for instance, by those dying of consumption.

I have been passing through an experience in this country that is similar to the experience I had in new fields in America. I have seen families whose circumstances would not permit them to furnish their table with healthful food. Unbelieving neighbors have sent them in portions of meat from animals recently killed. They have made soup of the meat, and supplied their large families of children with meals of bread and soup. It was not my duty, nor did I think it was the duty of anyone else, to lecture them upon the evils of meat eating. I feel sincere pity for families who have newly come to the faith, and who are so pressed with poverty that they know not from whence their next meal is coming. It is not my duty to discourse to them on healthful eating. There is a time to speak, and a time to keep silent. The opportunity furnished by circumstances of this order is an opportunity to speak words that will encourage and bless, rather than condemn and reprove. Those who have lived upon a meat diet all their life do not see the evil of continuing the practice, and they must be treated tenderly.

But in the very month in which this article was published, one of my family asked me whether we should not kill some of the fowls of which we had a large number, and prepare them for our table. I said decidedly, "No." I have signed the pledge to my heavenly Father, and have discarded meat as an article of diet. I will not eat flesh myself, nor set it before any of my household. I gave orders that the fowls should be sold, and that the money which they brought in should be expended in buying fruit for the table.

Since coming to this country, I have made inquiries concerning the condition of animals that are killed for the market, and I have learned that whole herds were slaughtered when not more than one in twenty were without disease. Pulmonary diseases, cancers, and tumors, are startlingly common among animals. It is true that the inspectors rejected many of the cattle that were thus diseased, but many were passed on to the market that ought to have been refused. Inspectors and herdsmen, I am told, have entered into confederacy in this matter. Some inspectors say,

"This herd or this flock will pass. Leave me this or that sheep, or this or that steer." Thus unwholesome flesh has gone on to the markets for human consumption. In many localities even fish is unwholesome, and ought not to be used. This is especially so where fish come in contact with the sewerage of large cities. We seldom have any fish upon our table. The fish that partake of the filthy sewerage of the drains may pass into waters far distant from the sewerage, and be caught in localities where the water is pure and fresh, but because of the unwholesome drainage in which they have been feeding, they are not safe to eat.

We have a large family, and besides have many guests, but neither meat nor butter is placed upon our table. We use the cream from the milk of the cows which we feed ourselves. We purchase butter for cooking purposes from dairies where the cows are in healthful condition and have good pasture.

Chapter 164

To F. E. Belden

Norfolk Villa, Prospect St., Granville, N.S.W.,
June 8, 1895.

Mr. Frank Belden, Chicago, Ill. 4331 Indiana
Ave. B-15-1895

Dear Nephew:

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

You seem unreconciled to the statement you understand me to have made in a letter to Elder Olsen, that you were selfish in leaving the Review Office. You have mistaken my meaning. It was not the act of leaving the Office, but your spirit and course while connected with the Office that was

presented to me as selfish. What I wrote to Bro. Olsen was not based on reports received from any one, but on what the Lord had presented before me. The course pursued in regard to wages, at the time under consideration, was a purely selfish course, and was contrary to the principles on which the Office was established,--the principles of self-sacrifice and of justice between man and man. Those who exerted an influence to increase the wages of the workers connected with the Office were displeasing God. There was a confederacy for the robbery of God's treasury. One worked to secure higher wages for others, so that the contrast between the wages of the workers might not appear disproportionate. All who acted a part to carry this influence were engaged in a selfish work, which will sooner or later react upon themselves unless they repent. Evil angels exulted, and the Lord said, "Shall I not judge for these things?" "They have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. But they have set their abominations in my house which is called by my name, to defile it."

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

When you insisted that you were doing all in your power to bring "Great Controversy," and "Patriarchs and Prophets" before the people, I knew your statements to be untrue. Captain Eldridge and you confederated together, to uphold, sustain each other and worked according to your blindness of

mind in using your influence to control the management of the books' to make as high a show as possible in gathering means into the Office. The Lord brought me into your council meetings. I was bidden to mark the influences at work to repress "Great Controversy", that resulted in its falling nearly dead from the press, as was the case also with "Patriarchs and Prophets".

The most solemn promises were made to me by Brother C. H. Jones that if I would reduce the royalty on "Great Controversy" to ten cents, the Pacific Press would push the book with all their power. Yet in spite of these promises "Bible Readings" was brought in, and being sold cheap hindered the sale of the books that God had commanded to be written, that the light of truth might be given to the world, to prepare a people for the great day of God. Every appeal was made that I could make, but without effect.. Stoutly and strangely was the unjust work carried forward. Brother C. H. Jones thought he did not do the right thing by me but he must follow the lead of B.C. At the conference at Minneapolis, in the autumn of

1888, Captain Eldridge faithfully promised me that he would take hold of these works and push them the next spring. Did he do it? No, they were kept back decidedly, determinedly, and your voice did much to accomplish this; you discouraged their sale, and exalted "Bible Readings", and the influence of Captain Eldridge was united with yours. I have forgiven you this, and mention this matter that you may understand what the reference to selfishness means.

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

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

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

dealing God will judge.

What excuse did Brother C. H. Jones give for not keeping his word? He told me that it would not answer to push the "Great Controversy," and "Patriarchs and Prophets" while the men in the Review Office stood in the position they did, in reference to the matter, for they would be jealous of the Pacific Press. I said, "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey." I have often quoted this as representing the course of the false shepherds, but I never expected to make an application of it to the treatment I myself received among our own people." But thus it has been presented to me.

In these matters you, my nephew, were not guided by the Lord, but were walking contrary to him. When I talked with you in my own room at Battle Creek, you stated to me things you may have imagined were true, but they were false. You said you did as much to recommend my books as you

did for other publications, but that you dared not make a specialty of my books, lest others should say it was because I was your "Auntie". I was disgusted at this talk. Precious truth and light given to prepare a people for the great day of God had been left in obscurity, and this was the flimsy excuse offered. More than this, you said, "I have not known of one soul being converted through the reading of "Great Controversy," and I have known many souls converted through "Bible Readings." In the same talk you said, "I do as much to sell your books as I do Elder Smith's you believe they are inspired, do you not?" I said, "You may answer that question. I shall not."

After I had witnessed the confederacy for raising the wages of the workers in the Office, the Lord brought me into the meetings of the auditing committee that settle with the ministers for their labor. Angels of God were there, making a record of everything done. Brother Henry's voice was the controlling power, cutting down wherever he pleased, deciding the wages of the workers according to his ideas and feelings. How little did

any one think that the universe of heaven were noting every transaction. Brother Henry was not a poor man, he accepted large wages for himself, and gave his strong influence of securing large wages for others in the Office. But these other workers, whose circumstances neither he nor other members of the auditing committee took pains to ascertain, were paid according to the impulse of this one man. This work will be met in that great day when every work shall be brought into judgment, with every secret thing, whether it be good or whether it be evil." Jesus says, Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. "The Lord of heaven is not correctly represented by many of those who claim to be representatives of him. They are transgressors of his commandments. But he declares, "Them that honor me will I honor."

All who were concerned in the payment of the large wages have been guilty of robbery toward God. "Will a man rob God? Yet ye have robbed me, saith the Lord." And the result has been that God messengers and workers who are poor in

earthly treasure are pressed into hard places. Some have large families, some have a father and mother to support, and it is a difficult matter to make ends meet. Did these men in the Office think of this? They will seek to pacify their conscience by some substitute of their own contrivance; but the books of heaven tell the story. The large wages they accepted for themselves and vindicated the acceptance of for others, they no more earned or needed than did some of those needed than did some of those whom by their decisions they were limiting to a certain sum without a word of inquiry as to whether this would cause suffering or not. Is this doing as they would be done by? Is it loving their neighbor as they love themselves?

The law of God is a complete standard of righteousness. Man has not in himself sufficient wisdom to frame a perfect rule of right, and therefore God has given his law as a safe guide. Man is not left to his own fallacious reasoning in regard to his course of action toward his fellow men or his service to God. He is not left to stumble along, following the imagination of his own heart

and mind. God calls the attention of men to a comprehensible rule of action, commandments that have God for their Author, the law pronounced by inspiration holy, just, and good. The service that God expects of his servants is not left to question and doubt. Will man love God supremely, and his neighbor as himself?

The Lord will not accept donations to his cause from means gained by the robbing of his treasury. This is not the way to make wrong deeds right. It will not blot out the record from the books of heaven. God requires strict impartiality in deal between man and man. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

The eighth commandment is to barricade the soul, and hedge man in, so that he shall make no injurious encroachment--which his self love and desire for gain would make-on his neighbor's

rights. It forbids every species of dishonesty, injustice, or fraud, however prevalent, however palliated by plausible pretenses. The ninth commandment requires of us an inviolable regard for exact truth in every declaration by which the character of our fellow men may be affected. The tongue which is kept so little under the control of the human agent, is to be bridled by strong conscientious principles, by the law of love toward God and man. The last commandment condemns covetousness. Every selfish desire, every degree of discontent, every act of over-reaching, every selfish gratification works to the strengthening and developing of a character which will destroy the Christlikeness of the human agent, and close the gates of the city of God against him.

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

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

There is not a moral precept enjoined in any part of the Bible which is not engraved with the finger of God in his holy law on the two tables of stone. A copy was given to Moses on Mount Sinai. The first four commandments enjoined upon man his duty to serve the Lord our God with all the heart, and with all the soul, and with all the mind, and with all the strength. This takes the whole man,. This requires a love so fervent, so intense, that man can cherish nothing in his mind or affections in rivalry with God; and his works will bear the signature of heaven. Everything is

secondary to the glory of God. Our heavenly father is to be ever cherished as the first, the joy and prosperity, the light and sufficiency of our life, and our portion forever.

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

God will not hold him guiltless that does not set

the Lord ever before him. He will walk contrary to those who walk contrary to him. He will visit "the iniquities of the fathers upon the children, and upon the children's children, unto the third and fourth generation of them that hate him; and will show mercy unto thousands of them that love him and keep his commandments. The heart's inclinations are true when they remain under the restraint of the holy precepts of Jehovah. O that men would fear and tremble before the Lord God of hosts. He has made sufficiently plain his claims upon the human agent. The law speaks condemnation to those who are not doers of his precepts. God will accept no plea that man can offer to obtain acquittal. There is no power in law to save the transgressor of Law. But Christ, who gave himself as the world's sin bearer, becomes the Mediator for man, and the sin pardoner for all who come confessing their sins, and accepting him as their Saviour. "As many as received him, to them gave the power to become the sons of God, even to them that believe on his name." "And of his fullness have all we received, and grace for grace."

The last six precepts of the law are comprehended in this: Thou shalt love thy neighbor as thyself. The very ones who are in need of your love and sympathy, are to be helped. We are to cry to God daily, "Create in me a clean heart, O God." And what will be the answer? "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

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

Instead of exposing and publishing ones faults

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

The Lord has his eye upon every soul. All are the purchase of the precious blood of the Son of God, and in dealing with souls valued at such a price we are to exercise kindness and forbearance, even as we would desire to have exercised toward ourselves. If those in positions of trust fail to exert this kind of influence, which is the keeping of the law of God, then by precept, by example in business lines, they mold the sentiments of those connected with them, and unless they repent, the

Lord in his providence will remove them, and the results of their work will react upon themselves. When they were sowing the seed, they did not reflect that a reaping time was coming. We should never forget that whatsoever a man soweth that shall he also reap. The religion of Christ is to take possession of the whole being, and give force and power to all our faculties, renovating, cleansing, and refining. It manifests itself without parade, and high sounding words, but is shown in an upright and unselfish life.

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

I write this especially at this time because the

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

Let the words of the Beloved disciple be considered and practiced: whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him." If all would take heed to these words and obey them, we should see in all our institutions a different state of things. The souls of the workers would be surrounded by an atmosphere that is healthful, like a precious odor, a savor of life unto life. "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that

we keep his commandments and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world even our faith. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have from him, That he who loveth God will love his brother also."

I have been called to hear the loud voices in the determination of decisions against one and another who are chosen of God and precious. Some things in these persons did not please the men in authority, and their case was not dealt with according to the law of God, in kindness, but according to human prejudices. O so much of this work has been done by men who have not the spirit of God, but are really agents through whom Satan can perform his work.

Chapter 165

To F. E. Belden

Dear Nephew,

I am very glad that the Lord is meeting you where you are, but I was sorry to read your words denying any selfishness connected with your leaving the Office, and charging me with saying that the Lord had shown me things when some one had reported them to me. All that have referred to the matter have had too much respect for me, considering your relation to me, to say much in regard to them. But I have told you the truth. If you deny it, that will not prove you to be correct. My words had no influence upon you when we were at Minneapolis, and they may have no more effect now. But I have explained my meaning.

The spirit that leavened you at Minneapolis was with you during your service in the Office at Battle Creek; it was the confederacy formed with the very men you now condemn which led you to do many

things contrary to the principles of the commandments of God. Selfishness was inwrought in your course of action, and this is why you are not connected with the Office to-day. The Lord's hand was in the whole matter.

That you have not been treated fairly, and in an unselfish, manner, Christlike manner, I know. The same spirit that your confederacy exercised toward others, has been exercised toward you, and it will continue to be manifest until the cleansing, refining influence of the Holy Spirit shall make a decided change in the characters of men now connected with the work of God. The management of the work will bring its own results. The spirit of God did not control you or Captain Eldridge when in the Office at Battle Creek. You would at times yield to its influence, and would do right things, but again would do things that were wrong, which I hope the Holy Spirit will bring to your remembrance, and give you true repentance for.

As for what you have caused me to suffer, I have no feeling in regard to myself. The distress

brought upon my soul was due to the fact that you and Captain Eldridge with others were hedging up the way, so that God's message could not come to the people. These things you have not seen in their true bearing. What you have done is not against me, but against my Saviour, who has given me my work to do. You have the matter to settle with God. But when you write me such sentences as those to which I have referred, I can but think you see things in a perverted light.

God help you, my dear nephew, to make deep and thorough work, that you may have a living connection with God, and then you can have a safe connection with men who are only fallible like yourself. In regard to infallibility, I never claimed it; God alone is infallible. His word is true, And in him is no variableness, or shadow of turning.

Love to Hattie and to yourself. I enclose copies of letters in which you may see that the testimonies has for years been in a straight line in regard to the injustice practiced by men in positions of trust toward those whom they supposed have erred. God

pity their blindness.

Chapter 166

To O. A. Olsen

Norfolk Villa, Prospect St., Granville, June 19,
1895.

O-65-95

Dear Bro. Olsen:

I wish to speak to you in confidence, as a mother would speak with her son. I fear and tremble for you; I know that in your counsels you are in dangers of acquiescing in the scheme that come from mistaken judgment. If the Lord is in the midst of your councils, beholding your order and love and fear, and your trembling at his word, then you are prepared to do his work unselfishly; but he will not be in partnership with any unjust transaction.

After I gave you that matter in regard to the workings of the Office, (just before I left Battle

Creek) how long was it before the men whom it reproved and warned were called together to become acquainted with the message God had given them? Months after I had committed to your trust these words which God had given, you wrote to me that you had not yet called the parties together to read to them these important reproofs, cautions, and warnings. If I had then had a thought that the matter would be thus neglected, under any consideration would have placed it before them myself. How much of the after working of selfishness, how much of the working out of wrong principles, might have been saved, the Lord alone will reveal at the right time.

My brother, whom I love in the Lord, it is not safe for you to link up so closely with men who you know are not in living connection with God. When I learned of these men, especially Capt. Eldridge and A.R. Henry, being depended on and called to go to California and other localities, I knew that blindness in part had happened unto Israel. And now since Capt. Eldridge and Frank Belden are disconnected from the Office, the

situation in many respects is not relieved. In your councils in connection with men who you know are not standing in the clear light, how can you feel safe to enter into the confederation of the publishing work? - You must know that this means the placing of more power in the hands of these men, and bringing every other institution into subordination, to be moulded by the principles which control at Battle Creek.

When you are fully awake to these things, you will see and know that the reproof of God has for years been upon these responsible men, yet they have not humbled their hearts neither have they been converted, nor have they confessed where they have resisted the messages God has been giving his people. They have shown contempt for both the messenger and the message, from the time Eld. Jones and Waggoner were given a special work to do for these last days. Have you heard any confession from the lips of A.R. Henry? Have you heard any acknowledgement of his wrong course in resisting light and the messages God sends? Capt. Eldridge and Frank Belden have both confessed

their wrongs. D. T. Jones, when separated from the influence of these men, who have resisted the light, confessed his wrong in resisting the Spirit of God, Have you any real evidence of repentance and conversion on the part of A.R. Henry, and yet you place upon him great responsibilities.

The responsibilities and the important business management that means so much to the integrity, purity, and upbuilding of the cause of God, demand that there be a wise selection of working agencies. Just as long as you hold men in office, entrusting them with the very weightiest responsibilities, and yet they are not especially led and disciplined by the Holy Spirit, you give no chance for God to work to supply the vacancies that ought to have been made long ago.

Your dealing with Elder Littlejohn stands in the books of heaven, "Weighed in the balances of the sanctuary, and found wanting," Your dealing with Frank Belden, whatever his position or merits, is all alike written in the books of heaven as, "Weighed in the balances of the sanctuary and

found wanting," by the Watcher who marked the course of the king of Babylon.

When Belshazzar's period of probation closed, the Lord no longer protected him from the sure result of his own course of action. If a man puts his hand into the fire, it will be burned: the Lord does not work a miracle to save him. To reason as many will, that God ought to have prevented certain men from doing certain things, is fallacious reasoning. God sends warnings, entreaties, and reproofs, to correct that which is wrong, to justify that which is righteous: God could in a most marked manner have prevented men from doing as they have done in your council meetings; for he can destroy and make alive. But he leaves men free to choose their own course of action. A man may throw himself over a precipice or into the dark waters of the sea, and God does not work a miracle to prevent it. God did not draw back the arm of Adam, and by physical restraint make it impossible for him to take the forbidden fruit. The Lord says, Thou shalt not do this wrong: if man chooses to give his will to Satan to do that wrong the sin lie at his own

door.

The working of matters in Battle Creek is in some things out of God's order, and if left to continue, will result in making all things spotted, stained, and unacceptable to God. The Lord said to Adam, If you eat of the fruit of the tree of knowledge, you bring death and woe into the world. If you are obedient to my word, you will be happy and live forever. If you disobey, you will die. God did not originate sin, but he permitted it. According to the beneficence of his own nature he made man as a free moral agent, to set forth the wisdom, the love and the holiness of God, and the justice of all his doings. God proposed to take man into partnership with himself. But if, like the inhabitants of the antediluvian world, men follow their own imagination and devising, as capable of all wisdom, they will receive the result, as did the king of Babylon. They have reckoned without God, and will reap the consequences of their folly. To place in positions of responsibility men who are of a masterly, arbitrary disposition, is always wrong; for their management brings the sure result.

Both Elder Littlejohn and Frank Belden,-- whom I mention not as the only cases, but as representative cases, have not been treated right: they have not been treated as man should treat his fellow-man. Men have been permitted to rule whose minds are no superior naturally to the minds of these men, and their hearts were not right with God. God was not glorified by their course of action. Wrong principles were the foundation of their wrong course.

God has made men responsible beings, and placed them in circumstances favorable to obedience to his will. In the dignity of their God-given manhood, they are to be governed and controlled by God himself, not by any human intelligence in our world. Man is ever to acknowledge that God lives and reigns; men are never to become lords over God's heritage. They are to consider that "all ye are brethren." In the very fact that men are free moral agents, God teaches us not to be forced or compelled into any course of action, also that as responsible beings in

co-partnership with God we are to represent God in character. We are to have an interest in our brother, in our neighbor, in all around.

The wellbeing of our child demands that we reveal the attributes of God in our own character. The child is God's by creation and by redemption. No evil course of action must be sanctioned in that little one; no evil example, in spirit, in word, in action, should be seen in the parents, to be reproduced in the child. So it is on a larger scale with men in sacred trust; they are not to bring their own spirit into their life, they are not to walk by the sparks of their own kindling, and act out the previous disposition of a child because they do not possess self-control. A man in stature should be a man in the development of his God-given talents and ability to be used in the service of God. He should consider that he is not working for himself, but for the benefit of human beings around him. If man is careless and disconnects from Jesus Christ, the source of his strength and efficiency he works always in Satan's lines in some way. He yields to temptation in accordance with his perverted ideas,

and his course of action will be reproduced in his children, and through them in future generations. Then should not men feel the responsibility resting upon them to deal with human minds after the manner that God deals with them? The facts that God has presented in his word should make men afraid of imparting to their offspring their own unsanctified attributes of character. It is for the interest of the children under their guardianship that they live soberly, righteously, and godly in this present evil world.

That which in God's dealing with us may seem to be hardship, is really mercy at every step, arousing the higher nature, and causing an abhorrence of sin and injustice, and leading us to guard against selfish practices, against artifice and injustice, against every defective trait of character. If men would practice the attributes of God, they would not have the painful consciousness of transmitting wrong tendencies and traits of character to their children, to be reproduced in their children, thus communicating the evils that might have been repressed. I merely touch upon these

points now, but hope to write more fully at another time.

Did the Lord counsel you to devise the various means to work and control human minds? No, I tell you, no. The case of Eld. Littlejohn has been strangely mismanaged. He has appealed to me to set things right, but I have done nothing about it; it was not the time. Your course in the treatment of him was all wrong. It bears the signature of the adversary of souls. Your treatment of Frank Belden in his work was not right; it is strange fire, not the fire of God's kindling. This kind of management must come to an end, else God will work in a way that will not be pleasing to those who have done this work. These men have not been right, they needed judicious management, but those who tried to manage them needed themselves to be managed.

Did your devising in regard to the Gospel Primer meet the approval of God? No; the principle upon which you acted was wrong. Individual service is to be rendered to God, not to be controlled by men or by any set of men.

Movements have been made which mean much in their outworking. An example has been given by men who are serving where they should not be, which is leavening your conferences. The Presidents of Conferences are being imbued with a spirit to rule, to require men to bow to their judgment, if any refuse, the course pursued toward them is such a, to fill heaven with indignation.

How can God move upon the churches to contribute their hard earned means to be handled by men who are self-sufficient, selfish, and so arrogant and overbearing that the frown of God is upon them? Our institutions need cleansing as did the temple when Christ was upon the earth. Man lords it over men's consciences', man dictates to his fellow-men as God. Everywhere throughout the field this spirit is leavening hearts with the same narrow and selfish purposes. Reaction must come, and who shall then set things in order? Jesus says, "He that will come after me, let him deny himself, and take up his cross daily, and follow me."

The pure principles of the publishing institution

have not been stoutly maintained. "Hath a nation changed their gods, which are yet no gods? but my people hath changed their glory for that which doth not profit." (Read Jer. 2:11-14, 21,22,34.)

The principles manifest in dealing with individuals, in restricting and repressing them, are not according to the mind of the spirit of God. The Lord will not countenance this kind of work from your hands. He will not have his work and his cause bear the mark of any man's injustice. I repeat the warnings. Be sure that you display the religion of love, not of bigotry. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." If you continue to advance in the same course you have pursued in dealing with God's heritage, such a condition of things will soon be produced that God will manifest the folly and unrighteousness of men.

Men in sacred office ought not to be sanctioned and upheld while they are going down to the world's level, and dragging the banner of truth after them. In the name of Jesus Christ of Nazareth I

urge that the world's spirit and maxims, their likings, their principles, shall not leaven the churches. Shall the principles of heaven be discarded as in the days of Noah? Shall he that departeth from evil make himself a prey to sharp, critical, designing men? In the last work, the last influence, and the last warnings of the world, shall we give the trumpet an uncertain sound? There is a broad, clear, deep line drawn by the eternal God between worldly policy and the unselfish, undeviating principles of justice, and righteousness, and equity.

God's servant are not to be treated as the servants of the Conference, to be bound and released at their pleasure. God is dishonored, and it is time you called a halt. The men who live out Christ's lessons in practical life are his co-workers. The man who acts upon worldly principles is serving another master. The two classes do not blend into one another imperceptibly like the colors of a rainbow; Christ's likeness and Satanic attributes stand out as distinct as midnight in contrast with midday. The Christian differs from

the worldling in nature, in taste, in pursuits. The words of the prophet Malachi need to be read, the warnings heeded, and the instructions practiced. From the first word to the last this book should be our lesson sheet, in the home life, in the church, and before the world. God calls upon you, "Why halt ye between two opinions? If the Lord God serve him, if Baal, then serve him." God will not approve or bless the authorities at Battle Creek in turning things upside down, departing from the faith once delivered to the saints. Read Mal. 3:3. The whole chapter should be studied. Please read also I Sam. 2:12-17. If the extortion practiced by the sons of Eli was a sin before God, how does the sin of selfish men who have accepted 30 a week for their labor stand in the sight of a holy God. Where is seen the practice of the self-denial and self-sacrifice of Christ? What example has been given at the very heart of the work at Battle Creek? Is it an example of devotion and self-sacrifice that may be safely followed by other institutions just as worthy?

God has tested men, tested their devotion, their

principles. Those who have eagerly grasped all they could get, have revealed the true state of their hearts. Some have been very zealous that others who engage in the work just as earnestly as themselves shall have scarcely a chance to work in freedom with their God-given ability; all must come under the management of parties who have evidenced their willingness to have all they can possibly grasp to advantage themselves. The Lord sees all this. Does he serve with such a spirit? No, verily no. I tell you, my brethren, blindness in part has happened unto Israel. I have chapters concerning this wrong management, but I forbear.

Bro. Olsen, you told me you read to the Board that which I wrote in reference to your sitting and listening to resolutions that meant oppression to others, which you said not a word in remonstrance, thus making yourself accountable for them, sanctioning them by your silence. How can you feel that you are doing God's service in sending unconsecrated men long journeys to do business in connection with the cause, thus virtually saying, "This is my reliable force, men I can trust, whose

integrity is firm: they are just the same in principles as myself." These men only advance the more boldly, as there are none who dare to say, "Why do ye so?" That reason have you for putting so much dependence on A.R. Henry, Leroy Nicola, and others I might name, who in a crisis will be on the wrong side? What reason have you to think that the Lord is imparting divine wisdom to men who have revealed that they have no spiritual connection with him.

How much confidence have such men that you believe the light that God has been giving his people, when you make of none affect all the warnings given? Why was it that David clung to Joab, knowing that he was not a man that loved or feared God? Because Joab bound himself up with David as a man of unswerving fidelity, ready to do just what David said. But was he the man approved of God? No. David left Solomon to do a work that he should have done himself in condemning wrongs. David said concerning Joab, He must not come with peace to the grave: and yet apparently his own life was bound up with that of Joab.

The Lord has presented these things before me in many ways. Do not, I beg of you, pursue a course that will weaken the confidence of the people in your judgment and righteousness, and your fair square dealings with the weakest saint upon the earth.

The Lord permitted the men in the Review Office to have an opportunity of manifesting what character they would develop, they have shown that they could not resist the temptation to commit robbery of God, confederating to take from his treasury all they could grasp; some were ready to receive more than they did. They knew that this was unjust and dishonest: are they as willing that others should have what is only their due because God has given them ability, tact, mental capacity? No, no; they would bring under contribution to the treasury every available talent of ability to acquire means to be employed in the advancement of the work! Their tact in this line of robbery is great. They felt authorized to accept of large remuneration of their own work, while restricting

others, denying them the opportunities and means Providence had offered them to labor as his instrumentalities, to carry on his work. God says, "I hate robbery for burnt offering." The men who value their own souls will, by the grace of God guard against the first tinge of unfairness in deal, the first approach to the ungodly practices of the world, the practices that prevailed in the days of Noah and Lot. The poison has been at work for a long time, and others are drinking of the cup. Wake up, Bro. Olsen, wake up.

I have had this matter presented before me: If one is moved by the Spirit of God to publish a book which is adapted to supply a need, to advance the truth, and the selfish spirit which has been manifested for years by responsible men in the publishing house shall work until the book is brought under their control, and they manage to absorb all the profits themselves, the one who prepares the book is deprived of the very thing the Lord designed he should have in order to do a certain work in his vineyard. This will not be the last of such devising. The beginning is not the end.

That God who have his life for the world had instrumentalities which he will use, that you and your co-laborers little suspect. When the Lord puts his hand to the work, let men keep their hands off from the ark. I have been made to suffer keenly in more ways than one from the spirit that prevailed during my stay in Battle Creek. Night after night the Lord presented before me what would be. The council meetings were not of a character to inspire confidence in some of the leading men; they seemed to be so determined and so zealous. The Lord Jesus was looking upon some of these meetings with grieved disapproval.

The same spirit that led to the course of action which was pursued toward myself, has lived, and has been revealed to-ward others we know that God is not pleased with your taking so great liberties to bring individuals to the terms you have decided upon in your councils. God is not working with the men who are laying their plans to gain control of everything. The Lord would have his institutions in different parts of the world stand in union with other institutions. But one is not to

swallow up the others. Each is to maintain its own individuality, and the weakest are to receive help from the institutions that have the largest revenue. The men who conduct matters in Battle Creek have much to learn on this point. God says, "I will have mercy, and not sacrifice."

There is a disposition to grasp everything, and to destroy individuality and ignore individual accountability; yet no confirmation has thus far been aroused. A state of things is coming in after the mould of men, and not after the Lord's order. When the truth becomes an abiding principles in the soul then we shall see the words of the prophet fulfilled; instead of the thorn, the fir tree will spring up, instead of the briar the myrtle, and life's desert will blossom as the rose.

We have had an experience in the work of God. There were times when the enemy came in great power to destroy: from hour to hour the men of faith had to depend on the blessings that came from God. The great topic of interest was, how to save the souls of those that were ready to perish. The

great plan of salvation drew men close together in unity and love. The social intercourse was profitable. The love of the Redeemer, and the ways and means of saving perishing souls was the burden of our hearts. Holiness, and the author and finisher of our faith were the interesting subjects. Read Mal. 3:16, 17

Chapter 167

To C. H. Jones

J 35a, 1895

Cooranbong, N. S., July 8, 1895

Dear Brother Jones:

I have here a letter sent to Edson, all I am able to send to America in this mail. I would very much like to see and talk with you, but this cannot be. Will you see that this letter is copied and sent to Brother Olsen, Sister Ings, Brother Lockwood, Brother Harper and one to me; and send the original to Edson.

We are so pleased to tell you that the prospect is good here. I know of no place anywhere that we have examined that has so many favorable accommodations and advantages as this location at Cooranbong. The enclosed ground is just what the students need for physical soundness. Those who

came upon the ground weak and pale are now ruddy and strong, and have keen appetites. No meat is used, and yet all work hard, and make, Brother B says, just as much advancement as when they gave all their time to study. The land has been falsified. It will produce crops. Some of the land is poor, and thus we found it at other places we visited; and there is good land here as well as the poor. The light has not been acted upon in regard to our schools having manual labor connected with them. The Lord knew He could better educate Adam in giving his employment, and the Lord can better impress human minds in giving them something to do.

I have just returned from the second morning meeting at six o'clock. There were twenty-six present yesterday morning and twenty-four today. Heavy frost last night, and the ground was white this morning. The Lord bestowed His blessing upon me in giving me power in prayer, and the Holy Spirit rested upon us. We were all encouraged and blessed. Fourteen good testimonies were borne after I had spoken to them clearly and pointedly in

showing them what they might be and what they might do for the Lord in cooperating with Him in the great work of unselfish labor in seeking to save the souls perishing out of Christ. The Lord gave me words to speak, I praise the Lord for His Holy Spirit to convict, to convert, to comfort and to bless. I then had the privilege of listening to fourteen testimonies. The Lord will do His part if the human agent will submit to the control of the Holy Spirit. If we consecrate to God body, soul and spirit, He will do just as He said; He will be found of all those who seek Him diligently. With the presence and blessing of God we shall certainly improve our talents. I sought to impress upon the young that every provision, God had made. That they should individually be found in Christ, wanting in nothing. A stammering, humble prayer, if offered in faith, and an appeal made to the sinner, if full of love, if not positively and critically correct in language, if it carry with it the spirit of Jesus Christ, is wholly acceptable to God. Individually we may, if we will, be a power for God, if our hearts are contrite, meek and lowly. We cannot have light and truth to increase with us

unless we let it shine.

Dear Brother Jones, there is need for the Pacific Press to stand in God, subject to no human power of control in their action. You are not to hold yourself to seek permission of the authorities of Battle Creek whether you shall or shall not pursue a line of work that seems impressed upon you to do. The Lord is the one to whom you are to be amenable. All the light heretofore given me of God is that these institutions out of Battle Creek should not be absorbed by Battle Creek. It would be an injury to both parties. Each is to stand in harmony one with the other, yet preserve their individuality of action, responsible to God and Him alone. If one pursues a course of selfish action, or of absorbing everything by just or unjust means, my voice cannot be silent. I shall be heard, for God has given me His word. I look upon consolidation in unity, and helpfulness of one another, as sound principle; but I do not and cannot give my influence to consolidation in blending the institutions in one great whole, and that be Battle Creek, the moving power, the voice to dictate and direct. [In this] I see

danger. I am sure from the light given me of God, the men, some of them who are the main movers in Battle Creek in councils, first need to confess to God their rejection of the messengers and the message He hath sent; then we shall see everything established after the fashion of the Holy Spirit, and not after the mind of imperfect men who are not under control to God. I send you warning not to follow in their wake; for God has a controversy with them and He will not serve with their selfish plans, neither will He accept robbery for a burnt offering. That which they unjustly require for themselves they are very jealous to accord to others. God hates covetousness, which is idolatry. I tell you in the fear of God, stand in God to do His will, to keep the ways of the Lord, to do justice and judgment. Let there be no betrayal of sacred trusts on your part, because this is the work some in responsible positions pursue at Battle Creek. Walk humbly and softly before God. If God sees the least injustice done to me or of His children He will punish for these things. They have not done in dealing with some as they should; they have grasped greedily every dollar possible (acquired by talents

God has given), saying, "It is for the cause of God." This principle of dealing God abominates; for He is misrepresented, dishonored, and souls are imperiled if not ruined through their natural and cultivated grasping spirit, to make a showing for themselves. They need new hearts and new characters before their plans and designs can be safely adopted. The Lord God is ruler of the world, ruler of His own subjects.

God would have had the Pacific Press Publishing House stand free and clear, and untrammelled by any power. God would have every one of His institutions rise above the frosty atmosphere in which the human agent will be if left to himself. Inclined to live and breathe, he must live and breathe in the holy, pure, life-giving atmosphere of heaven, else sentiments and plans and resolutions will clog and impede our heavenly advance movements. I cannot write more; but a word to the wise is sufficient. (Send me a copy of this letter.) With much love to yourself and family from

Ellen G. White.

Chapter 168

To J. H. Kellogg

Cooranbong, N.S.W., July 15, 1895.

K -45 -1895

Dr. J. H. Kellogg,

Dear Brother:

I received your letters July 14, and read them with great interest. I am always glad to hear from you concerning your family and the institution in which you are bearing responsibilities of no ordinary character. Your only safety is in obeying the word of God, is in walking in the light of his countenance. The enemy is continually devising methods by which he may steal a march upon us, and we need to take strict heed to every caution given of God. If the servants of God who in the past have been standard bearers, had walked in the lines which the Lord marked out, they would have

better honored the Lord, and would have had increased usefulness. Some whose voices have been silent from death, might have lived to warn, to entreat, and to counsel. If Elder Butler had heeded the warning, the entreaties of the Spirit of God, if he had walked in the counsel given him of God, he would now have been walking in strength and efficiency. When men educate others to rely upon men, to look to and to trust in men, when they dictate to others what they shall do, by pen or voice, and what they shall not do, they are educating their brethren to make flesh their arm, to trust in men, and to give glory to humanity rather than to God. But the Lord would have us have an eye single to his glory. We are safe only as we lift up Jesus, and speak in full praise of his excellency. Isaiah says, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with

justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this.

There is danger that men will receive the counsel of men, when by so doing they will discard the counsel of God. O what lessons all must learn before they will understand that God seeth not as man seeth. The Lord says, "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." There will be a decided reformation among the people of God, or else he will turn his face away from them.

Dr. Kellogg, there is need of continual watchfulness, lest building shall be piled upon building, and advantages shall be heaped upon advantages in Battle Creek. The means that is thus expended will testify against them. You should put wise calculation into exercise and scatter the influence that is centering in Battle Creek, and diffuse the light that God has given you. Blessed are those that sow beside all waters. The more

means you invest in Battle Creek, the greater will be the demand for investing more; but this is not in the order of God, and before a great period of time shall pass the mistake of centering interests in Battle Creek, will be made evident. Advantages in Battle Creek mean destitution in other places: for other localities are robbed of the means that is expended in Battle Creek. The money should be invested in enterprises elsewhere, in establishing souls in the truth and in providing houses of worship for them. In adding building to building are we not encouraging neglect to other fields? God has pointed out the fact that it is the duty of those in Battle Creek to help institutions in other places, As a wise steward of means, you should scatter your forces, and diffuse the power of your influence to help people who know not God as he is. How many cities and towns are left in utter neglect? You are doing your own selves an injury in thus crowding together. When trees in a nursery are crowded thickly together, they cannot grow healthfully and sturdily. Give room, put your plants in many places, and work to a purpose. Make known the precious light to those that are in

darkness. We are not half awake to the worth of souls for whom Christ has died. The means expended in enlarging your advantages in Battle Creek, that are already over-grown, and have passed beyond reasonable limits, should be used in establishing missionary stations in other places. You should broaden your plans and widen the field of your operations. You should transplant your trees and give them room to grow. The Lord demands this of you. You have a superabundance of facilities, and should send wise men into cities and towns, who which have not yet had a chance to hear the gospel. Pick out the very best men you can possibly spare, and give them a chance to become care-takers and bearers of burdens. Let them have an opportunity to develop the talents which they have not been encouraged to use in the past. Furnish them with a place in which they can use their God-given abilities in calling sinners to repentance both by precept and example. Let men who make it manifest that they love God have a chance to do something for him. All the preaching in the world will not make men feel deeply for the perishing souls around them. Nothing will so stir

up a missionary, self-sacrificing zeal as to go into the field, and seek to reach those who are in darkness. Prepare workers to go into the highways and hedges, and do not use your facilities to call men and women to the great center, and encourage them to leave churches that need their aid. Men must learn to bear responsibilities, Not one in a hundred among us are doing anything outside of engaging in common, temporal, worldly enterprises.

Let forces be set at work to clear new ground, to establish new living interests wherever an opening can be found. Let men learn how to pray earnestly, short, and right to the point. Let them learn to speak of the world's Redeemer, how to lift up the man of Calvary higher and still higher. Transplant trees out of your thickly planted nursery. God is not glorified in centering such immense advantages in one place. We need wise nurserymen who will transplant trees to different localities, and give them advantages whereby they may grow. It is a positive duty to go into regions beyond. Rally workers who possess true

missionary zeal, and let them go forth to diffuse light and knowledge far and near. Let them take the living principles into health reform into communities that to a large degree are ignorant of what they should do. Let men and women teach these principles to classes that cannot have the advantages of the large Sanitarium at Battle Creek. It is a fact that the truth of heaven has come to the notice of thousands through the influence of the Sanitarium, yet there is a work to be done that has been neglected. Money has been expended in enlarging facilities at Battle Creek, when the Lord would have you introduce the leaven into the mass of meal that the whole may be leavened. Instead of adding building to building to the Sanitarium, you should have at this time many institutions fully equipped and in working order at other places.

There are men who have been long connected with the Sanitarium, who always will be shadows of somebody else, if they are retained there, when, if they were permitted to rely upon their own judgment, they would become self-reliant, deep thinkers, capable of giving wise counsel Let these

men have a chance to learn to bear responsibilities in the strength of God. They will gain an experience, develop capability to reach the higher classes, and to meet the people where they are. Put instead of sending forth men and women from Battle Creek as God has directed in the pointed testimonies that have been given, you have devoted thousands of dollars to the enlarging of your facilities. In building up the work in Battle Creek, you call for more conveniences and more workers, but there must be an arousing. Men and women must be more evenly balanced. We are not to be onesided, but wholesided workers.

We are encouraged as we see the work that is being done in Chicago, and in a few other places. But years ago the large responsibility that centered in Battle Creek should have been distributed. You may look with great satisfaction at the wide-spreading growth of the Sanitarium in Battle Creek, but God does not look with the same approval upon this as you do. If institutions had been built up in other localities, if men had been authorized in carrying responsibilities, there would

have been far more strength, far more accuracy in the work, and we should have moved more in accordance with the mind and will of God than we have moved. As it is, a few men are carrying heavy responsibilities. A few wield an influence that has a controlling power on the management of the work far and near, yet some of these men need to be converted. Christ says to them as he said to Nicodemus, "Ye must be born again." "Except a man be born again, he cannot see the kingdom of God." He asked the question, "Art thou ruler in Israel, and knowest not these things?" Many are controlled by a spirit that is not Christlike, They have not yet learned in the school of Christ the lesson of meekness and lowliness of heart. Their lives are not fashioned after the divine similitude. Year after year they carry responsibilities of a sacred order, yet prove themselves incapable of distinguishing between the sacred and the common. How long shall such men continue to yield a controlling influence? How long shall their word be permitted to exalt or to cast down, to condemn, or to lift up? How long shall they hold such power that no one dare to make a change in their

methods?

The people are encouraged to center in Battle Creek, and they pay their tithe and give their influence to the building up of a modern Jerusalem that is not after God's order. In this work other places are cut off from facilities which they should have. Enlarge ye, spread, yes: but not in one place. Go out and establish centers of influence in places where nothing or next to nothing has been done. Break up your consolidated mass; diffuse the saving beams of light, and shed beams into the darkened corners of the earth. A work needs to be done something like that which is described as an eagle stirring up her nest. "Moab hath been at ease from his youth, and he is settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed. "This is true of many Christians who are coming into Battle Creek. Many have a spasmodic zeal in Battle, but it is like a meteor that flashes across the heavens, and goes out. Let God's own workmen, who have his cause at heart, do something for the

southern field. Let not God's stewards be content with just touching it with their fingers edge. Let those at the heart of the work plan for the field in earnest. You have talked about it; but what are you doing as the stewards of God's means. Why do you feel at liberty to bind God's capital about, and hold it at Battle Creek. Why do you do the very things that God has warned you not to do. The case is becoming serious; for warnings and entreaties have been given in vain. You are extending the mere arms of power at Battle Creek, more and more widely, seeking to control the whole work far and near, and crush out that which you cannot control. I lift my voice in protest. The spirit that now controls is not the spirit of the Lord.

The Lord has blessed Battle Creek again and again by pouring out his Holy Spirit upon the Church and the workers, but how few have cherished its influence? How few have expended money as he has directed Means has been used in educating those who know the truth, while fields have been neglected where souls are wholly unenlightened. Had ministers gone out, and used

the gifts God has given them in carrying the burden of the work in preaching to souls ready to perish, they would have had far greater knowledge of God and of Jesus Christ than they have attained by seeking the education of the schools. They should have done their very best in the strength of God, as did the disciples after the Holy Spirit came upon them, when they went everywhere preaching the word, and when the power of God attended their message. Has God given us a work to do? Has God bidden us go amid opposing influences and convert men from error to truth? Why have not the men and women who have so frequently gathered to the large assemblies in Battle Creek not put into practice the truth which they have heard? If they had imparted the light which they had received, what a transformation of character we would have seen. For every grace imparted God would have given grace. The work that has been done for them has not been prized as it should have been, or they would have gone forth into the darkened places of the earth, and shed abroad the light which God has shed upon them. They would have given to the world the message of the righteousness of Christ

through, faith, and their own light would have become clearer and clearer, for God would have worked with them. Many have gone into the grave in error, simply because those who professed the truth have failed to communicate the precious knowledge they have received. If the light that has shone in super abundance in Battle Creek had been diffused, we would have seen many raised up to become laborers together with God.

O that our brethren and sisters might appreciate the value of truth, and become purified through the truth. O that they might realize their duty to communicate the truth to others. But they do not feel the importance of living the truth, of being doers of the words of Christ. They are self-sufficient, and cannot carry out in practice the missionary spirit that should animate the disciples of Christ. If they knew what it was to have travail of soul for others, angels of God would work through them to communicate the knowledge of truth to others, and to make them channels of blessings to others. They would know the truth, and the truth would make them free. Spiritual truth

is needed to penetrate the masses everywhere. Then money would no longer be expended in adding building to building, but would be used in opening up new fields, in planting the standard of truth in cities that have not yet been worked. The elevating, purifying, ennobling principles would be introduced, and would work like leaven in society. But O how little do many know who are bearing responsibilities, and who think they know much of the practical truth as it is in Jesus.

Chapter 169

To O. A. Olsen

6531895

Norfolk Villa, Granville, Sept. 10, 1895.

Eld. O. A. Olsen,

Dear Brother,

For years I have carried a consuming burden for the cause of God in Battle Creek. I am now deeply troubled over the shape which matters are taking there, and the influence which is being exerted on the work everywhere. I ask you, my brother, how can you entrust A. R. Henry and Harmon Lindsay with so much responsibility in the work, and sent them hither and thither to all parts of the field? They are not by precept and example giving the third angel's message. The atmosphere which surrounds their souls, and which is revealed in spirit and influence, shows that they have lost

the spirit of God out of their hearts and their experience. They are made responsible for many, many things, while they do not feel their accountability to God.

Brother J. N. Nelson who is in the office cannot be regarded as in exactly the same position as those men, but he needs a different mould of character. He has not that kind, Christian courtesy that will have a saving, fragrant influence upon the minds of those who associate with him or do business with him. Though he may hold to right principles, his manner of representing these principles is such as to make a disagreeable impression upon the minds of those associated with him. His words, his manner of expression, creates thoughts and feelings that are very objectionable. A good man is to manifest his principles, but he can do this in a way that will not make such a disagreeable impression upon those with whom he does business. God requires brother Nelson to learn his lessons more perfectly in the school of Christ. His principles should be kept more vividly before his own mind, that they may bring forth in him the peaceable

fruits of righteousness. His unfortunate manner of expression, and his spirit of criticism destroy his influence, that, if sanctified, might be of real value.

The Lord wants brother Nelson to clothe himself with the garments of righteousness, and to bring into his practical life the sweetness and fragrance of the character of Christ. This brother possesses qualifications of mind and character that if sanctified daily for the Master's use would enable him to become a vessel unto honor. But he needs the moulding and fashioning of Jesus. "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

I would say to brother Nelson. Let your heart be joined to the heart of infinite love, let your life

be knit by hidden links to the life of Jesus. Let your life be hid with Christ in God; then because Christ liveth, you will live also. God wants you to let him manage you that you may be a lovable Christian. The Lord would have the natural and hereditary traits of character come under the pruning knife. Look steadfastly unto Jesus, that you may catch his spirit, and cherish the qualities of Christlike character. Then it will be recognized by all who have any connection with you, that you have learned of Christ his meekness, his affection, his tenderness, his sympathy. Never rest satisfied until you possess a loving and lovable spirit. Your words may come from the good treasure of the heart, to strengthen, help, bless, and win all around you. True conscientiousness will make the religious life attractive. But your religion has altogether too much acidity to be palatable. You sour your influence by a stubborn, set determination; your critical censoriousness sets the teeth on edge. God help you, my brother, for you need melting.

Others catch your spirit. The seeds we sow will bear harvest in goodness, patience, kindness, and

love, or exactly the opposite. It is not your purpose to do wrong acts, but you do not see the necessity of doing pleasant acts, so that from you men receive a better impression of the Christian character. More of the spirit of the beloved disciple John would make you more fragrant and lovable, and a far better example of what constitutes a true Christian life.

Many, many, need melting over. Be sound in principle, true to God, but do not manifest one stern, ungenial phase of character. God does not want you to incur contempt by manifesting a disposition like a ball of putty, but he does want you to be in principle as sound as a rock, yet with a healthful mellowness. Like the Master, be full of grace and truth. Jesus was incorruptible, undefiled, yet in his life were mingled gentleness, meekness, benignity, sympathy, and love. The poorest were not afraid to approach him; they did not fear a rebuff. What Christ was every Christian should strive to be. In holiness and winsomeness of character. He is our model.

"Learn of me," says Jesus; "for I am meek and lowly in heart, and ye shall find rest unto your souls." We should all learn of Christ what it means to be a Christian. Let us learn of him how to combine firmness, justice, purity, and integrity with unselfish courtesy and kindly sympathy. Thus the character becomes lovable and attractive. The beauty of holiness will disarm scoffers.

The workers at the Review and Herald office will not enter into the kingdom of heaven, unless their character reflects the character of Christ. The heart must receive the divine current, and let it flow out in rich streams of mercy and grace to other hearts. All who would win souls to Christ must be winsome. A word to the wise is sufficient.

Ellen G. White

Chapter 170

To O. A. Olsen

Norfolk Villa, Prospect St., Granville,
September 19, 1895.

O-55-1895

Elder O. A. Olsen, Battle Creek, Michigan,
U.S.A.

Dear Brother:

With this letter I send you other important mss. You will see that I have written largely, but as the dates show, not all has been written recently. For three mails some of these writings have been ready, but were not sent. Sr. Bolton has not been able to do this work. Again and again I thought that I would send the mss without copying, and had had them enveloped, but I was dissuaded from doing this. Well, I thought, next mail they will be ready, but there was no more prospect of having them

prepared. This mail I am separated from Fannie; she is at Cooranbong, and I here; but Marian is giving the matter such preparation as is possible under the circumstances, and reading it for the typewriter.

I do not find rest in spirit. Scene after scene is presented in symbols before me, and I find no rest until I begin to write out the matter. I have not slept since two o'clock. I think we will institute it less once each day a season of prayer for the Lord to set things in order at the center of the work, matters there are being shaped so that every other institution is following in the same course. And the General Conference is itself becoming corrupted with wrong sentiments and principles. In the working up of plans the same principles are manifest that have controlled matters at Battle Creek for quite a length of time.

I have been shown that the Jewish nation were not brought suddenly into their condition of thought and practice. From generation to generation they were working on false theories,

carrying out principles that were opposed to the truth, and combining with their religion thoughts and plans that were the product of human minds; human inventions were made supreme. The holy principles that God has given are represented by the sacred fire; but common fire has been used in place of the sacred. Plans contrary to truth and righteousness, are introduced in a subtle manner on the plea that this must be done, and that must be done because it is for the advancement of the cause of God. But it is the devising of men that leads to oppression, injustice, and wickedness. The cause of God is to be free from every taint of injustice. It can gain no advantage by robbing the members of the family of God of their individuality or of their rights. All such practices are abhorrent to God. He inspires no such practices as have been entered into by your councils in regard to the publication of books.

The case of Frank Belden has been presented to me. The office of publication has treated him unjustly, as it has also Edson White. The plea which some are so ready to urge, the cause of God,

working in behalf of the cause of God, to justify themselves in presenting robbery for burnt offering, is an offense to God. He accepts no such transactions; prosperity will not attend these movements. The Lord of heaven does not accept the strange fire offered to him. Men connected with his work have been dealing unjustly, and it is time to call a halt. Let men deal with men upon the principles of the ten commandments, and not ignore these principles in business transactions. False propositions are assumed as truth and righteousness, and then everything is worked in such a way as to carry out these propositions, which are not in accordance with the will of God, but are a misrepresentation of his character.

The great and holy and merciful God will never be in league with dishonest practices; not a single touch of injustice will be vindicate. Men have taken unfair advantage of those whom they supposed to be under their jurisdiction. They were determined to bring the individuals to their terms; they would rule or ruin. There will be no material change until a decided movement is made to bring

in a different order of things.

Cannot men who have the history of the fall, the workings of the wily foe since Adam's day see how the same principles are still at work, and what will be the end thereof? He who has created men, and has given them talent and intellect, seeks to bring these minds into association with the divine; then goodness, love for their fellow-men, will be their natural instinct. Infinite wisdom is revealed in Christ, and he suffered in our stead, that men should have another test and trial, to prove whether they would be safe subjects of his kingdom. Christ has risen from the dead and ascended on high to intercede for the fallen race. This is now his work before the throne of God. He would have been to love God supremely, and their fellow-men impartially. It is his purpose that we should be closely attached to God, and tenderly attached to one another.

Such was the condition that existed in heaven before the disaffection of Satan. The heavenly current flowed through the universe of God without

one cloud of evil to cast a shadow upon its bright waters. Everywhere spotless purity was reflected as in a mirror. And God was over all. But Satan fell. The human race were created. Adam and Eve fell. And now the Lord Jesus has himself bridged the gulf that sin has made, and the whole scheme of redemption has been put in operation to restore the moral image of God in man.

We are all on trial during probationary time, and those who consent to receive the moral image of God become like him in character. But if they refuse the character of Christ, heaven is lost to them. And when we have no gracious an opportunity of working out our own victory through our choice of the character we form, why will we not lay hold of the Saviour, and by faith receive his merits, and perfect a character like his? Satan is playing the game of life for every soul; Christ is at work for every soul. "As many as received him, to them gave he power to become the sons of God, even to them which 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."

"And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." These words are written of Christ. He is our representative before the Father. Whatsoever was given to Christ--the "all things" to supply every need of fallen man-- was given to him as the head and representative of humanity. The will be the receivers of eternal life? All who before the universe of heaven are adjudged to have in Christ endured the penalty of the law, and in him fulfilled its righteousness. We are to be one in character with Christ. He said, "The glory (character) which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." Mark these words.

There is a heaven of bliss, free from all dissension, free from all selfishness, free from

poverty, sickness, oppression. Then I entreat you who have a heaven to gain and a hell to shun, do not be presumptuous. Link up in the closest relationship with Christ, and depart from every species of iniquity. That character which expresses the glory, the character of Christ, will be received into the Paradise of God. A renovated race will walk with Christ in white, for they are worthy. The likeness of Christ's character is revealed in every soul. There is a new heaven, and a new earth, wherein dwelleth righteousness.

O shall we not here form characters after the divine similitude? Shall we not become transformed into the likeness of God? If Christ died to destroy the work of the devil, it is essential for us to understand what these works are.

The divine decrees are to be vindicated; it will be demonstrated that they are not accessory to sin. There was no withdrawal of divine influences from Lucifer. There was not in the slightest particular a deficiency in God's government that would afford a cause for disaffection in heaven. So in the

administration of affairs in connection with God's work on earth, he requires that those who bear the responsibility of the work give no cause for disaffection. Those principles must be maintained that are according to heaven's order.

It was a wonderful thing for God to create man, to make mind. The glory of God is to be revealed in the creation of man in God's image, and in his redemption. One soul is of more value than a world. God created man that every faculty might be the faculty of the divine mind. The Lord Jesus Christ is the author of our being, and he is also the author of our redemption, and everyone who will enter the kingdom of God will develop a character that is the counterpart of the character of God. None can dwell with God in the holy heaven but those who bear his likeness. Those who are to be redeemed are to be overcomers; they are to be elevated, pure, one with Christ.

Christ's blood was our ransom, his death brings life and immortality to light. In and through Christ we are complete in every grace. We share his

throne. O that God would give to us the divine perception to comprehend the breadth, and length, the depth and height, and to know the love of Christ that passeth knowledge, that we might be filled with the fulness of God! Then would man look upon his fellow-man as God's own purchased possession.

Christ said of the Jews, "In them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people heart is waxen gross, and their ears are dull of hearing, and their eyes they have closed." Thus it is with some men who are connected with the great and important interests in our institutions.

Let all bear in mind that the Lord's eye is upon all their works, and that he expects fidelity from his servants. When the four Hebrew youth were receiving an education for the king's court in Babylon they did not feel that the blessing of the Lord was a substitute for the taxing effort required of them. They were diligent in study, for they

discerned that through the grace of God their destiny depended upon their own will and action. They were to bring all their ability to the work; and by close, severe taxation of their powers, they were to make the most of their opportunities for study and labor.

Sept. 24. Everything in our world is in agitation. "Coming events cast their shadows before." The signs of the time are ominous indeed. There is assurance in nothing that is human or earthly. The winds are held by the four angels, a moment of respite has been graciously given us of God. Every power lent us of God, whether physical, mental, or moral, is to be sacredly cherished to do the work assigned us for our fellow-men who are perishing in their ignorance. The warning is to go forth to all parts of the world. There must be no delay. Rapidly are men ranging themselves under the banner they have chosen, restlessly waiting and watching the movements of their leaders. There are those who are watching and waiting and working for our Lord's appearing, while the other party are rapidly falling into line

under the generalship of the first great apostate. They look for a god in humanity, and Satan personifies the one they seek. Multitudes will be so deluded through their rejection of truth, that they will accept the counterfeit. Humanity is hailed as God.

One has come from the heavenly courts to represent God in human form. The Son of God was made man, and dwelt among us. "In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not.... That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God."

There are but two parties, Satan works with his crooked, deceiving power, and through strong delusions he catches all who do not abide in the truth, who have turned away their ears from the

truth, and have turned unto fables. Satan himself abode not in the truth, he is the mystery of iniquity. Through his subtlety he gives to his soul-destroying errors the appearance of truth. Herein is their power to deceive. It is because they are a counterfeit of the truth that Spiritualism, Theosophy, and the like deceptions gain such power over the minds of men. Herein is the masterly working of Satan. He pretends to be the Saviour of man, the benefactor of the human race, and thus he more readily lures his victims to destruction.

We are warned in the word of God that sleepless vigilance is the price of safety. Only in the straight path of truth and righteousness can we escape the tempter's power. But the world is ensnared. Satan's skill is exercised in devising plans and methods without number to accomplish his purposes. Dissimulation has become a fine art with him, and he works in the guise of an angel of light. God's eye alone discerns his schemes to contaminate the world with false and ruinous principles bearing on their face the appearance of

genuine goodness. He works to restrict religious liberty, and to bring into the religious world a species of slavery. Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men: and fraud and guile will bear the semblance of zeal for truth, and for the advancement of the kingdom of God. Whatever in our practice is not as open as the day, belongs to the methods of the prince of evil. His methods are practiced even among Seventh Day Adventists, who claim to have advanced truth.

If men resist the warnings the Lord sends them, they become even leaders in evil practices; such men assume to exercise the prerogatives of God--they presume to do that which God himself will not do in seeking to control the minds of men. They introduce their own methods and plans, and through their misconceptions of God, they weaken the faith of others in the truth, and bring in false principles that will work like leaven to taint and corrupt our institutions and churches. Anything that lowers men's conception of righteousness, and

equity, and impartial judgment, any device or precept that brings God's human agents under the control of human minds, impairs their faith in God; it separates the soul from God, for it leads away from the path of strict integrity and righteousness.

God will not vindicate any device whereby man shall in the slightest degree rule or oppress his fellow-man. The only hope for fallen man is to look to Jesus, and receive him as the only Saviour. As soon as man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind, he dishonors God, and imperils his own soul, and the souls of his brethren. Sinful man can find hope and righteousness only in God; and no human being is righteous any longer than he has faith in God, and maintains the vital connection with him. A flower of the field must have its root in the soil; it must have air, dew, showers, and sunshine. It will flourish only as it receives these advantages, and all are from God. So with men. We receive from God that which ministers to the life of the soul. We are warned not to trust in man, nor to make flesh

our arm. A curse is pronounced upon all who do this.

Let no plans or methods be brought into any of our institution that will bind minds or talents under the control of human judgment, for this is not in God's order. God has given to men talents of influence which belong to him alone, and no greater dishonor can to be done to God than for one finite agent to purchase from men their God-given talent, or the product of such talent, to be absolutely under his control, even though the benefits of the same be used to the advantage of the cause. In such arrangements one man's mind is ruled by another man's mind, and the human agency is separated from God, and exposed to temptation. Satan's methods tend to one end, to make men the slaves of men. And when this is done, confusion and distrust, jealousies and evil surmisings, are the result. Such a course destroys man's faith in God, and in the principles which are to control, to purge from guile and from every species of selfishness and hypocrisy.

The goodness, mercy, and love of God was proclaimed by Christ to Moses. This was God's character. When men who profess to serve God ignore his parental character, and depart from honor and righteousness in dealing with their fellowmen, Satan exults, for he has inspired them with his attributes. They are following in the track of Romanism. Those who are enjoined to represent the attributes of the Lord's character, step from the simple platform, and in their own human judgment devise rules and resolutions to force the will of others. The devisings for forcing men to follow the prescriptions of other men are instituting an order of things that overrides sympathy and tender compassion, that blinds the eyes to mercy, justice, and the love of God. Moral influence and personal responsibility are trodden under foot.

The righteousness of Christ by faith has been ignored by some for it is contrary to their spirit, and their whole life experience. Rule, rule, has been their course of action. Satan has had an opportunity of representing himself. When one who professes to be a representative of Christ

engages in sharp dealing, and pressing men into hard places, those who are thus oppressed will either break every fatter of restraint, or they will be led to regard God as a hard master. They cherish hard feelings against God, and the soul is alienated from him, just as Satan planned it should be. This hard-heartedness on the part of men who claim to believe the truth, Satan charges to the influence of the truth itself, and thus men become disgusted, and turn from the truth. For this reason no man should have a responsible connection with our institutions who thinks it no important matter whether he has a heart of flesh or a heart of steel. Men think they are representing the justice of God, and they do not represent his tenderness and the great love wherewith he has loved us. Their human inventions, originating with the specious devices of Satan, appears fair enough to the blinded eyes of men, because it is inherent in their nature. A lie, believed, practiced, becomes as truth to them. Thus the purpose of the Satanic agencies is accomplished, that men should reach these conclusions through the working of their own inventive minds. But how do men fall into such

error? By starting with false premises, and then bringing everything to bear to prove the error true. In some cases the first principles have a measure of truth interwoven with the error, but it does not lead to any just action and this is why man are misled. In order to reign and become a power, they employ Satan's methods to justify their own principles. They exalt themselves as men of superior judgment, and they have stood as representatives of God. These are false gods.

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, even to give every man according to his ways, and according to the fruit of his doings.... O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from thee shall be written in the earth, because they have forsaken the Lord, the fountain of living water.

Elder Olsen, the present state of things has continued long enough. Your eyesight has become imperfect. You link up with men whom God is not leading. You accept as sound the prepositions of men, who in some things start you on a wrong track; for you sanction these prepositions, and give them authority and power. I am not sorry that these things, which have been so long brewing in unsanctified minds, have become more pronounced, that you may the better discern their true character before some other agent shall come in to preside over the Conference in your place. I now beg of you to arise in the name of the Lord, and he will help you to retrieve the errors of the past, that are leading to serious results.

The lack of consecration and self-denial on the part of leading men, their spurious devotion, has been made manifest in the grasping of the high wages, and in their resistance to the messages that God has sent. They have continually and persistently turned from these warnings, and yet you have given them influence, you have linked up and together, and sent them to different localities to transact business, giving the impression that they were the reliable men upon whom you depended. How could you do this, when it is too apparent that they need to be born again before they can see the kingdom of God. They need the work of the truth upon the heart to make them men of opportunity.

While they have been very ready to accept benefit for themselves, they seek to wrest every advantage from their brethren, and say, it is for the cause. What is the cause? God demands an altogether different record. He expects his workers to be tender-hearted. How merciful are the ways of God. (See Deut. 10:17-20; 2 Chron. 20:5-7, 9; 1 Pet. 1:17.) The rules that God has given have been

disregarded, and strange fire has been offered before the Lord.

I have borne abundant testimony, setting forth the fact that the ability to write a book is like every other talent, a gift from God, for which the possessor is accountable to him. This talent no man can buy or sell without incurring great and dangerous responsibility. Those who labor to bring about changes in the publication of books, to place the books wholly under the control of the publishing house, or the conference know not what they are talking about. Their eyes are blinded, and they work from a wrong standpoint. Selfishness is a root of bitterness whereby many are defiled.

The Lord God of heaven, who made our world, and who created man, guards the interest of every soul. To every man he has given his work. We are laborers together with God. There are diversities of gifts, and every man should appreciate the moral and spiritual capital which God has entrusted to him. No one should treat these entrusted talents with indifference. No one is accountable for talents

he has never had: none should complain of the smallness of their gifts. Every one is to trade on that which God has entrusted to him, working where he can, doing the best possible service for the Master. One talent well used, will gain other talents, and these still others. The man with a few pence can serve God with his pence; if he does this, he is in God's sight judged as faithful as the one who has improved five talents.

But all are to realize their individual responsibility to employ their talents to the glory of God according to their ability. Let no man or council of men assume the responsibility of making as little of these talents as possible, according to their human estimate of God's entrusted qualifications. No man is to weigh in the balances of human judgment the talents God has given to other men. Let every man appreciate God's gifts to himself, and faithfully trade upon them. No man is to merge his individuality in that of any other man. There are diversities of gifts, and a large work to be done in our world in the use of God's entrusted goods, and the efforts that have been made to turn

all the profits from the talents of writers into the hands of the conference or the publishing house will not prove a success; for the plan is not just and equal.

From the light given me of God, the efforts made in this direction by those at the heart of the work, are not heaven-inspired. It is a very narrow, conceited arrangement, devised by human minds, and it does not bear the marks of God. Every man's special work is appointed him of God, and he is individually responsible to God. When men connected with the publishing business makes decisions and transact business, as they have done and purpose to do at Battle Creek, they give evidence that changes should be made as soon as possible, for God is not in any such plan.

Let men be connected with God's work who will represent his character. They may have much to learn in regard to business management, but if they pray to God as did Daniel, if with true contrition of mind they seek that wisdom which comes from above, the Lord will give them an

understanding heart. Read carefully and prayerfully the third chapter of James, especially verses 13-18. The whole chapter is an eye-opener, if men wish to open their eyes.

Those who write books are not to be left under the control of men who have no experimental knowledge of authorship. These men have a high appreciation of their own ability, but they have shown how little they appreciate the human agent, to whom God has given a certain work to do. They belittle men to, whom God has given talents to use to his glory. He never designed that any man should sell his stewardship, as though he was not capable of managing the talents God has given him. The idea which prevails that in order to give to the cause of God, a writer must place all the profits of his work, beyond a mere pittance, where other men shall control it for him, or invest as shall suit their ideas, in an error.

Long ago, when such ideas were first advanced, they should have been treated as they deserved. Men were taking into their own hands

responsibilities which they were not capable of treating justly or managing successfully. They have given evidence of this in the past in the fact that they would resort to unfair means in order to wring from men God's entrusted talents for themselves to appropriate. But the very persons whom God has entrusted with his goods, are held responsible to trade upon them, and thus develop character. Can any more striking demonstration be required to open the eyes of men and councils to this matter than the history of the past few years?

Every soul who has become the servant of God through the grace of Christ has his own peculiar sphere of labor. He is not to be bought or sold, but to understand that "ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory, that your

faith and hope might be in God. Seeing ye have purified your souls in obey in the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. Who have greater need to be doers of this inspired injunction than have those who are living in the very close of this earth's history?

It is not our own property that is entrusted to us for investment. If it had been, we might claim discretionary power; we might shift the responsibility upon others, and leave our stewardship with others, but this cannot be, because the Lord is testing us individually. If we act wisely in trading upon our Lord's goods and multiplying the talents, we shall invest this gain for the master, praying for wisdom from God that we may be divested of all selfishness, and laboring most earnestly to advance the precious truth in our world. Some men or councils may say, that is just what we wish you to do. The Conference Committee will take your capital and will appropriate it for this very object. But the Lord has made us individually his stewards. We each hold a

solemn responsibility to invest this means ourselves. A portion it is right to place in the treasury to advance the general interests of the work; but the steward of means will not be guiltless before God, unless, so far as he is able to do this, he shall use that means as circumstances shall reveal the necessity. We should be ready to help the suffering, and to set in operation plans to advance the truth in various ways. It is not in the province of the Conference or any other organization to relieve us of this stewardship. If you lack wisdom, go to God, ask him for yourself, and then work with an eye single to his glory.

By exercising your own judgment, giving where you see there is need in any line of the work, you are putting out your money to the exchangers. If you see in any locality that the truth is gaining a foothold, and there is no place of worship, then do something to meet the necessity. By your own action encourage others to act, in building a humble house for the worship of God. Have an interest in the work in all parts of the field.

While it is not your property that you are handling, yet you are made responsible for its wise investment, for its use or abuse. God does not lay upon you the burden of asking the conference or any council if you shall use means entrusted to you by God as you shall see fit, to advance the work of God in destitute towns and cities, and impoverished localities. If the right plan had been followed, there would not have been so much means used in some localities and so little in other places where the banner of truth has not been raised. We are not to merge our individuality in any institution in our world. The high-handed power that has been developed, as though positions had made men gods, makes me afraid, and ought to cause fear. It is a curse wherever, and by whomsoever it is exercised. This lording it over God's heritage will create such a disgust of man's jurisdiction that a state of insubordination will result. The people are learning that men in high positions of responsibility cannot be trusted to mould and fashion other men's minds and characters. The result will be a loss of confidence even in the management of faithful men. But the

Lord will raise up laborers who realize their own nothingness without special help from God.

Age after age Jesus has been delivering his goods to his church. At the time of the first advent of Christ to our world the men who composed the Sanhedrim exercise their authority in controlling men according to their will. Thus the souls whom Christ had given his life to free from the bondage of Satan, were brought under bondage to him in another form.

Do we individually realize our true position, that as God's hired servants we are not to bargain away our stewardship? We have an individual accountability before the heavenly universe to administer the trust committed us of God. Our own hearts are to be stirred, our hands are to have something to impart of the income that God entrusts to us. The humblest of us may be an agent for God, using our gifts for his name's glory. He who improves his tale is to the best of his ability may present to God his offering as a consecrated gift, that shall be as fragrant incense before him. It

is the duty of every one to see that his talents are turned to advantage as a gift that he must return, having done his best to improve it.

The spirit of domination is extending to the presidents of our conferences. If a man is sanguine of his own powers and seeks to exercise dominion over his brethren, feeling that he is invested with authority to make his will the ruling power, the best and only safe course is to remove him, lest great harm be done, and he lose his own soul, and imperil the souls of others. All ye are brethren. This disposition to lord it over God's heritage, will cause a reaction unless these men change their course. Those in authority should manifest the spirit of Christ. They should deal as he would deal with every case that requires attention. They should go weighted with the Holy Spirit. A man's position does not make him one jot or tittle greater in the sight of God; it is character alone that God values.

Nicodemus sought an interview with Jesus at night saying, "Rabbi, 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." All this was true, as far as it went, but what said Jesus? He "answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Here was a man in high position of trust, a man who was looked up to as one educated in Jewish customs, one whose mind was stored with wisdom. He was indeed in possession of talents of no ordinary character. He would not go to Jesus by day, for this would make him the subject of remark: It would be too humiliating for a ruler of the Jews to acknowledge himself in sympathy with the despised Nazarene. Nicodemus thinks, I will ascertain for myself the mission and claims of this teacher, whether he is in deed the light to lighten the Gentiles, and the glory of Israel. Jesus virtually says to Nicodemus, it is not controversy that will help your case, it is not arguments that will bring light to the soul. You must have a new heart, or you cannot discern the kingdom of heaven. It is not greater evidence that will bring you into a right position, but new purposes, new springs of action; you must be born again. Until this change takes

place, making all things new, the strongest evidences that could be presented would be useless. The want is in your own heart; everything must be changed, or you cannot see the kingdom of God.

This was a very humiliating statement to Nicodemus, and with a feeling of irritation he takes up the words of Christ saying, "How can a man be born when he is old?" He was not spiritual minded enough to discern the meaning of the words of Christ. But the Saviour did not meet argument with argument. Raising his hand in solemn, quiet dignity, he presses home the truth with greater assurance, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Nicodemus said unto him, "How can these things

be."

Some gleams of the truth were penetrating the ruler's mind. Christ's words filled him with awe, and led to the iniquity, "How can these things be?" With deep earnestness Jesus answered, "Art thou a master of Israel, and knowest not these things?" His words convey to Nicodemus the lesson that instead of feeling irritated over the plain words of truth, and indulging in irony, he should have a far more humble opinion of himself, because of his spiritual ignorance. Yet the words of Christ were spoken with such solemn dignity, and both look and tone expressed such earnest love to him, that he was not offended as he realized his humiliating position. Surely one entrusted with the religious interests of the people should not be ignorant of truth so important for them to understand as the condition of entrance into the kingdom of heaven. "Verily, verily, I say unto thee," continued Jesus, "We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?"

This lesson to Nicodemus I present as highly applicable to those who are to-day in responsible positions as rulers in Israel, and whose voices are often heard in council giving evidence of the same spirit that Nicodemus possessed. Will the lesson given to the chief ruler have the same influence upon their heart and life? Nicodemus was converted as the result of this interview. The words of Christ are spoken just as verily to presidents of conferences, elders of churches, and those occupying official positions in our institutions, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." "A new heart also will I give you."

If you have the holy spirit moulding and fashioning your heart daily, then you will have divine insight to perceive the character of the kingdom of God. Nicodemus received the lesson of Christ and became a true believer. His voice was heard in the Sanhedrim council in opposition to their measures for compassing the death of Christ. "Both our law judge any man before in hearing

him," he said. The scornful answer was returned, "Art thou also of Galilee? Search, and look; for out of Galilee ariseth no prophet."

Jesus had a disciple in Nicodemus. In that night conference with Jesus the convicted man stood before the Saviour under the softening, subduing influences of truth which was shining into the chambers of his mind, and impressing his heart. Jesus said, If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven but he that came down from heaven, even the son of man which is in heaven Jesus not only tells Nicodemus that he must have a new heart in order to see the kingdom of heaven, but tells him how to obtain a new heart. He reads the inquiring mind of a true seeker after truth, and presents before him the representation of himself: "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." Good news, good news, ring throughout 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." This lesson is of the greatest importance to every soul that lives, for the terms of salvation are here laid out in distinct lines; if one had no other text in the Bible, this alone would be a guide for the soul.

Especially to every man who accepts responsibilities as a counsellor, every one who is dealing with human souls, is this grand, beautiful truth to be a bright and shining light. It is no credit to one who has the word of God in his possession to say, I have no experience. I do not understand these things. He will never be wiser until he becomes of much less consequence in his own estimation.

We must learn his lesson as a little child. He must make it his first duty to understand the work of God in the regeneration of the soul. This change should take place in every man before he accepts a position as leader or ruler in connection with the sacred work of God. If one has not of this a vital connection with God, his own spirit and sentiments

will prevail. These may well be represented as the strange fire offered in place of the sacred. Man has woven into the work of God his own defects of character, devices that are human and earthly, delusions ensnaring to himself and to all who accept them.

Consider the incident that Christ presents before Nicodemus in referring to the uplifted serpent. The Lord Jesus had protected the children of Israel from the venomous serpents in the wilderness, but this part of their history they did not know. Angels from heaven had accompanied them, and in the pillar of cloud by day and the pillar of fire by night Christ had been their protection through all their journeyings. But they became selfish and discontented, and in order that they might not forget his great care over them, the Lord gave them a bitter lesson. He permitted them to be bitterly the fiery serpents, yet in his great mercy he did not leave them to perish. Moses was bidden to lift the brazen serpent on the pole, and make the proclamation that whosoever should look upon it should live. And all who looked, did live.

They recovered health at once. Suppose ye that this lifegiving message, the invitation to look in whispered tones? Suppose ye there were meetings for discussion as to how that symbol of the brazen serpent could have any efficacy? Some hesitated, desiring a scientific explanation of the representation, but no light was given. They must accept the word given of Christ to Moses. It was proclaimed with the trumpet, and by the voices of the leading men of every tribe throughout the encampment. The word obeyed, would bring life and healing.

Nicodemus caught the meaning of Christ's words. He received his lesson, and carried it with him. He searched the Scriptures in a new way; he could say, Old things have passed away, and behold, all things have become new. He did begin to see the kingdom of heaven, because he submitted himself to the leading of the Holy Spirit.

What a strange symbol of Christ was that likeness of the serpents which stung them. This symbol was lifted on a pole, and they were to look

to it and be healed. So Jesus was made in the likeness of sinful flesh. He came as the sin-bearer. Under the symbol of the uplifted serpent he was presented before the vast congregation of those who were entrusted with sacred truth. It was God's purpose that when Christ should appear in person men might recognize his mission, and co-operate with him in the saving of humanity. Christ was to be lifted on the cross, and this cross is to call the attention of all people. He was crucified, at one of the yearly gatherings of the Jews, when representatives from all nations were present at Jerusalem. The knowledge of the cruel work done to Jesus was to go to the remotest regions of the inhabited world. The message, Look and live, had been given in a most decided manner, and it meant hope, courage, faith, pardon, and life.

The same healing, life-giving message is now sounding. It points to the uplifted Saviour upon the shameful tree. Those who have been bitten by that old serpent, the devil, are bidden to look and live.

Through the Saviour's lesson, Nicodemus was

brought to see that the ignorant and unbelieving are not to be enlightened by controversy and discussion. They must look and live. Nicodemus hoped that his people would let Christ speak to them as he had spoken to him; then they would no longer remain in unbelief. O that to-day men would hear the voice of Jesus, "Except a man be born again, he cannot see the kingdom of God." The explanation of the plan of salvation may today be presented to men who act as rulers and counsellors, and yet, having eyes, they see not, and having ears they hear not; they have no experimental knowledge of what it means to believe in Christ as their personal Saviour. Nicodemus was converted. Will these men learn what it means to have a new heart? What it means to cease from sin? What it means to have the righteousness of Christ, to bear the divine similitude?

Look alone to Jesus as your righteousness and your sacrifice. As you are justified by faith, the deadly sting of the serpent will be sealed. Then there will be no more of self, you will have peace with God through our Lord Jesus Christ. Open the

door of your hearts, and let Jesus in. Some of you have become hard-hearted; you have resisted evidence, and have despised the messages of warning, of light and truth, which the Lord has sent to you by the Holy Spirit because he loves you and is loth to give you up. As a look to the brazen serpent brought life to the dying, so the look of faith to the Lamb of God will bring life to the soul. The men in responsible places need the converting power of God daily. If they would co-operate with God, looking to Christ every moment, believing in him as it is their privilege to do, their eyes would be opened, and their hearts would be made new.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." O, who can measure such love as this? It is not that God loved us because Christ died for us, but while we were yet sinners, rebels against his law, he gave up Jesus to bear our sins, that pardon may come to all who believe on him. The only hope of the world was for One who knew no sin, One equal with God, to come to our earth, and live the law,

testifying that in his humanity he could keep the law, and that sinners might become partakers of the divine nature, and thus be obedient children of God. This is the great work that God has done for the fallen race. He was not willing that any should perish, but that whosoever will, should come to him through Christ, and live.

Let us never forget that we are here to be fashioned by the hand of God, fitted to do the work he has given us to do. That work is our own, the accountability is our own, and cannot be transferred to another. Let not human agents interpose to take another's work out of the hands of God into their own finite upon the representation of Christ, was given hands.

Chapter 171

To J. E. White

Norfolk Villa, Prospect St., Granville.,
September 25, 1895.

W-86-1895

Dear son Edson:

I am sending quite a large mail this month. Marian has had to do the work of preparing the MS, but she has not gone into the matter very critically, as for the work of publication. We are glad to have Bro. and Sr. Prescott with us. I have not been as well as usual for several months: I suppose it is because I feel so intensely over the great events that I know are soon to open before us. We see that the professed believers will be represented by the ten virgins, five of whom were wise, and five were foolish. I fear this is the average the Lord saw of those that would be ready and unready. But a small number of those who

have had great light and abundant opportunities and continuous privileges have anything more than a theoretical knowledge of the truth. Many think that such a knowledge is all that is required. They are not doers of the word.

Those who, since the Minneapolis meeting, have had the privilege of listening to the words spoken by the messengers of God, Elder A.T. Jones, Prof. Prescott, Brn. E. J. Waggoner, O. A. Olsen, and many others, at the campmeetings and ministerial institutes, have had the invitation, "Come, for all things are now ready. Come to the supper prepared for you." Light, heaven's light, has been shining. The trumpet has given a certain sound. Those who have made their various excuses for neglecting to respond to the call, have lost much. The light has been shining upon justification by faith and the imputed righteousness of Christ. Those who receive and act in the light given, will, in their teachings, give evidence that the message of Christ crucified, a risen Saviour ascended into the heavens to be our advocate, is the wisdom and power of God in the conversion of souls, bringing

them back to their loyalty to Christ. These are our themes,--Christ crucified for our sins, Christ risen from the dead, Christ our intercessor before God; and closely connected with these is the office-work of the Holy Spirit, the representative of Christ, sent-forth with divine power and gifts for men.

The call is sounding, Come, for all things are now ready. Those who will be worked by the Holy Spirit bear the living testimony, and have not only a theory of the truth, but are God's witnesses. These will not continually follow the meetings, that they themselves may be benefited, by hearing more and still more, But in humble trust and living faith they will search the Scriptures, for Christ says, They testify of me. They will walk in the light they receive, and will communicate to others the precious truth. As they endeavor to impart that which they have received, more light will certainly shine upon them. In holding forth the word of life to others, they co-operate with the heavenly agencies, who are sent to impart the power of the truth.

Not all whom God has called to be witnesses for him may expect to present as large a treasure of truth as those do who for years have been searching for truth as for hid treasure; as they have communicated the heaven-sent message, light has been flashing upon the word. The human agent cannot, at the outset, take in the whole of the experience that others have been years in gaining. They cannot expect to do this. But let them begin as others began, let them search the Scriptures, and expect to receive light as they appropriate and communicate the light given. Let them have that faith which works, how? By love for other souls, seeking to bring them to the marriage supper. As they try to draw others, they will become fitted for the work, and for the trial; they will purify their souls by obeying the truth. The mind, the soul, and the body will be brought into subjection to Christ; even the thoughts are brought into harmony with the thoughts of Christ. Their will is brought into conformity with the will of God, and they understand what it means to bear the cross of Christ, to endure shame and degradation for his dear sake. These servants must learn to trade before

they can accumulate. The Master who has entrusted them with his goods sees that it is not profitable to bestow and bestow upon them the most precious material, while they wait, and do not use that which he commits to their trust. He expects his servants to begin to trade upon the very first endowment; they are to put out his goods to the exchangers. Thus the Lord educates his workers, and develops executive ability. If the one entrusted with his Lord's goods begins his work at once by calling the attention of others to their value, presenting the sacred truth by precept and example, seeking wisdom from God daily, searching the Scriptures diligently, realizing that he is in co-partnership with God, the gospel is to him the power and wisdom of God.

Its ministry in his own life and character makes him a living epistle, known and read of all men. The transformation is constantly going forward, conforming his character to the character of Christ. The Holy Spirit is his efficiency. The human agent who works meet effectually has the deepest sense of his own weakness and his unworthiness, and he

casts his helpless soul upon Christ. This is the character that God calls contrite. "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." Here is our source of power. In the human soul the Holy spirit gives evidence of the fulfilment of these words, bringing life and hope and joy to all who believe.

Those who are supposed to require so great and constant help and nursing, who have had opportunities and privileges crowded one upon another, do not receive lasting impressions, but seem to be over learning, and never able to come to a knowledge of the truth. They will make no real advancement until they see that they must go to work to trade on the goods they already have. In doing this work they become channels of light to others. God will give increased light as they diffuse light. In thus meeting with opposition and unbelief and error, they are driven to the word of God and to earnest wrestling prayer for the victory, and their

prayers will be heard.

The Lord Jesus understands all about the trials they must meet. He says, "These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you. If they have kept my saying, they will keep your also. But all these things will they do unto you for my name's sake, because they know not him that sent me."

We have here the plainest statement that those who manifest the spirit of persecution toward such as love and fear God, are in a Satanic delusion. Christ says, "They know not him that sent me." When you work as a servant of Christ, and your message is rejected, always remember Jesus, and keep at your work, still sowing the seeds of truth.

The reason why, in the parable, so many of the virgins are represented as foolish is that those that have a knowledge of the truth are not sanctified through the truth. If they had realized their accountability, they would have borne in mind that there is a day of trust and a day of reckoning. To every one are committed talents, and each has a sacred responsibility to bless others by opening the precious truth to those in error.

When John the Baptist pointed to Jesus saying, Behold the Lamb of God," the disciples heard him speak, and they followed Jesus. The Saviour "turned, and saw them following, and saith unto them, What seek ye? They said unto him. Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother." After hearing the gracious words that proceeded from the lips of Jesus, words that flashed light into

their minds, the hearts of the disciples were aglow with faith and assurance that this was indeed the Messiah. With inexpressible love their hearts went out to Jesus, and they did not sit down in happy contemplation, to hear more and more of the gracious words. They wanted others to have the same knowledge they had received. Andrew went in search of some one to whom he might tell the wonderful story, that seemed almost too good to be true. He first found his brother Simon, and said to him, "We have found the Messias;" and he brought him to Jesus. And when Jesus beheld him, he said, "Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation a stone."

The day following Jesus found Philip, and said to him, "Follow me." As Philip came in contact with Christ, he believed that this was indeed the Messiah. He could not keep the glad tidings, and enjoy alone the privilege of following Jesus. He knew that his companion Nathanael was searching the prophecies; they had prayed most earnestly to understand the Scriptures; but where was Nathanael? He was then praying to God under a

figtree. Philip discovered his retreat, for they had often prayed together in this secluded spot, hidden by the foliage. As soon as Philip found his friend, he declared, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." But Nathanael had heard what a wicked place Nazareth was, and this statement aroused his prejudice. He queried, "Can there any good thing come out of Nazareth?" Philip entered into no controversy, but said, "Come and see." Thus the truth came to Nathanael. As he listened to the words of Christ, faith, simple, full, and complete, was expressed. Jesus said of him, "Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven

opened, and the angels of God ascending and descending upon the Son of man."

September 27. Dear Edson, I see by your letter that you are again in Battle Creek. God grant that every hour of your life may be spent to his own name's glory. May you be God's chosen instrument for the advancement of his work. May you rise to an appreciation of your high calling. I have written many things, Edson, in regard to the manner in which the work has been prosecuted in Battle Creek; but although the matter is prepared for the mail, I defer sending it. I feel deep sympathy with Bro. Olsen. His associates do little to hold up his hands, but much to make them feeble.

Ponder well the paths of your feet. Be swift to hear, slow to speak. You may indeed feel that you are on holy ground. The Lord has a controversy with his people. If you look to God and trust to him, you will make no miscarriage of your life; for our precious Saviour is full of grace and truth. You may be looked upon with suspicion and distrust, but I fully believe that in the providence of God

your stay at Battle Creek will be a precious school for you. At all times reveal the meekness and lowliness of Christ. "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." Let your fruit be unto righteousness and true holiness.

A great work is to be done in our world, and God alone can fit up the human agents to do this work. There is at this time an extensive and pressing demand for literary qualifications, and as we search for those who have entrusted talents, the revelation is made, "weighed in the balances, and found wanted." Many broad fields of usefulness are opened before us; in every direction are fields white for the harvest. But while we would rejoice to find workers with literary ability, we rejoice to see some souls ministering who have had fewer advantages than others to obtain an education. Some are devoting themselves to the work in humility, and with an unreserved consecration to God. They may have only ordinary ability, yet under the discipline of the Holy Spirit, they may yoke up with Christ, and the record concerning

them in heaven is, "Laborers together with God: ye are God's husbandry, ye are God's building." There will be manifest in their work a consecrated energy of character that will provoke others to zeal and good works.

If you can do so in an unobtrusive way, try to help Bro. Olsen, and stay up his hands. He needs sympathy, and words of hopefulness and courage. But please do not cast reflection upon the men who have not a living connection with God. If you are considerate, you may do good to A.R. Henry, and Harmon Lindsay. Show by your attitude that you hold no bitterness toward them. Whatever their attitude toward you, let it not discourage you or embitter your experience. Hold fast to Jesus. He has helped you, and he will help you every hour. But do not be off your guard for one moment. Do not indulge in hasty speech. If possible, we want to save these men, who know so little of the Spirit of God. In order to do this, while you should not depend on them as gods, be kind and courteous, treat them as respectfully as though they had been your best friends.

I have been, and am still speaking very plainly to them, and your attitude must not give them the impression that I have written to you anything detrimental to them. These men have many temptations, and their souls are precious. If they can be won to see how they can come to Jesus and take him as their counsellor, what a victory will be gained on the Lord's side. Do not live over the past. Do not in any way give occasion for your good to be evil spoken of. You may save souls from death, and hide a multitude of sins, if you walk circumspectly. The Lord bears long with the erring children he has purchased at an infinite cost. These men, A.R. Henry and Harmon Lindsay, are in the greatest peril of losing their souls because they do not discern their situation. Let the melting love of God abide and rule in you heart, controlling every action.

If you put your trust in God, I see great opportunity for you to be a blessing to others, even in Battle Creek. Wisdom is heaven-born, it is a graceful ornament; it possesses infinite power, and

when exercised, is a crowning glory to every soul who is doing service for Christ; for it is the evidence of union and co-operation with the Chief Worker.

Whatever may have been the feeling and conduct of others toward you, let not this have a shadow of influence upon you in your contact with them. Not one of us lives to himself. Each has God's entrusted talents to use, and consider well what is demanded of you in order to represent Christ in every place and under every circumstance.

Self is to be hid with Christ in God. Without me, said Christ, ye can do nothing. But the Holy Spirit is given to help us in every time of need. Stand in humble dependence upon that power that will be given to all who seek for it and depend on it. Your capabilities will be a success in the service of Christ if you feel your own inefficiency and your dependence upon God.

Bear in mind, my son, that success is not the

result of chance, of accident, or of destiny, but is the out-working of God's own providence, the award of faith and discretion, of virtue and persevering labor. It is the practice of truth that brings success and strength of moral power. In practicing the teachings of Jesus you will reveal to the angels of heaven and to men that you have learned of the great Teacher. The bright rays of the Sun of Righteousness are to be welcomed as the light of the mind; and the principles of the character of Christ are to be made the principles of our character. The Lord will certainly be with you, and will endue you with his Holy Spirit, if you seek him with all your heart.

For weeks I have been in a condition of prostration, but I am now gaining strength. Yet my nervous condition has been such that I do not leave my room to take my meals with the family. For a time I thought seriously that I should never recover. But I am improving. I thank the Lord for his goodness and love and presence. If I could be released from attending the camp-meeting at Melbourne, I should feel very thankful, but there is

no hope of this. I shall have to leave Granville in two or at least three weeks. Our family are to be transferred to the little cottage on my own purchased possession, Avondale Cooranbong. May Lacey White goes with me and W. C. to camp-meeting, also one member of the family as typewriter. Daughter May is a treasure, kind, tender, and true, yet having a decided will in the right direction. She will be and is a great blessing to me. She has an ardent love for the truth.

If you desire any articles furnished you of mine to make your room pleasant and comfortable, mention the matter to Sr. Hall, and she will see that you have it.

Edson, I feel very anxious that you should be largely blessed in Battle Creek. Pay no attention to insult or depreciation, but just go forward in the discharge of your duty. Let your heart be full of generous sympathy for all who have made and are still making mistakes, and be very careful to make straight paths for your own feet. Bear in mind that the attributes most appreciated by the heavenly

Father and by the crucified, risen, and ascended Saviour are love and purity.

"Every one that loveth is born of God, and knoweth God.... If we love one another God dwelleth in us, and his love is perfected in us." "God is love; and he that dwelleth in love dwelleth in God, and God in him." The entire law is fulfilled in him who loves God with all his heart, and his neighbor as himself. This is "glory to God in the highest, and on earth peace, goodwill to men." O, it is not weakness to have a tender, humble, sympathetic, pitying heart. Of this no one should be ashamed as if it were a weakness. It is strength derived from Christ.

You will have trials, for Satan is not dead; but if you have on the whole armor of God, Satan's thrusts will prove harmless. We have vast resources from which to draw; you may receive moral power to do righteousness under all circumstances. We shall be in every way gainers, becoming better and abler workers through every encounter with difficulties, and every blast of

adversity. For this is God's chosen means to test and discipline us. Trial is one of his appointed conditions of Success.

Please make the acquaintance of Bro. Tenney; it may be for the benefit of you both. Bro. Tait also is a man with whom you should be acquainted; and Edson, remember that all who are in responsible positions have many and great temptations. May the Lord help you to be a blessing to them by living out the principles of our faith.

Edson, you are at liberty to select from my writings the matter that is needed for the proposed simple tracts and booklets for the southern field. We send you some articles on the child life of Jesus that may be a help to you. As you will see, they are in two styles. My copyist has little time for the preparation of the simple form, and you may be able, yourself, to simplify in a way that will suit you better. You are the one who can best prepare the matter you need; for you are acquainted with the southern field. You will know how simple to make the truth so as to be understood, and what

portions to select. From the light God has given me, many of the white people in that field need the very simplest style. All that can be done, should be done for the southern field. As far as you can, obtain the co-operation of those at the head of the work, that they may not be tempted to think you are starting out on independent schemes.

Marian has prepared the correspondence for this mail.

Please send me a copy of the matter you compile, as fast as you prepare it.

Chapter 172

To F. E. Belden

Armada, Melbourne, Australia/ Nov/.13,
1895.

B-13-1895

Frank Belden,

Dear Nephew,--Your letter came to me last evening. I read it and I am thankful that you view things in a clear light. I have felt deeply in reference to your case, and I feel sincerely to sympathize with all your sorrows and disappointments. With this I send you copies of letters written in regard to Byron's death. We counted much upon Byron and Sarah. They have been true believers in the truth, ready to be anything or do anything that the Lord would have them do. Byron won the esteem of all who were acquainted with him, and his death has pained me sore, for I loved him as I loved my own son, and I

loved Sarah as a daughter. Well, faithful, true hands are folded over his breast, and his eyes are closed to see and grieve over the painful view of wickedness no more. When these eyes shall again open it will be to behold the King in his beauty.

I greatly desired that Byron and Sarah should live with me in Cooranbong. They could both have been a great help to me. He was a good financier. He possessed excellent business capabilities, and for this reason every camp-meeting they held they urged Byron and Sarah to take charge of the restaurant. In business matters of buying supplies for camp-meetings and the school he could not be excelled. But I felt that both Byron and Sarah must have opportunities to fit them for missionary work. He has excelled in being superintendent of Sabbath schools, conducting the reviews, and has exhibited a clearness of thought and adaptability that I thought would prove of great service. Conversing with him I drew him out. He wished to attend the school in Melbourne and I told him I would set to his service to accomplish this, two hundred dollars. But they both said, Aunt Ellen we cannot take

means from you; you are investing in the cause of God constantly; let your money be used to help along the work in educating students, in building meeting houses and in different lines of work that you may be called to do, but Sarah and I will get along by the help of God, and practicing strictest economy. I learned he desired to engage in the work with other workers in Sidney and suburbs. I asked him how much he would require. He said, One pound per week. I said, That is not enough. He said, Yes it would keep him and Sarah. I was already paying 19.00 per week to keep several workers in the field. The great last burden of Byron was that the workers should not become discouraged and faint-hearted. He made every effort in his power to encourage perseverance and faith. He will not fail nor be discouraged, Seemed to be inwrought in his being.

Well, the dear one sleeps. His work is ended; but he died beloved and esteemed by all who knew him. Sarah, dear child, was with him heart and soul, eagerly doing all she could. Both laid themselves on the altar a living, consuming

sacrifice and they will have their reward. Soon our Saviour will come and he will call the dead from their prison houses to a glorious immortality. "Then shall we meet again, meet n'er to sever, then shall love wreath her chain round us forever.

Frank, Our earnest work is to be true to God and abide in Jesus and with Christ in God One with God; What a privilege is this. Nov. 17, Dear Nephew, I am much relieved to receive your letter. I will send you copies of letters I have already written to several in Battle Creek. I send you these copies because I have labored hard here and under many perplexities and am not able to write you as largely as my heart is inclined to do.

I feel very deeply in regard to many things in Battle Creek, The office of publication needs to be cleansed as verily as the temple needed cleansing in the days of Christ. I know that every soul who believes the truth should now be at his post of duty, wide awake, vigilant, watchful, prayerful; waiting, watching, working.

You have thought that I was severe upon you, but I have felt it urged upon me by the Spirit of God to lay before you that which I knew he had presented to me in unmistakable features. The presentation was that unless yourself and Hattie were awakened and enlightened and should view matters in altogether a different light you would continue to have wrong ideas and be deceived and deluded by the enemy.

I read the article in the paper and consider that you view things in a correct light. I am thankful, so thankful for I want you to be where the Lord can imbue you with his Holy Spirit and you be where he can use you to his own names' honor and glory. I love you children, but have felt no special union with you for a long time. It ought not to be thus. I have spoken plainly to those in responsible positions telling them that they had not treated you right. Their dealings with you in reference to your books was after the spirit controlling human minds, but not according to the laws of God or righteousness.

The truth of God in order to regulate the life and form the character must be planted in the heart. A profession is nothing in the sight of a holy God. If the truth does not produce beauty of soul and loveliness of character it is of no benefit to the one who claims to believe it.

I am writing to Harmon Lindsay. I have had a testimony for him for some time but have been unable to let it go out of my hands. I send some in this mail. I no longer connect with Fannie in my work; she has made me much sorrow, and I have no one now to edit my articles, so I may not get off much this month.

Harmon Lindsay will either be converted to the truth or be disconnected from the work, A.R. Henry and Harmon Lindsay believe not the Third Angel's Message. They are not only saying in their hearts, 'My Lord delayeth his coming', but in spirit, in words and actions wherever they go. It pains me to see these two bodies of death sent from place to place upon important business in connection with the cause of God, when they are imbued with the

spirit of Satan working in secret. They have not the Spirit of God. They are separated from God, and have been ever since the Minneapolis meeting, walking in the imaginations of their own hearts. Isaiah 50:10,11.

When these men shall be converted or else removed from the work, then there will be disclosures that will reveal a state of things in the General Conference financial standing that will be an astonishment to many. This is as far as I have liberty to go. There are two parties, one imbued with the Spirit of the Lord, receiving from the Lord and communicating to others. The Lord will, as is stated in Rev work for, the enlightening of his people. "I Jesus have sent mine angel to testify these things unto you in the churches. I am the Root and offspring of David and the bright and morning star." Thus is the work. The visible angel is not seen, but the messenger of God through whom that angel is communicating is seen and he voices the message of the angel who stands by his side. The Lord has a decided message for this time and the trumpet must give a certain sound.

Rev. is a book demanding study. Rev. 1:1,3. The solemn scenes which Jesus revealed to John are weighty and full of interest to every souls. We should know more of these solemn, weighty testing messages. We should not only know, but with earnest zeal let those with whom we come in contact see and understand that we believe as well as read the prophecy of this book and that they are a revelation to us, a living reality.

I have no smooth words of peace and safety to speak to the hypocrites in Zion, whose business it is to turn the truth of God into a lie, Words and works are on Satan's side of the question. Men who have had evidence piled upon evidence that the Lord has been at work among his people and yet these men have hated the messenger and the messages God has given him to proclaim. There is no excuse for the course which they have pursued and still planning to pursue. And these very men that are counterworking the cause of God, these selfish men are the ones with whom you labored to receive from the treasury means. I knew that your

voice did more than any other voice to rob the treasury of God and to put means into selfish hands, into the hands of men that were not sanctified through the truth. This was why, Frank, I could not sustain you. Time will shortly reveal things to you. It may be asked, Who told Sr. White? I do not suppose anyone, not even they themselves understand the true inwardness of things as they are. There is a net drawing about the souls of some. But I may have said too much. Of one thing I am thankful, and that is that you left the Review and Herald office when you did, that you should not be farther corrupted. God will work for you if you walk humbly with him. I entreat of you being close to Jesus, if you could be a savor of life unto life, Lay your hand in the hand of Jesus Christ and say, Lead me, Guide me. If you would pray with more fervor, unction and power, seek humility, meekness, lowliness of heart and be not deceived. Your soul is precious; you know not how long your life may be spared. None of us thought that Byron was in any way diseased, but he fell. What a consolation to Sarah, his wife, and what a consolation to me that we have the evidence that he

was consecrated soul, body and spirit to God.

I appeal to you, Frank, by all that is dear and precious and holy to make thorough work and stand in your Saviour a free man. O that all who stepped in false paths at that notable meeting at Minneapolis, and have felt the same spirit enfolding them about, would let heaven's light into their souls, which would give them a true sense of their course of action, and their manner of spirit since that time! O that they would, before it is too late for wrongs to be righted, make confession in secret to God who seeth in secret the plans and imperfections and the sins of those things which have made Jesus ashamed to call them brethren! Hating Jesus Christ in the form of his saints! O how will God reveal this whole business in a place where they have never looked upon it? But I will close.

Thank God, my dear nephew that you are coming to the light.

God Bless you,

Chapter 173

To Brethren Who Occupy Responsible Positions in the Work

Avondale, Cooranbong, N.S.W., Jan. 16, '96.

B -6 -1896

Dear Brethren who occupy Responsible Positions in the Work:

The Lord has a controversy with you. I have no need to specify the reason; you have had them laid open before you again and again. The clean hands, the pure, unselfish, holy purposes have not been brought into your practice, and the benediction of God has not come upon many of those who handle sacred things. The lifting up of the soul and speaking vanity, and the lifting up of men to manage their fellow-men, body and soul, is all open before God, with whom we have to do. There

is no man or set of men that can manage men. "All ye are brethren." The Holy spirit of God alone can do this. When you, because of your position, supposed you could say the word, and it would be done just after your idea, you made a mistake. Truth, honor, and integrity have been compromised to gain certain advantages. Justice hath fallen in the street, and equity cannot enter.

Religious principles have been corrupted. We will either make more pure, noble, and holy the principles held by God's heritage, or else we will mislead by false proposition, unholy schemes, saying, "The temple of the Lord, the temple of the Lord are we." The work and cause of the Lord is sacred. There is to be no mingling of human, common, unholy fire with God's offering. This has been and is still being done. But men are blind, and see not the result of their zealous efforts. The question is, Shall those who are called from place to place act a part in the sacred work of God, use the fire of God's own kindling, or shall they use the common fire, of which not one spark should be used, to kindle the incense upon the censurs which

are offered to God?

The spirit which was manifested to the believers by those who established the work in Battle Creek, led them to understand that there was no hidden closet. All was open and clear as the light of day. But the Lord's holy purpose has been grieved. Heaven has manifested its purpose to impart power to those who believe; and the Holy Spirit has been revealed. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? 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. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."

Obedience is the first price of eternal life. "But

the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." This is the work of the Holy spirit. The Comforter is to reveal himself, not in any specified, precise way that man may mark out, but in the order of God; in unexpected times and ways that will honor his own name. Those who are unbelieving do not receive the richest endowment of grace, which would make them wise unto salvation, patient, forbearing, quick of perception to appreciate heavenly ministrations, quick to discern Satan's devices, and strong to resist him. God cannot do his mighty works for them because of their unbelief.

Now, just now is our day of mercy and salvation. The Lord God dwelleth in the holy place, sees every soul that shows contempt for the manifestations of his Holy Spirit. God has revealed himself again and again in a most marked manner in Battle Creek. He has given a large measure of his Holy Spirit to the believers there. It has come unexpectedly at times, and there have been deep

movings upon hearts and minds; a letting go of selfish purposes, and a bringing into the treasury many things that you were convicted God had forbidden you to have. This blessing extended to large numbers, but why was not this sweet, holy working continued upon hearts and minds? Some felt annoyed at this outpouring, and their own natural dispositions were manifested. They said, This is only excitement; it is not the Holy Spirit, not showers from heaven of the latter rain. There were hearts full of unbelief, who did not drink in of the Spirit, but who had bitterness in their souls.

On many occasions the Holy Spirit did work, but those who resisted the Spirit of God at Minneapolis were waiting for a chance to travel over the same ground again, because their spirit was the same. Afterward, when they had evidence heaped upon evidence, some were convicted, but those who were not softened and subdued by the Holy Spirit's working, put their own interpretation upon every manifestation of the grace of God, and they have lost much. They pronounced in their heart and soul and words that this manifestation of

the Holy Spirit was fanaticism and delusion. They stood like a rock, the waves of mercy flowing upon and around them, but beaten back by their hard and wicked hearts, which resisted the Holy Spirit's working. Had this been received, it would have made them wise unto salvation; holier men, prepared to do the work of God with sanctified ability. But all the universe of heaven witnessed the disgraceful treatment of Jesus Christ, represented by the Holy Spirit. Had Christ been before them, they would have treated him in a manner similar to that in which the Jews treated Christ.

What moved the people at Battle Creek when they humbled their hearts before God, and cast away their idols? In the days of Christ, when he proclaimed his mission, all bare witness, and wondered at the gracious words that proceeded out of his mouth. But the unbelief whispered by Satan began to work, and they said, "Is not this Joseph's son?" When the Lord Jesus perceived their questioning unbelief, and saw that his gracious words were fading from their minds, 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 thy country." Then Christ stated facts to them, and said, "Verily, I say unto you, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman which was a widow. And many lepers were in Israel, in the time of Elias the prophet; and none of them was cleansed, saving Naaman the Syrian.

The Jews considered that this was spoken against them, and that those of a heathen nation should be represented as favored by God before the heathen nation, was a statement that should not be tolerated, "and all they 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 to the brow of the hill whereon their city was built, that they might cast him down headlong." While they were contending among themselves, Christ passed through the midst of them, and went on his

way. Certainly this was one of the places where Christ could not do many mighty works because of their unbelief.

The very same spirit has been manifested in Battle Creek. Those who opened the door of their hearts to temptation at Minneapolis, and carried the same spirit home with them, will realize, if not now, in the near future, that they resisted the Holy Spirit of God, and did despite to the spirit of grace. Will they repent, or will they harden their hearts, and resist evidence?

There is much that needs to be set in order in every institution that is in operation in our world. Finite men are not to make themselves lords, and seek to govern men's minds and principles, when their own minds, and their own principles, are very shaky. This uncertainty is being communicated to the churches by men in prominent positions. Unbelief goes in the very atmosphere. Everything is to be shaken that can be shaken, that those things that cannot be shaken may remain. All who truly love Jesus Christ will now stand enlisted under his

banner, eager to magnify his name and accomplish his will. Every opportunity is given in an open field for the manifestation of love and loyalty. There is nothing that Christ hungers and thirsts for so much as whole-hearted disciples, possessing his love and gentleness. Who, I ask, will in those days of approaching peril, when the faith of everyone is to be severely tested, comprehend through the Holy Spirit's teaching, the design of God to win all the ability, all the God-entrusted endowments of Christ, to the service of the Prince of Peace? Who will extend the work of God to all places where they are ignorant of the light? In the cities of America, as well as in foreign countries, a great work is to be done. God calls for cheerful co-workers, and they are not to be repressed, discouraged, and disheartened by counter-working agencies, who themselves refuse to be worked by the Holy Spirit of God. God's ministers are in service to God.

There are large numbers willing to devote their time to home missionary work if they see that it is pleasant and agreeable to them. They wait for

something to do and work to be brought to them, but they lose physical, mental, and moral efficiency in so doing. In every neighborhood, consecrated ability will do much in personal effort. But let not men prescribe for their brethren according to their ideas. Let the oppression of human minds forever cease, and let the Holy Spirit have a chance to work. Let all who can read and discern the signs of the times, know that Christ is nigh, even at the door. Let love for God and Christ grow daily, and let love for your brethren be without dissimulation. Let faith be in constant use. Believe God because he is God. Put your human, world loving spirit under the moulding of the Spirit of God. The question is asked, "When the Lord cometh will he find faith on the earth?" Faith, then, has become almost extinct.

One of the dangers to which God's people will be exposed is this, The delusions that are coming upon a world that has turned from the truth. Those will be of such deceptive power, that the apostle under the inspiration of the Spirit of God, declares. "If it were possible, they shall deceive the very

elect." Our work now is to confirm our souls in the faith,--that faith which is a working faith, which works by love and purifies the soul. Faith, living, active, working faith, we must have. Christ demands this of us. Verily Christ hath need of us now to represent him, not the cold, harsh, denunciatory, overbearing and ruling power of the prince of darkness. Those who are Christ's friends will now do whatsoever he commands them. Stand, therefore, having on the whole armor, and having done all, to stand. Let the soul temple be cleansed of prejudice, of that root of bitterness, and hatred, whereby many are being defiled. Cling to the mighty one. Communicate to others light, with cheerful words, and with courage in the Lord. Labor to diffuse that faith and confidence that has been your own consolation. Let it be heard from every lip and voice, "Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus." "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and

his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: "for the fine linen is the righteousness of saints."

Some have been and are still, refusing to put on the wedding garment. They still wear their citizen's dress, and despise the garment woven in the loom of heaven, which is, "Christ our Righteousness." "And he saith unto me, write, Blessed are they which are called unto the marriage supper of the Lamb." Who are friends of Christ to-day? Do you feel an intense desire for the robe of Christ's righteousness? Are you sensible of the filthy rags of your own righteousness? Then let the truth come into your practical life. If you are friends of Christ, show it in words, in spirit; manifest love to Jesus, and love for the souls for whom Christ hath died. The sentiments of truth are the elements that constitute a symmetrical Christian character. We are far, far from being Christians, which is to be Christlike. We need the Holy Spirit's efficiency. God lives and reigns. The very reason that the Holy Spirit's manifestations were not accepted as

precious tokens from God, is that there was not a receiving of the grace of God. The Spirit of the Lord has been upon His messengers whom He hath sent with light, precious light; but there were so many who had turned their face away from the Sun of Righteousness that they saw not its bright beams. The Lord says of them, They have turned their backs to Me, and not the face. There is need of seeking the Lord most earnestly.

I tell you, my brethren, the American Sentinel should not have become what it has. Scathing remarks are made with pen and voice that cannot reach hearts. The bitterest opponents of truth have not had the light we have had; and after years professing to know God and Jesus Christ whom He hath sent, there are many who are not in 1895, wise as serpents and harmless as doves. They are so ready to put on the war dress and show themselves. They do not know what the voice of invitation means, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Crowd the Sentinel with straightforward truth.

Keep out your thrusts; for you dishonor God in making this showing. Let there be a humiliation of soul before God. This lording over God's heritage as though the endowment of the talents of the mind, the soul, the principles of men, are to be under the jurisdiction of men, is permeating our churches with a spirit after the same order. There are many getting where the Lord can do nothing for them. They will not recognize the spirit or voice of God, but treat His words as idle tales. Many have breathed the atmosphere that has surrounded the souls of men in positions of trust, who have not only thought in their hearts but expressed with their lips, "My Lord delayeth His coming" and their acts reveal the sentiment.

Who will now understand these things that I write. There are men who have known the truth, who have feasted upon the truth, who are now divided between infidel sentiments. There is only a step between them and the precipice of eternal ruin. The Lord is coming, but those who ventured to resist the light that God gave in rich measure at Minneapolis, who have not humbled their hearts

before God, will follow on in the path of resistance, saying, "Who is the Lord that I should obey His voice?" The banner all will bear who voice the message of the third angel, is being covered with another color that virtually kills it. This is being done. Will our people now hold fast to the truth. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." This is our standard. Hold it aloft; for it is truth.

Chapter 174

To J. H. Kellogg

Avondale, Cooranbong, N.S.W., Jan. 19, 1896.

K -56 -1896

Dr. J. H. Kellogg, Sanitarium, Battle Creek,
Mich., U.S.A.

Dear Brother:

I want to say that the Third Angel's Message is the gospel, and that health reform is the wedge by which the truth may enter. There are to be no abrupt declarations of any phase of our truth, but the truth as it is in Jesus is to be preached, and all the brightness and special radiance of the Sun of righteousness brought into the gospel. If those who shall speak of practical godliness to those assembled in your church building would do this, they will dwell upon the lessons of Christ. You want the Holy Spirit's guidance; do not be satisfied

without it. Let your words express your confidence and love for God, The most simple testimonies, borne in a humble manner, and expressing love for God, will touch hearts. They will see that the doctors and nurses and workers are all combined to represent the truth in character.

God has spared your life; he has wrought that you should give honor to his name as did Daniel in Babylon. Most determined effort will need to be made by all who believe they have the truth, to create an atmosphere of purity, stability, and devotion that will magnify the truth, and show its power upon the mind. The Lord has made you steadfast. He has been giving you an experience that is of value; he has given you light and aptitude and knowledge, not to add to your glory, but that you should glorify his name and exalt him.

There are earnest, prudent, warm-hearted, God-fearing, loving workers in the Sanitarium, but there are many helpers who are not reliable. They are affected by the worldly element that pervades the worldly class who patronize the institution. They

thirst for applause; they wish to be flattered; they want to invest their wages in dress. They may claim to be Christians, but they do no honor to Christ. These lukewarm, covetous ones, who do not consider that they are making their record for eternity, will be no help to worldly visitors. If all who claim to be Christians would be so in heart, many stumbling blocks would be removed out of the pathway of those who make these poor sinners their excuse for the neglect of the great salvation which Christ has brought to light in our world, and given his own precious life to save, that all who believe in him shall do his works and have eternal life.

We are living in most solemn times. The gospel in the old and new Testaments is not to be contemplated from a narrow aspect, as one or two men, or even many men may view it. How large, how broad, how extensive is the gospel. I have been writing upon this subject for years, and have much written that I cannot now place in shape to be handled. I have had but a trifle of editing done for one year. I speak the things and write the things

that burden my soul, whether men will hear or whether they will forbear. I must work; I must watch; I must pray; I must consider nothing in a narrow, contracted style.

Truth and error are both in the field, striving for the master. The champions of truth will have a fierce conflict. "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 warning comes and the directions are repeated. "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." All that the Lord has told you it devolves on you to do. No one needs to be deceived if they will make the word of God their study. How little is the book of revelation studied. It is a hidden mystery to the religious world; and why? Because the events not pleasant for their consideration, are so faithfully traced by the prophetic pen; and people who are in any way troubled about the matter are soothed with the statement from their shepherds that the Revelation

cannot be understood. But it especially concerns us who are living in these last days. "Blessed is he that readeth and they hear the words of this prophecy, and keep those things that are written therein; for the time is at hand." Read the last chapter of Revelation carefully and prayerfully. What significance there is in the statements of this chapter. "I am Alpha and Omega, the beginning and the end, the first and the last." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. "I Jesus have sent mine angels to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

This is the most effectual teaching that can be given in the church built for the Sanitarium, and should be given in all the churches. Whenever there is an opportunity to reach the people, the attention should be called from the earthly to the heavenly. "And the Spirit and the Bride say, Come. And let him that heareth say, Come and let him that is a thirst come. And whosoever will let him take

the water of life freely.

We are not to drift into worldly channels. Consider the cleansing of the temple at the beginning of Christ's ministry. He found the Jews intent on gain. They had made the court of the temple a scene of sacrilegious traffic, and had turned the ancient and sacred institution of the passover into a means of vile profit. They bartered deeply, turning the service instituted by Christ himself into the worship of mammon. But Christ came suddenly into the temple courts, divinity flashed through humanity, and raising a whip of small cords in his hand, with a voice that they will hear again in the execution of the judgment, he said, "Take these things hence. It is written, My Father's house shall be called a house of prayer, but ye have made it a den of thieves." The priests and rulers saw as it were an avenging Angel, such as guarded the way to the tree of life.

Today this sacrilegious work is being more than repeated. There will be messages borne, and those who have rejected the messages God has

sent, will hear most startling declarations. The Holy Spirit will invest the announcement with a sanctity and solemnity which will appear terrible in the ears of those who would not hear the pleadings of Infinite Love, and who have not responded to the offers of pardon and forgiveness. Injured and insulted Deity will speak, proclaiming the sins that have been hidden. As the priests and rulers, full of indignation and terror, sought refuge in flight at the cleansing of the temple, so will it be in the work for these last days. The woes that will be pronounced upon those who had light from heaven, and did not heed it, they will feel, but they will have no power to act. This is represented in the parable of the wise and foolish virgins. They cannot obtain a character from the wise virgins, and they have no oil of grace to discern the clear light, or to accept it, that they may join the procession going into the marriage supper of the Lamb.

I cannot write more; I must close. I will have some things sent by next mail. Study revelation in connection with Daniel; for history will be

repeated. We must be true and faithful amid the abounding iniquity that abounds. At no period of time are we in so much danger as when prosperity seems to crown our efforts. Self must be hidden in God. We are living amid the perils of the last days, and many of us are insensible to the perils that threaten our world. We, with all our religious advantages, ought to know far more to-day than we do know. "Watch therefore," said Jesus, "for ye know not when the time is. Be ye also ready; for in such an hour as ye think not the Son of man cometh. "Except ye repent ye shall all likewise perish." The right hand is to be cut off; the right eye is to be plucked out. There is hidden depravity that needs to be carefully considered and uprooted. God help us individually to purify our souls by obeying the truth.

(M. H. Jan. 20, 1896.)

Chapter 175

To My Brethren in America

B-8-1896

"Sunnyside," Cooranbong, Feb. 6, 1896.

To my brethren in America:

The great office work of the Holy Spirit is thus distinctly specified by our Saviour, "And when He is come, He will reprove the world of sin." Christ knew that this announcement was a wonderful truth. He was nearing the close of His ministry upon this earth, and was standing in view of the cross, with a full realization of the load of guilt that must be placed upon Him as the sin-bearer. Yet His greatest anxiety was for His disciples. He was seeking to find solace for them, and He told them, "Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." (John 16:7)

Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of the Holy Spirit, the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. Another spirit must be met; for the essence of evil was working in all ways, and the submission of man to this Satanic captivity was amazing.

To-day, as in Christ's day, Satan rules the minds of many. O that his terrible, fearful work could be discerned and resisted. Selfishness has perverted principles, selfishness has confused the senses and clouded the judgment. It seems so strange that notwithstanding all the light that is shining from God's blessed word, there should be such strange ideas held, such a departure from the spirit and practice of the truth. The desire to grasp large wages, with a determination to deprive others of their God-given rights, has its origin in Satan's mind; and by their obedience to his will and way men place themselves under his banner. Little dependence can be placed in these that have been

taken in this snare, unless they are thoroughly converted and renovated; for they have been leavened by wrong principles, which they could not perceive were deleterious in their effect.

O if those in the various fields, in America and all over the world, were working according to the Bible rule, and were striving to uproot selfishness, what a work would be accomplished for the church. But sins which have from time to time been pointed out, are lying at the door of many, sins which the Lord regards as of no light character. If men would only give up their spirit of resistance to the Holy Spirit, the spirit which has long been leaving their religious experience, God's Spirit would address itself to their hearts. It would convince of sin. What a work! But the Holy Spirit has been insulted and light has been rejected. Is it possible for those who for years have been so blind to see? Is it possible that in this late stage of their resistance their eyes will be anointed? Will the voice of the Spirit of God be distinguished from the deceiving voice of the enemy?

There are men who will soon evidence which banner they are standing under, the banner of the Prince of life, or the banner of the prince of darkness. If they could only see these matters as they are presented to me, if they could only see that, as far as their souls are concerned, they are as men standing on the brink of a precipice, ready to slide over to the depths below, I do not think they would stand trembling on the brink another instant, if they had any regard for their salvation.

It is not the will of God that any shall perish, but that all shall have everlasting life. O could I be assured that in the coming Conference my brethren would feel a sense of what pure principles mean to them and to all with whom they are associated, my heart would leap with joy. If those that have wandered so far from God and true righteousness would show that the Holy Spirit was striving with them, that they were conscious of their guiltiness in departing from the word of God, and acting as blind leaders of the blind, I should have hope. When these do awake from their paralysis, they will be overwhelmed with a sense of lost time, lost

opportunities, which were given to them that they might show their appreciation of the infinite compassion of God for fallen man.

Every soul that will accept Jesus as his personal Saviour will pant for the privilege of serving God, and will eagerly seize the opportunity to signalize his gratitude by devoting his abilities to God's service. He will long to show his love for Jesus and for his purchased possession. He will covet toil, hardship, sacrifice. He will think it a privilege to deny self, lift the cross, and follow in Christ's footsteps, thus showing his loyalty and love. His holy and beneficent works will testify to his conversion, and will give to the world the evidence that he is not a spurious but a true, devoted Christian.

Men are now earnestly plying every art and trade in order to satisfy their desire for more gain. If they would use this tact and zeal and careful thoughtfulness in an effort to gain something for the Lord's treasury, how much would be accomplished. When men who are thoroughly

selfish accept Christ, they will show that they have a new heart, and instead of grasping all that they can possibly obtain to benefit themselves, instead of making bitter, stunted sacrifices for the Lord, they will cheerfully do all that they can to advance His work. The spirit of grasping, which has been so largely developed, will die, and they will heed the words of Christ, "Sell that ye have, and give alms." They will work as laboriously, with zeal and energy and earnestness, to build up the kingdom of God, as they have worked to obtain riches for themselves.

I tell you the truth. We are far behind our holy religion in our conception of duty. Of if those who have been blessed with such grand and solemn truth would arise and shake off the spell that has benumbed their senses and caused them to withhold from their God their true service, what would not their well-organized efforts accomplish for the salvation of souls. What a change would be seen in the principles carried out. The world, the flesh, and the devil, would not blind men and women as to what constitute pure, sacred, loyal

principles.

The word of God appropriated is the preparation for eternal life. But men have placed such an interpretation upon this word that it has been made meaningless. Heart and conscience have been hardened and corrupted. Brethren, in the name of Jesus I ask, Do you believe the word of God? Are you sons and daughters of God? If you are, it is because you have been converted, and have received Christ into your soul-temple, and your minds have been brought under a new law, even the royal law of liberty. O if I could have the joyful news that the will and mind of those in Battle Creek who have stood professedly as leaders, were emancipated from the teachings and slavery of Satan, whose captives they have been for so long, I would be willing to cross the broad Pacific to see your faces once more. But I am not anxious to see you with enfeebled perceptions and clouded minds because you have chosen darkness rather than light.

The divine Spirit reveals its working on the

human heart. When the Holy Spirit operates upon the mind, the human agent will understand the statement made by Christ, "He shall receive of mine, and shall show it unto you. "Subjection to the word of God means restoration of one's self. Let Christ work by His Holy Spirit, and awaken you as from the dead, and carry your mind along with His. Let Him employ your faculties. He has created your every capability, that you may better honor and glorify His name. Consecrate yourself to Him, and all associated with you will see that your energies are inspired of God, that your noblest powers are called into exercise to do God's service. The faculties once used to serve self and advance unworthy principles, once serving as members of unrighteous purposes, will be brought into captivity to Jesus Christ, and become one with the will of God.

There is a work to be done in the churches. Young men and women must be trained and educated, and then places will be found for them in the work. You are worried and perplexed because Dr. Kellogg is gathering in disproportionately in

the medical missionary work, because his work far exceeds the work being done in the churches by the General Conference. What is the matter? It is plain that the light given by God has not been acted upon.

Men have supplanted God's plans by their own plans. The prosperity of the medical missionary work is in God's order. This work must be done, the truth must be carried to the highways and the hedges.

But the heart of the work, the great center, has been enfeebled by the mismanagement of men who have not kept peace with their leader. Satan has diverted their money and their capabilities into wrong channels. Their previous time has been passing into eternity. The earnest work, that is now being done, the aggressive warfare that is being carried on might long ago have been just as vigorously carried forward in obedience to the light of God. The whole body is sick because of mismanagement and miscalculation. The people to whom God has entrusted eternal interests, the

depositories of truth pregnant with eternal results, the keepers of light that is to illuminate the whole world, have lost their bearings. Has God made a mistake? Are those at the heart of the work chosen vessels that can receive the golden oil, which the heavenly messengers, represented as two olive trees, empty into the golden tubes to replenish the lamps? Are those in Battle Creek, the men and women that God has appointed to do the most solemn work ever given to mortals, in partnership with Jesus Christ in His great firm? Are those whom He has bidden to communicate light from the burning lamps to others, that the regions of darkness may hear the saving message, doing their duty?

What are we doing? Do you believe that this is the period in which we are to labor as never before for the salvation of sinners? How much better you would have been employed in doing this class of work than in taking up lines of work which the Lord never set you to do. Who, I ask, in your councils, in your Foreign Missionary Board, are Christians, in heart and soul? O that every one of

you could serve for a time in foreign countries. Then you would know, much better than you now do, what self-denial and self-sacrifice mean. And if you were permitted to return, you would work much more diligently, intelligently. Your nay and your yea would be spoken with a much graver burden, and with a sense of the responsibility involved. But as yet, you have not touched even the boarder. The indifference with which decisions are made in regard to these things, is an offense to God.

Where you are, you have every facility for work, and you know nothing about the hardship of starting the work in new fields, among a people that have scarcely any knowledge of missionary work. Workers are appointed as missionaries to these foreign fields, and then they are left to get along as best they can, while those at the heart of the work think it is very important to do something that had better be left undone. O if you could only once have a sense of how the Lord looks upon your course for several years past, you would hide your heads for shame. You would labor, you would

deny self, that you might send all you could possibly gather, to foreign fields. If you only knew what you should know, the calls of missionaries would stir every fibre of your being. How intensely you would labor; how self-denying you would be, that you might send facilities to those who must have them. Missionaries must have facilities, or else it is their duty to leave the field; for they consume their God-given strength in doing very little.

O if those who profess to know the truth had the Spirit of Christ, the selfsacrificing Redeemer, who gave up his riches, His splendor, His high command, and did all that a God could do to save souls, they would deny self, lift the cross, and follow Jesus. How will you who love worldly treasure answer to God in the great day of judgment for your feeble and sleepy efforts to send the truth to regions beyond? The money expended in bicycles and other needless things must be accounted for. As God's people you should represent Jesus; but Christ is ashamed of you. My heart is pained, I can scarcely restrain my feelings

when I think how easily our people are led away from practical Christian principles to self-pleasing. As yet many of you only partially believe the truth. The Lord Jesus says, "Ye can not serve God and mammon," and we are to live by every word that proceedeth out of His mouth. How many believe His word?

The Lord abhors your selfish practices, and yet his hand is stretched out still. I urge you for your soul's sake to hear my plea for those who are missionaries in foreign countries, whose hands are tied by your Nays. Satan has been working with all his powers of deception to bring matters to that pass where the way will be hedged up for the want of means in the treasury.

Do you realize that every year thousands and thousands and ten times ten thousand souls are perishing, dying in their sins? The plagues and judgments of God are already doing their work, and souls are going to ruin because the light of truth has not been flashed upon their pathway. Do we fully believe that we are to carry the word of

God to all the world? Who believes this? "How then can 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?" Who has faith, faith that will enable them to practice this word? Who believes it in the light which God has given?

The Lord calls for united action. Well-organized efforts must be made to secure laborers. There are poor, honest, humble souls whom the Lord will put in your places, who have never had the opportunities you have had, and could not, because you were not worked by the Holy Spirit. We may be sure that when the Holy Spirit is poured out, those who did not receive and appreciate the early rain will not see or understand the value of the latter rain. When we are truly consecrated to God, His love will abide in our hearts by faith, and we will cheerfully do our duty, in accordance with the will of God.

But the little interest that has been manifested in the work of God by our churches alarms me. I

would ask all who have means to remember that God has entrusted this means to them to be used in the advancement of the work which Christ came to our world to do. The Lord tells every man that in the sight of God he is not the owner of what he possesses, but only a trustee. Not thine, but Mine, saith the Lord. God will call you to account for your stewardship. Whether you have one talent, or two, or five, not a farthing is to be squandered on your own selfish indulgence. Your accountability to heaven should cause you to fear and tremble. The decisions of the last day turn upon our practical benevolence. Christ acknowledges every act of beneficence as done to Himself.

Chapter 176

To H. Lindsay

“Sunnyside,” Cooranbong, N.S.W., April 20, 1898.

Harmon Lindsay, Battle Creek, Mich.

Dear Brother,

I am constrained to say to you, The Judgment is to sit the books are to be opened, and every man is to be judged according to the deeds done in the body. You look upon things seen as of value, but he who is a citizen of the heavenly kingdom will be constantly looking at things not seen. The power of earth over the mind and character is broken. He has the abiding presence of the heavenly Guest according to the Saviour's promise, "I will love him, and will manifest myself to him." He walks with God, as did Enoch, in continual communion. Only he who walks with the Lord Jesus in this life will be translated or come forth from the grave

changed from mortal to immortality, to dwell with Christ in the heavenly courts through eternal ages. There must now be manifest in us the Holy Spirit's working, a power that will enable us to withstand temptation.

The end of all things is close upon us, but for some of us the end of our probation may be yet nearer. As you look upon your substantial, convenient establishment, as you see the good things of this life with which you are surrounded, I ask you to consider that these must all pass away. You yourself may soon be an inhabitant of the very narrow house to remain till called forth by the trump of God. As you, your wife, and your children, devote your thoughts to earthly things, your characters are receiving a worldly mould. As they are at death, such they will be in the morning of the resurrection. No conversion, no transformation of character, will be made then. How would you and your wife and children appear before the redeemed, holy throng, with your present tastes, habits, dress, thoughts, and words. Let every one of poor, deceived family remember

that the reaping time will be as the sowing time has been. None can sow tares and reap wheat.

How can you appear in the last great day without the robe of the righteousness of Christ? The word is spoken; Why are they here without the wedding garment, which I gave my life to purchase for them? Take them out of my presence. It is not possible for them to love and enjoy my presence here. They have not educated themselves to be at home in heaven. It would be no place of joy to them. It does not harmonize with their habits and their tastes. Nothing here can harmonize with the characters they have formed. They have loved, admired, and glorified themselves. They did not choose to heed my invitation to come out from the world and be separate. They did not learn of me to take my yoke, to bear my burdens; they cannot appreciate the rest that I have purchased for all who are labourers together with me.

"If Harmon Lindsay had been true to the word of God, he would have been true to this family, true to the church, true to his neighbor, and true to

his fellow men. He would have made his calling and election sure. But he thought his own wisdom all sufficient. I sent my Holy Spirit to testify unto him the truth, and to move upon his soul; for there was hidden in its depths that which needed to be brought to the Spirit to testify unto him the truth, and to move upon his soul; for there was hidden in its depths that which needed to be brought to the surface. Messenger after messenger was sent to entreat his attention. Many times I called. Often I presented my grace before him. Often he was moved by the story of the self-sacrificing Redeemer. He felt the heart touch of the messenger of peace, and tenderness and love awakened to respond to the call. Often he turned to listen, as the voice was heard. But in the home there was vanity, self-indulgence, a very cheap religious influence; the wife was frivolous, trifling, vain, and superficial. He might have led her to receive an altogether different mould had he strenuously set his own heart above the world, and turned to me for help and strength. But he failed to do this, and the heavenly was eclipsed by the earthly.

"Temporal blessings were given him, but vanity and love of show absorbed that which should have been used to lay up a treasure in heaven. Selfishness always grows by exercise and at last he ceased to appreciate the gift of the grace of Christ. His efforts to gratify the frivolous minds about him absorbed the intrusted talents, and he drifted back into his own natural element. He separated from God, and when the Holy Spirit's voice was heard to call him to repentance, he did not appreciate the voice: he treated it with neglect, then resistance then disdain, then refused to have anything to do with the message of warning. He received encouragement from others who were in positions of holy trust, men whom God had used to be faithful watchmen, but who became untrue to their trust. Every favour that God bestowed upon him to turn him from his course, he refused. The manifestation of the gifts of God seemed to make him more defiant, until there was written in the books of heaven, Unfaithful steward of talents, of means, unfaithful steward of talents of influence, unfaithful steward, in that he is saying in his heart, My Lord delayeth his coming.

"He could not be happy; yet he tried to rest in self-complacency, to be at peace with his back-sliding heart, and to believe that he was right, that God did not require him to be true to principle. Thus he continued to sow seed of the same kind that had filled his life with evil. The truth was no longer truth to him. To depart from God is to open the heart to infidelity. Inward forces, inspired by the devil, have been weaving about his soul thread after thread of deception and delusion, and his influence has been against the message of the third angel. He cannot see what he is. He cannot see that he has taken up with falsehoods of Satan's framing. He cannot now see the light of the Holy Spirit which he has quenched in his soul. He is left as blind as were the Jews, who closed their eyes lost they should see, and their hearts lost they should feel. He has called the manifestations of the spirit fanaticism. His finite lips have expressed sentiments that revealed the working of the power within him. His perception is so perverted that he calls light darkness, and darkness light. The danger is great that he will never again be able to

distinguish between light and darkness, truth and error; for he has educated himself in skepticism, deceiving and being deceived. In the work which ought to have been sacred in his eyes, he has mingled the common fore with the holy. He needed to humble his heart before God, and change his entire course of action."

Eternity, eternity,--my brother, how will you meet it? What would be your position should death end your career now? I ask you to consider that you cannot carry the world with you into heaven. Have you supposed that God has accepted your life of deception, that he has been glorified by your course of action? All who enter the city of God, enter there through the strait gate, through agonizing effort. You and some others who have been depended on as trustworthy men, to do the work of God, have been surrounded by an atmosphere that is not divine, but as deleterious to the soul as a poisonous malaria. Could you have the past years of your religious experience opened up to your view, you would have no more false peace, no more self-complacency. Every fibre of

your being would be agonized. If you continue to do as you have done, bear in mind that when the Judgment shall sit, and the books shall be opened, things that have been hidden from human eyes will appear just as they are. Then the forces that have been at work under a pretence of advancing the cause of God will be revealed in an altogether different light from that in which they are now seen.

It is through misconception on the part of your brethren that you have held a position which gives you so much influence. What the outcome will be, God alone can discern. He will judge you by your works Oh how sad, how sad will be the future revelation! All the evil seed that you have sown will yield its harvest. By God's own appointment you must reap the sure result of your own course of action. The selfishness and injustice toward brethren, in thought, word, and deed, will return upon yourself. You may endeavour to justify your course, to yourself and to others, but God rejects that vindication. The only reason for what you have done is that found in a perverse heart and a

perverse will. You may say, "I did not originate this or that plan;" but just so far as you sanctioned it, you were responsible, and the evil will react upon yourself. In your dealing with your brethren you have acted like a blind man, and have oppressed souls. Others have been of the same spirit with you, and have been even stronger in the wrong than you have been, but I will not now speak of them; it is your individual case that I am dealing with.

Much that has occurred since the Minneapolis meeting gives evidence of the working of things that lie deeper than human reason can fathom. You and others have planned according to your own will, and have been determined to carry out your plans; but God has not planned with you. Much that has appeared on the surface as merely the design of men has had its origin in the schemes of the great Master worker of evil. Whenever you try to carry out a policy contrary to that which God has specified, you will, in the outcome, be compelled to acknowledge that, whatever you or those connected with you may do, a power is at work that

is not under the control of men, and that, once set in operation, will continue to act and re-act.

The two great powers in controversy are working, one from beneath, the other from above. Every man is under the secret influence of the one or the other, and his acts will reveal the character of the inspiration from which they proceed. Those who are united with Christ will work always in Christ's lines. Those who are in union with Satan will work under the inspiration of their leader, opposed to the Holy Spirit's power and action. The will of man is left free to act, and by action is revealed what spirit is moving upon the heart. "By their fruits ye shall know them."

Man may become a fellow laborer with God in carrying out the great work of redemption. God allows each man his own sphere of action while he has given his word as the guide of life, he has also given the Holy Spirit as a sufficient power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character on the human agent, and, through him, upon all who shall

come within the sphere of his influence. The human agent is urged to co-operate with God, to work out his mercy, his goodness, and his love, thus impressing other minds. Every man is to become instrumentality through which the Holy Spirit can work. He can become this only by yielding all his capabilities to the control of the Spirit. God gave his Spirit upon the day of Pentecost, and through its working upon receptive hearts he could impress all with whom the believers come in contact.

Through our relation of friendship and familiarity with human beings like ourselves, we may exert an uplifting influence. Those who are united in a common hope and faith in Christ Jesus can be a blessing to one another. Jesus says, "Love one another as I have loved you." Love is not simply an impulse, a transitory emotion, dependent upon circumstances; it is a living principle, a permanent power. The soul is fed by the streams of pure love that flow from the heart of Christ, as a well-spring that never fails. O, how is the heart quickened, how are its motives ennobled, its

affections deepened, by this communion! Under the education and discipline of the Holy Spirit, the children of God love one another, truly, sincerely, unaffectedly,-- "without partiality, and without hypocrisy." And this because the heart is in love with Jesus. Our affection for one another springs from our common relation to God. We are one family, we love one another as he loved us. When compared with this true, sanctified, disciplined affection, the shallow courtesy of the world, the meaningless expressions of effusive friendship, are as chaff to the wheat.

Every man, woman, and youth has an influence upon others. This influence we have from God. It flows from God to the human agent, and we are responsible for its use. "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." Will we

consider that this pure, unselfish love, one toward another, is the bond of perfectness in character? "And let the peace of God rule in your hearts, to the which ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly, in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor and evil speaking be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

This is the instruction of the word. How has it

been obeyed? Oh, if this had been brought into the character of all the workers, what a change would there be in our institution! How different now would be the mould upon the work of God in Battle Creek! The strange developments that have been revealed in the decisions of your councils would not have seen the light of day. Bitter jealousies would not have been thriving in the hearts of those who profess to be followers of Christ. Advice or decisions that would involve a brother in distress or perplexity, or bind him in poverty, would be shunned as you would shun the leprosy. It is a fearful thing for a man to lose his own soul, yet every day men are taking steps that will result in the loss of their souls. The question came from the lips of Christ, "What shall it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Solemn, fearfully solemn question! and yet how many are, like Esau, selling their souls for a mess of pottage. And for a man to lose his own soul means more even than this. His words, his example, his evil-spun theories lead others into perplexities and difficulties. He calls men away

from Christ to be under the black banner of the prince of darkness. He is, in short, a soul-slayer; he is doing his best to destroy the principles which God has commanded to live. How terrible the thought of destroying the souls of men whom Christ came to our world to save. The result of our lives day by day should be to heal, not bruise; to save, not destroy.

Cannot you see that eternal interests are involved in your life practice? Every one is deciding his own destiny. He who reigns in heaven allows every man to take his position to hasten or retard his Lord's appearing. All who consent to be freed from their natural selfishness, and to be charged with the Holy Spirit of God, are taking part with God; as the human channel they are pouring forth the currents of a divine influence. Their work has God's blessing within it. They are building upon the foundation, gold, silver, precious stones.

When the day of judgment shall try over man's work, of what sort it is, the gold, silver, precious stones, are imperishable; the wood, hay, stubble,

are consumed, and the life work of the builder is lost. Just in proportion to man's consecration to God in this life, will be his advancement in the future life. According to its character, his work is rewarded, and determines his place in the temple of God.

Each human being is responsible for the salvation of his own soul, and is under the most solemn responsibility for the salvation of the souls of others. He is to exert a saving influence, he is to watch for souls as they who must give an account. Each man, woman, and youth is passing his time here as a probationer. In that great day when the accounts of all are opened, it will be known who is the foolish builder on the sand, and who the builder on the eternal Rock. Then it will be known who have dishonored God's sacred work by bringing in their own principles and practices. It will be seen who have woven their own spirit into methods and plans, to be passed on to the churches to mould their work. All the pettishness, the envy, the jealousies, the want of self-sacrifice, the stubborn resistance to the Holy Spirit's working,-all this the

day will declare. Every work will be judged according to its character.

My brother, I leave these words with you, saying "Turn ye, turn ye; for why will ye die?"

Chapter 177

To O. A. Olsen

"Sunnyside," Cooranbong, N. S. W., April 24, 1896.

Dear Brother Olsen:

I cannot sleep after twelve p.m., and after presenting my case to the Lord, pleading for light and to understand what the will of God is concerning me, I will rest the matter wholly in the hands of God. He careth for me and we are His servants, having our will wholly submerged in the will of God.

We, Willie and his mother, can see at present no light to leave this country for America. We cannot see any light in leaving the work unfinished. It cannot ever be finished so that there is no more work to be done, but it can be so prepared as to go forward in healthy growth. We must see the school buildings erected-buildings plain, substantial,

economical, appropriate for the place. We shall work to this end until the Lord calls us to another location.

Our meetings are closed. We have been engaged in these meetings of the Institute for one month and this has been the most profitable series of meetings we have ever witnessed because the meetings were mostly educational, teaching the best manner of studying the Word, and interesting all in the class to be on hand with their answers. This has been an occasion long to be remembered, where there was an inculcation of ideas. This has been a season of educating that has been represented to me for many years as the proper manner to teach Bible truth.

There have been discourses given evenings and Sabbaths and Sundays for the benefit of the outsiders. There has been a decided interest awakened, similar to that which has attended camp meetings. It has been awakening the minds of those who have never had an opportunity to hear and understand the reasons for our faith. We are so glad

for this opportunity to represent our faith in presenting Bible doctrines, that the people may know what we do believe. There are precious souls scattered all through this vicinity. They have humble houses and they love the Lord and some are walking in the light as far as they have light and truth presented to them. We expect to see some souls even in Cooranbong take their position accepting the truth. There are several investigating and under deep conviction. There are quite a number of men, poor but intelligent.

We see by faith the stamp of divinity upon the human children of God. We see those who have noble intellectual and moral powers. The Lord has need of them. "Go work today in my vineyard." The Lord wants them to know themselves and to know God and Jesus Christ whom He hath sent, and to find out the character of his fellow men, that they may do them good. The most are poor in this world's goods and some are having a struggle with poverty. We think of Jesus the Creator of all the worlds, and how He came into the world as a poor man. He had not where to lay His head. So poverty

is no disgrace. Sin is a disgrace.

[Portion missing ?]

This confederacy not to let the true defects of things that Captain Eldridge had not done, which he was paid for doing, was not just nor right. These things, the selfishness that led to them, was the result of his leaving the office. Had he taken the position which the Lord had given light upon as far back as Minneapolis, and acted in accordance with the light God had given and come out clear from the malarious influence that there prevailed, he would not have become so clouded and confused upon the subject of the principles God has given to control matters in the office from its very first establishment. I did not separate myself from Frank, but he separated himself from me and from his God and the result was worked out in his leaving the office. This course of selfishness was brought in through discarding the word of the Lord for human propositions, which had their origin in selfishness and duplicity. This matter is not as it should be now and as it will appear before the

universe of heaven, as entirely contrary to the example and character of the work of Christ. There needs to be a cleansing of the soul temple that has been and still is defiled. God will not trifled with. A spirit is and has been at work to make of none effect the voice of reproof and warnings. Those whom we would suppose would not enter into this kind of working to evade the truth, and not to work the line in correct principles, are sowing seeds of doubt and will reap the harvest.

Facts are facts, and will appear thus in the judgment. The Old Testament contains the very principles specified by the voice of "I AM" in His education and discipline of the children of Israel. He was the invisible leader of the host of Israel. He gave principles which should govern the dealings of man with his fellow man. Every principle which is ignored by our institutions, by the church, in their dealing with one another will be presented before them, when every man shall be judged according to the deeds done in the body.

Chapter 178

To Sr. Lindsay

"Sunnyside," Cooranbong, May 8, 1896.

Dear Sister Lindsay:

Please read Christ's instruction to the lawyer, recorded in Luke 10:25-28. "A certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." This lesson outlines the duty of all.

By this mail I am writing to Bro. C. H. Jones, and if possible will send you a copy of his letter.

Again and again, at different times and in

different places, decided warnings have been given me. I could not define the import of these warnings; for they were presented to me in figures and symbols. I have been very much puzzled over this matter, which was introduced before my husband's death. Since that time I have been shown that efforts would be made to bind up the publishing house in Oakland with the publishing house in Battle Creek, in order that the publishing house at Battle Creek might have control. These warnings I did not fully understand, because many times the message had been given me that these two institutions should not be at strife one with another, or manifest anything savoring of jealousy or envy; but that they should stand as sister institutions, each doing their appointed work as God's instrumentalities. "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Each institution was established of God to do its respective work.

Before my husband's death this matter in regard to the publishing house at Battle Creek and the publishing house at Oakland was presented to me

under the figure of the vine, and since that time it has been presented to me under the same figure. The Lord has shown me that these two institutions are to be kept as separate as two branches which, though distinct, both center in the parent vine. They are not to be merged into one, but are to be kept distinct, yet each is to derive its nourishment from the same source. Said Christ, "I am the true vine, and my Father is the husbandman." "I am the true vine, ye are the branches." Every branch in me that beareth not fruit, he purgeth it, that it may bring forth more fruit." "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me." "He that abideth in me, and I in him, the same bringeth forth much fruit." "If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned." "And now also the axe is laid at the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.." "Ye shall know them by their fruits. Do men gather grapes of thorns, of figs of thistles. Even so every good tree bringeth

forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples.

Under different figures this matter has been presented to me, and I know that it is not the Lord's will that these two publishing houses shall be united. I fear that those at Battle Creek have also made a mistake in taking over the schools and the Health Retreat at St. Helena. The publishing house at Battle Creek has been under the reproof of God for years, especially since the time of the Minneapolis meeting, when some acted the part of Korah, Dathan, and Abiram. If its managers were not swelled with self-importance and self-sufficiency, they would not feel that they could carry every crippled institution. The showing of their own institution is anything but favorable. Edson White was unsparingly condemned because

he was to blame in his financial management, but those who condemned him knew that their own financial embarrassment was not after God's order. This has been represented to me like a man trying to pull a mote out of the eye of his brother, while a beam was in his own eye. "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasureth up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: them who by patient continuance in well doing seek for glory, and honor, and immortality, eternal life; but unto them

that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath."

Chapter 179

To O. A. Olsen

May 22, 1896

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Elder O. A. Olsen, Battle Creek, Michigan.

Dear Bro.:

We feel deeply in regard to your case. We know that you have been placed in a very trying position; but we know also that you have signally failed in some things. You have, my brother, said much about the importance of prayer, and have felt desirous that our people should observe the customary week of prayer; this is well, we should have seasons of earnest, persevering prayer; for God is the strength of his people, their front guard and their rearward. But it is possible to make these seasons of prayer a substitute for the decided action that is necessary to set things in order. There is a

class of work which it is the duty of the human agent to do in the name of the Lord God of Israel.

After the defeat of the Israelites at Ai, Joshua was lying upon his face before the ark, praying, when the Lord said unto him, "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have stolen, and dissembled, and they have put it even among their own stuff.... neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against to-morrow; for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thy enemies, until ye take away the accursed thing from among you."

Even prayer is not to be placed where duty should be. God will not be dishonored among the people and keep silence. His watchmen are to be wide awake.

The very first neglect on your part to stand for right principles when matters were considered in council and committee meetings, brought a mist before your eyes. Your discernment was impaired by your failure to walk in the light. And surely your eyes must have been blinded, else you could not possibly have done as you have done. Your words and actions have encouraged men of a strong, determined purpose to carry things; you let them plan, and carried out their devisings, as did Aaron with the leaders of Israel. You have tried to make yourself believe that this was the only thing you could do. But you have not in all places taken up your God-given work, to be firm and decided for the right. Aaron, yielding to the guidance of the people, whom he knew to be in error, greatly dishonored God. He should have stood firm as a rock, with unwavering integrity, before the great men of that vast, undisciplined host of Israel. You should have known what the wisdom of God required of his people; but you were lead to view things as men viewed them who had resisted the Holy Spirit, and who were not led and taught of

God. The souls of these men are marred with wrong-doing. They have blinded their eyes, so that they cannot distinguish righteousness from unrighteousness. They call evil good, and good evil. Yet these are the men you have chosen to accompany you from place to place. This is the atmosphere with which you have surrounded your soul.

These men, whom you have made your companions in your visits to different points, have taken occasion to instill their own sentiments into the minds of the people. Being in connection with the Lord's work, and in high positions of trust, of course they have been believed, and thus have been able to exert a strong influence. Having dropped a suggestion, and seen it take root in the mind, they have adroitly drawn it from the individual as the expression of his own thought. The next time they make a tour over the ground, they carry the work a little farther; and thus in secret the seeds of unbelief have been sown, that in some cases have taken years of labor to uproot; in other cases they have flourished and brought forth their evil fruit.

Those who have done this mischief--men who have had no connection with God --are supposed by our people to be your righthand men, your staff. Could you not discern their character and the work they were doing?

Your journey in company with these men, whom the angels of God did not attend, could not be a strength to a work that is under the supervision of the Holy Spirit. It would have been better, far better, if many of these long journeys had never been taken, better that the workers at different points should have be deprived of your personal presence rather than to have these men accompany you, and diffuse their malarious influence far and wide.

The Lord has presented to me that there has been a manifest- distrusting of God. Has the Lord no mental or moral power in the men who abide where large interests have been established? Shall God's money be used in transporting from place to place those who show that they have no connection with him? The Lord says, "Then that honor me I

will honor." But in pleasing and glorifying the men whom God does not honor, you have dishonored God. Far better go singlehanded, and trust in the arm of Jehovah, in the ministering angels whom he sends forth, than have those with you who have closed their hearts against the admonitions and warnings of the spirit of God, and thus against the Spirit itself. In every place where important interests have been established, there are men who love God, and have a measure of ability. These men need to be instructed how to use their talents. Let them carry the responsibilities that they can bear. Teach them to put their trust in God, and to become workers who can be depended upon, Do not lead them to think that they must in every emergency depend on men at a great distance. Let them seek the Lord for themselves.

There is great need for men of wisdom in every place; but it is an error to depend upon those who do not love the Lord, and seek unto him for wisdom, sanctification, and righteousness. God has not given his work to be moulded by those upon whom his mould has not been placed because they

did not want the divine credentials. Through your connection with them, your own ideas have become perverted, and they need purifying. You view things very much as these men view them. You see little necessity for the change which the Lord calls for. You have strengthened these men in their belief that they are right, and have deepened their deception. These things the Lord will not long tolerate; for you have had light; you have not been left in ignorance and darkness.

The Holy Spirit of God manifested among his people has by some been treated as an intruder. You, yourself have not made the Holy Spirit your dependence as in your earlier experience. Had you been following the Spirit's guidance, you would have known that you could not unite with these men, listen to their suggestions, and give them influence. This was not the work which God had given you to do. He has promised you efficiency through the power of the Holy Spirit, which will be with you in every act, if you will hold fast the beginning of your confidence firm unto the end. If you had depended less on the men who, as you had

every reason to know, had not a vital connection with God, and had depended more on the presence and aid of the Holy Spirit in answer to prayer, the cause would to-day be in a far more healthful condition.

It has not been wise to take so many responsibilities in regard to the work at a distance, when there were such important interests demanding attention at Battle Creek. Very much needed to be done that the heart of the work might be kept pure. Much care was necessary to keep the machinery oiled, by the grace of God so as to run without friction. God is grieved with some of your movements in matters involving principles which he himself established in our publishing work.

Much that has been revealed to me crowds upon my mind, which I hardly know how to express. Yet I cannot hold my peace. The Lord is indignant at men who set themselves up to rule their fellow-men, and to carry out plans which the Holy Spirit has condemned. I am more surprised than I can express at your failure to discern that

God has not set up these men. The new order of things ought to alarm you, for it had not the sanction of heaven.

The natural heart is not to bring its own tainted, corrupting principles into the work of God. There must be no concealing of the principles of our faith. The third angel's message is to be sounded by God's people. It is to swell to the loud cry. The Lord has a time appointed when he will bind off the work; but when is that time? When the truth to be proclaimed for these last days shall go forth as a witness to all nations, then shall the end come. If the power of Satan can come into the very temple of God, and manipulate things as he pleases, the time of preparation will be prolonged.

Here is the secret of the movements made to oppose the men whom God sent with a message of blessing for his people. These men hated, their message was despised, as verily as Christ himself was despised at his first advent. Men in responsible positions have manifested the very attributes that Satan has revealed. They have sought to rule

minds, to bring their reason and their talents under human jurisdiction. There has been an effort to bring God's servants under the control of men who have not the knowledge and wisdom of God, or an experience under the Holy Spirit's guidance. Principles have been born that should never have seen the light of day. The illegitimate child should have been stifled as soon as it breathed the first breath of life. Finite men have been warring against God and the truth and the Lord's chosen messengers, counterworking them by every means they dared to use. Please consider what virtue there came in the wisdom and plans of those who have slighted God's messages, and, like the scribes and Pharisees, have despised the very men whom God has used to present light and truth which his people needed.

It is an offense to God that his work should be restricted by human beings. The word of the living God, appealing to sanctified reason, will never give to the work such an impress as is now revealed. There has been deceit, falsehood, artifice, selfishness. Schemes have been set on foot to rob

God and to rob man, in order to make up to the work for what selfish devices have abstracted. The very position you have taken with these men in concocting plans to relieve the financial embarrassment, has made you in some respects a weak man. It has warped your judgment. You have been led to subvert justice, to depart from honesty in business dealing with your brethren. A wrong against the weakest or most erring of his flock is even more offensive to God than if it were against the strongest one among you. Souls are the Lords purchased possession, and every injustice done "unto the least of these my brethren" said Jesus, is done "unto me." The Lord will not suffer injustice or oppression to go unreprieved.

Every system controlled by the principles of the gospel of Christ is pure, open, clear as the day, and is sound and healthful in all its operations. Everything entered into for the sake of ministering to pride or unsanctified ambition is to be cleared away, before the Lord's institutions shall stand securely upon the eternal rock. We need no crafty

inventions to sustain the cause of God. We need no unjust dealing. Let the Lord breathe upon his work the spirit of heavenly principles, and it will live. Nothing that man can manufacture can take the place of God's Holy Spirit! Nothing that man's wisdom can invent will justify the violation of truth, or a disregard of the rights of humanity. Truth is too pure to set her delicate feet off from the elevated-platform of love to God and love to our fellow-man.

If it were possible, the enemy would clog the wheels of progress, and prevent the truths of the gospel from being circulated everywhere. With this object he leads men to feel that it is their privilege to control the consciences of their fellow-men according to their own perverted ideas. They dismiss the Holy Spirit from their counsels, and then, under the power and name of the General Conference, they invent regulations through which they compel men to be ruled by their own ideas and not by the Holy Spirit.

The plans to obtain control of human minds

and ability are as strange fire, which is an offense to God. And who are those who dare engage in this work? Men who have revealed that they do not have self-control, that they are not divested of selfishness. Unless these men shall themselves turn unto the Lord, they will die in their sins. There is scarcely a vestige of genuine truth remaining in them. The effort to manage others, which is made by those who cannot manage themselves, is one of the greatest fallacies that could exist. Let those who love to rule, begin the work where it should have begun years ago; let them rule themselves, and show that they are in subordination to God's rule, that they have been converted at heart. Then they will at least not make their fellow-men groan under the galling yoke of their restrictive policy. Then there will be fewer prayers sent up to heaven in anguish of heart because of their selfish oppression.

There is need of an education in regard to the rights and duties of men in authority who have lorded it over God's heritage. When a man is placed in a position of trust, who knows not what

kind of spirit he should exercise in dealing with human minds, he needs to learn the very first principles as to his authority over his fellow-men. Right principles must be brought into the heart, and wrought into the warp and woof of character.

Men are wanted who feel their need of wisdom from above, men who are converted at heart, who understand that they are but sinful mortals, and must learn their lessons in the school of Christ before they are prepared to mould other minds. When men have learned to depend on God, when they have faith that works by love, and purifies their own souls, then they will not lay on other men's shoulders burdens that are grievous to be borne. The Lord has been greatly dishonored by those who have exalted themselves and have favored men who were not worthy, not being careful to treat all justly, without partiality and without hypocrisy.

Until the day of trial comes, how little men know of their own weakness. They think themselves wise, and make themselves fools. There

is nothing that men may pride themselves in. Even those in most responsible positions do fall into sin, while apparently surrounded by the best religious privileges. Gehazi's case is one that we may consider with profit. This man dwelt in the household of the holy prophet Elisha, saw his godly life, heard his fervent prayers, and his inculcation of correct principles. Yet he was not made better. He deceived Naaman in order to receive a reward. His punishment came from the Lord. The leprosy of Naaman came unto him.

Judas was numbered among the twelve apostles. He heard the precious lessons that fall from the lips of Christ. He had a perfect example ever before him, and yet his heart was not right. He was ruined by the sin of covetousness. "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

Elisha was true to principle, true to his God. His work bore the divine credentials. And in difficulty and trial God revealed himself to him as

an ever-present helper. When the sons of the prophet were enlarging their abode, a miracle was wrought to save one of them from distress. When the king of Syria was preparing an ambush against Israel, his design was revealed by the prophet. The king, learning that it was Elisha that had defeated his armies, sent an armed host to apprehend him, but God delivered his servant. All these lessons are for our admonition, upon whom the ends of the world are come.

Bro. Olsen, I have the tenderest feelings toward you; but I must lay before you plainly the danger of losing your spiritual eyesight. I speak decidedly because I must tell you the truth. I dare not forbear, for there is no longer safety in delay. I have not confidence in your book committee. I have written to you before in regard to their manner of dealing with the authors of books. They should treat them impartially, candidly, as a brother would treat a brother; but they have not done this. The principles and motives of the business dealing in this department are not such as God can sanction. They are not in accordance with strict integrity. Your

example has influenced Bro. C. H. Jones in his dealing with authors. In both houses a course has been pursued that is not fair and noble. Such work should be corrected as soon as possible, if you and he desire the Lord to write in regard to your transactions, "Well done, good and faithful servant." You will be ashamed to meet your present record in the books that shall be opened when the judgment shall sit, and every man shall be judged according to his works, whether they be good or whether they be evil. Better, far better that the work be done with love and justice blended.

God reads the motives that underlies the work of which I have spoken. These motives have been revealed to me, and I feel a depth of sorrow that is beyond expansion. I cannot vindicate motives or methods, because they are an offense to God. I must take my stand fully. But what need for me to say more? I have written over and over again, but what has been the effort of the testimonies? What reformations have they wrought? What restitutions have been made? Men who have not the love of God in their hearts will prove to be only fallible

erring mortals "without me," says Christ, "ye can do nothing." Every soul connected with the work needs to be daily converted.

You, my brother, are to put on the whole armor of God. The Lord Jesus, just before his crucifixion, prayed to his Father, "Keep through thine own name those whom thou hast given me, that they may be one as we are." Christ offered this prayer in behalf of his disciples, but when he asks that we may be kept, he does not mean that we are not to co-operate with God in keeping ourselves from evil practices. We must every one of us heed the words of Christ, "Watch unto prayer;" "Watch and pray, that ye enter not into temptation."

Enter not, take not the first step in a wrong course. Let the Lord be our strength and helper. What is there in the world that can change the heart in which Christ abides? The earth may shake, the pillars of the world may tremble under us; but if we put our trust in God, we shall not be afraid. What could change the faith of Daniel and his fellow-captives in Babylon? Who could corrupt their

principles? or separate their affections from God? Ask yourselves the question, Have we an intelligent faith?

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?... I am persuaded, that neither death, nor life, nor angels nor principalities, no powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Plans are constantly made to gather more and more responsibilities into Battle Creek. I ask you seriously to consider the situation there. Is there a school of the prophets in Battle Creek? Are there men through whom the Lord can work and has worked to carry the weighty responsibilities that are to be borne? Are there regenerated men, whose whole hearts are given to God, men whom the mighty cleaver of truth has separated from the corruptions of the world, and whose faith and devotion reveal that the Holy Spirit is fashioning

their experience after the divine similitude? The Bible, and the Bible alone, is the rule of faith and practice. Justification by faith in Christ will be made manifest in transformation of character. This is the sign to the world of the truth of the doctrines we profess. The daily evidence that we are a living church is seen in the fact that we are practicing the word. A living testimony goes forth to the world in consistent Christian action.

It declares to a world apostatized that there is a people who believe that our safety is in clinging to the Bible. This testimony is in unmistakable distinction from that of the great apostate church, which adopts human wisdom and authority in place of the wisdom and authority of God.

The Lord commands us, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, we shall receive a crown of glory which fadeth not

away." "Likewise, ye younger, submit yourselves unto the elder; yes all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore, under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant,; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

There is perfect harmony between the instruction of the Old Testament and that of the New. The Lord Jesus himself gave to Moses the principles that were to be given to Israel. Lessons of mercy, goodness, generosity, and strict honesty, were given by Christ in the Old Testament, and were repeated by him when he came in human flesh to our world. Shall we not earnestly and prayerfully study these lessons and practice the principles which our Lord has given. Shall we not deal with our fellow-men as becomes those who have been instructed by the Holy Spirit, taught by the wisdom of God, moved by the same influence

that inspired the Scriptures?

When our brethren do this, their councils will be honored by the presence of Christ. Their missionary spirit will not be confined to a few places, but will reach out to diffuse the light everywhere. There is a world to be warned. Our great defence against the principles and practices of paganism or the papacy is to be living epistles of Bible religion. Shall we not represent Christ in all things?

My brother Olsen, can you still be so blinded as to unite in the least degree with those who undertake to rule other minds as has been done in Battle Creek? Will you consent to have as your co-laborers those who know not the voice of God in the messages he has sent to his people, men who would manage the work so as either to gain full control of it or to crush it? This has been done in a most decided manner. Should the plans originated by such minds be carried into effect, evangelical religion, the Christianity of the Bible, would, so far as their influence goes, become extinct.

The Lord Jesus is needed to cleanse the institution at Battle Creek as verily as he was needed to cleanse the temple when he was on earth. Oh that our institutions might be purified from the buyers and the sellers, and the merchandise, and the principles brought in to turn men from their rights.

Men have come to Battle Creek who have been accompanied by the Holy Spirit; but unless they fought every inch of ground over and over again, in seeking to maintain correct methods, they were at last over borne. Right at the point where our work centres, they have seen corruption, and some have gone away with less confidence in their brethren and in their Protestant principles, and with the divine light in their souls well might extinguished. God would have his temple no longer a den of thieves and moneychangers. He desires his servants to be men of piety and holy endeavour.

In our Publishing Institutions Christianity is sick, and needs a physician. Who shall heal her?

There must be a reformation. Sentiments and practice that have been gaining a hold and strengthening must be put away forever. Righteous principles must be revived. Again and again the Holy Spirit has wrought among you, but by many it was dismissed as an unwelcome guest. Christ's work of purification is to begin at the heart, for the improvement of the whole character of the human agent. Amid the moral darkness, there must be a regenerative, reformatory influence at work, in order that sacred things may be kept sacred. The Lord will not be trifled with. He will test and try his people; he will thoroughly purge his floor, and will gather his wheat into his garner.

Ellen G. White

Chapter 180

To S. N. Haskell

"Sunnyside", Cooranbong, N.S.W., May 30,
1896

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Eld. S. N. Haskell

Dear Brother:

I write you a few lines to you this morning by lamplight. Before receiving this, you will have met Prof. Prescott. We would gladly have retained him in this country, but we dared not do this, for it would have savoured of selfishness. We hope he will do the brethren much good in South Africa, and that he will be received cordially, in brotherly love. He has the truth in the heart, as well as on the lips. God is with him, and will work by him if our brethren will receive him as one who bears to them a message from God. May it not be true of them as

of the people of Nazareth, that Jesus could not do many mighty works because of their unbelief. There is no virtue in refusing to receive the light which God shall send; we need every ray of light from heaven. We should appreciate the love of God which sends the light, and should accept the light joyfully.

Many need to learn that it is one thing to assent to truth, and another thing to receive the truth as the bread of God, of which if a man eat, he shall live forever. Day by day we must feed upon the living bread that we may receive spiritual sustenance, as we partake of temporal food to give us physical strength. What is the bread of life? Jesus said, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." He does not leave us to misunderstand him. "He says, "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life. The words of

Christ are to be received with no half-hearted, weak, hesitating faith. The word gives light and assurance to all who educate their souls to believe. The heart needs the presence of the heavenly Guest,--Christ abiding in the soul. We are to dwell in Christ, and Christ is to dwell in us by faith.

The largest promise that Christ could give to his disciples when he left them was the promise of the Holy Spirit. He was in search of the strongest consolation he could leave them, to do the good after his departure. Of all the subjects that were of the most important to them, he chose that of the Holy Spirit. And what did he predict concerning the Spirit? "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Truths had been buried beneath the rubbish of misinterpretation, the maxims of men, the sayings of finite beings that had been exalted as being of more consequence than the word of the living God.

In our day the church has been to a great degree content with the surface truths of revelation, made

so plain and easy to be understand that many have thought these supplied all that was essential, and in accepting them they have been content. But the Holy Spirit, working upon the mind, will not allow it to rest in indolence. It awakens an earnest desire for truth uncorrupted with error and false doctrines. Celestial truths will reward the diligent seeker. The mind that is really desirous to know what is truth, cannot be content in indolence.

The kingdom of heaven is likened to treasure hid in a field, "the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field; "he buys it that he may work it, plough up every part of it, and take possession of its treasures. It is the Holy Spirit's office to direct this search and to reward it. The searcher, while digging the field, finds leads of precious ore of which he seeks to estimate the value, and he sinks the shaft deeper, for still more valuable treasure. Thus many a rich lode is discovered. The gold fields of the earth are not so interrelated with veins of precious ore as in the field of revelation with leads that bring to view the

unsearchable riches of Christ.

The Lord would have every one of his believing children rich in faith; and this is the fruit of the working of the Holy Spirit upon the heart. From the heart the Spirit works outward, developing a character that God will approve. What a vast field of the treasures of truth did Christ add to the domain of faith to be appropriated by his disciples. We need greater faith if we would have better knowledge of the word. The greatest hindrance to our receiving the divine illumination is that we do not depend on the efficiency of the Holy Spirit. The Spirit is freely given us of God if we will appreciate and accept it. And what is it? The representative of Jesus Christ. It is to be our constant helper. It is through the Spirit that Christ fulfills the promise, "I will never leave thee nor forsake thee." "Verily, verily, I say unto you, He that believeth on me hath everlasting life". (The bell is sounding for morning worship, I must stop here).

I have returned from our season of prayer. The

spirit of intercession came upon me, and I was drawn out in most earnest prayer for souls at Battle Creek. I know their peril. The Holy Spirit has in a special manner moved me to send up my petitions in their behalf.

God is not the author of anything sinful. None should fear to be singular if the fulfillment of duty requires it. If it makes us singular to avoid sin, then our singularity is merely the distinction between purity and impurity, righteousness and unrighteousness. Because the multitude prefer the path of transgression, shall we choose the same? We are plainly told by inspiration, "Thou shall not follow a multitude to do evil." Our position should be clearly stated, "As for me and my house, we will serve the Lord."

"In the beginning was the Word, and the Word was with God, and the word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in

darkness; and the darkness comprehendeth it not.... And the Word was made flesh, and dwelt among us, (and we behold his glory, the glory as of the only begotten of the Father,) full of grace and truth." Would that every one whose name is written in the church books could from the heart utter these words. The church members need to know from experience what the Holy Spirit will do for them. It will bless the receiver, and make him a blessing. It is sad that every soul is not praying for the vital breath of the Spirit, for we are ready to die if it breath not on us.

We are to pray for the impartation of the Spirit as the remedy for sin-sick souls. The church needs to be converted, and why should we not prostrate ourselves at the throne of grace, as representatives of the church, and from a broken heart and contrite spirit make earnest supplication that the Holy Spirit shall be poured out upon us from on high? Let us pray that when it shall be graciously bestowed, our cold hearts may be revived, and we may have discernment to understand that it is from God, and receive it with joy. Some have treated the Spirit as

an unwelcome guest, refusing to receive the rich gift, refusing to acknowledge it, turning from it, and condemning it as fanaticism. When the Holy Spirit works the human agent, it does not ask us in what way it shall operate. Often it moves in unexpected ways. Christ did not come as the Jews expected. He did not come in a manner to glorify them as a nation. His forerunner came to prepare the way for him by calling upon the people to repent of their sins and be converted, and be baptized. Christ's message was, "The kingdom of heaven is at hand; repent ye and believe the gospel." The Jews refused to receive Christ, because he did not come in accordance with their expectations. The ideas of finite men were held as infallible, because hoary with age. This is the danger to which the church is not exposed,--that the inventions of finite men shall mark out the precise way for the Holy Spirit to come. Though they would not care to acknowledge it, some have already done this. And because the Spirit is to come, not to praise men or to build up their erroneous theories, but to reprove the world of sin, and of righteousness, and of judgment, many turn

away from it. They are not willing to be deprived of the garments of their own selfrighteousness. They are not willing to exchange their own self-righteousness, which is unrighteousness, for the righteousness of Christ, which is pure, unadulterated truth. The Holy Spirit flatters no man, neither does it work according to the devising of any man, Finite, sinful men are not to work the Holy Spirit. When it shall come as a reprover, through any human agent whom God shall choose, it is man's place to hear and obey its voice.

Just before he left them, Christ gave his disciples the promise, "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 parts of the earth." "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." While these words

were upon his lips, he ascended, a cloud of angels received him, and escorted him to the city of God. The disciples returned to Jerusalem, knowing now for a certainty that Jesus was the Son of God. Their faith was unclouded, and they waited, preparing themselves by prayer and by humbling their hearts before God, until the baptism of the Holy Spirit came.

"And when the day of Pentecost was fully come, there were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." In that assembly there were mockers, who did not recognize the work of the Holy Spirit, and they said, "Those men are full of new wine. But Peter, standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, Be this known unto you, and hearken to

my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken of by the prophet Joel." Read the history. The Lord was at work in his own way; but had there been such a manifestation among us, upon whom the ends of the world are come, would not some have mocked, as on that occasion? Those who did not come under the influence of the Holy Spirit, knew it not. To this class the disciples seemed like drunken men.

After the outpouring of the Holy Spirit, the disciples, clothed with the divine panoply, went forth as witnesses to tell the wonderful story of the manger and the cross. They were humble men, but they went forth with the truth. After the death of their Lord, they were a helpless, disappointed, discouraged company,-as sheep without a shepherd: but now they go forth as witnesses for the truth, with no weapons but the word and Spirit of God, to triumph over all opposition. Their Saviour had been rejected and condemned and nailed to the ignominious cross. The Jewish priests and rulers had declared in scorn, "He saved others;

himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him." But that cross, that instrument of shame and torture, brought hope and salvation to the world. The believers rallied; there hopelessness and conscious helplessness had left them. They were transformed in character, and united in the bonds of Christian love. Although without wealth, though counted by the world as more ignorant fishermen, they were made by the Holy Spirit witnesses for Christ. Without earthly honor or recognition, they were heroes of faith. From their lips came words of divine eloquence and power that shook the world.

The third, fourth, and fifth chapters of Acts give an account of their witnessing. Those who had rejected and crucified the Saviour, expected to find his disciples discouraged, crest-fallen, and ready to disown their Lord. With amazement they heard the clear, bold testimony given under the power of the Holy Spirit. The words and works of the disciples represented the words and works of their Teacher; and all who heard them said, they have learned of

Jesus, they talk as he talked. "And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all."

The chief priests and rulers thought themselves competent to decide what the apostles should do and teach. As they went forth preaching Jesus everywhere, the men who were worked by the Holy Spirit did many things that the Jews did not approve. There was danger that the ideas and doctrines of the rabbis would be brought into disrepute. The apostles were creating a wonderful excitement. The people were bringing their sick folk and those that were vexed with unclean spirits into the streets, crowds were collecting around them, and those that had been healed were shouting the praises of God, and glorifying the name of Jesus, the very one whom the Jews had condemned, scorned, spit upon, crowned with thorns, and caused to be scourged and crucified. This Jesus was extolled above the priests and rulers. The apostles were even declaring that he had risen from the dead. The Jewish rulers decided

that this work must and should be stopped, for it was proving them guilty of the blood of Jesus. They saw that converts to the faith were multiplying. "Believers were the more added to the Lord, multitudes both of men and women."

"Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees)," who held that there would be no resurrection of the dead. The assertions made by the apostles that they had seen Jesus after his resurrection, and that he had ascended to heaven, were overthrowing the fundamental principles of the Sadducean doctrine. This was not to be allowed. The priests and rulers were filled with indignation, and laid their hands on the apostles, and put them in the common prison. The disciples were not intimidated or cast down. The words of Christ in his last lessons to them were brought to mind," 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." "But when the Comforter is come, whom I will send

unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness of me, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yes, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, not me. But these things have I told you, that when the time shall come, ye may remember that I told you of them."

"The angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life." We see here that the men in authority are not always to be obeyed, even though they may profess to be teachers of Bible doctrines. They are many to-day who feel indignant and aggrieved that any voice should be raised presenting ideas that differ from their own in regard to points of religious belief. Have they not

long advocated their ideas as truth? So the priests and rabbis reasoned in apostolic days. What mean these men who are unlearned, some of them mere fishermen, who are presenting ideas contrary to the doctrines which the learned priests and rulers are teaching the people? They have no right to meddle with the fundamental principles of our faith. But we see that the God of heaven sometimes commissions men to teach that which is regarded as contrary to the established doctrines. Because those who were once the depositaries of truth became unfaithful to their sacred trust, the Lord chose others who would receive the bright beams of the Sun of Righteousness, and would advocate truths that were not in accordance with the ideas of the religious leaders. And then these leaders, in the blindness of their minds, give full sway to what is supposed to be righteousness indignation against the ones who have set aside cherished fables. They act like men that have lost their reason. They do not consider the possibility that they themselves have not rightly understood the word. They will not open their eyes to discern the fact that they have misinterpreted and misapplied the Scriptures, and

have built up false theories, calling them fundamental doctrines of the faith.

But the Holy Spirit will from time to time reveal the truth through its own chosen agencies; and no man, not even a priest or ruler, has a right to say, You shall not give publicity to your opinions, because I do not believe them. That wonderful "I" may attempt to put down the Holy Spirit's teaching. When may for a time attempt to smother it and kill it; but that will not make error truth or truth error. The inventive minds of men have advanced speculative opinions in various lines, and when the Holy Spirit lets light shine into human minds, it does not respect every point of man's application of the word. God impressed his servants to speak the truth irrespective of what men had taken for granted as truth.

Even Seventh-day Adventists are in danger of closing their eyes to truth as it is in Jesus because it contradicts something which they have taken for granted as truth, but which the Holy Spirit teaches is not truth. Let all be very modest, and seek most

earnestly to put self out of the question, and to exalt Jesus. In most of the religious controversies, the foundation of the trouble is, that self is striving for the supremacy. About what? --About matters which are not vital points at all, and which are regarded as such only because men have given importance to them. See Matt. 12:31-37; Mark 14:56; Luke 5:21; Matt. 9:3.

But let us follow the history of the men whom the Jewish priests and rulers thought so dangerous, because they were bringing in new and strange teaching on almost every theological subject. The command given by the Holy Spirit, "Go, stand and speak in the temple to the people all the words of this life," was obeyed by the apostles; "they entered into the temple early in the morning, and taught. But the high priest came and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, saying, The prison truly found we shut with all safety, and the keepers standing

without the doors: but when we had opened, we found no man within. Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned." If the priests and rulers had dared act out their own feelings toward the apostles, there would have been a different record; for the angel of God was a watcher on that occasion, to magnify his name if any violence had been offered to his servants.

"And when they had brought them, they set them before the council: and the high priest asked them saying, "Did not we straitly command ye that ye should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." See Matt. 28:34,35. "Then Peter and the other apostles answered and said, We ought to obey God rather

than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay them."

Then the Holy Spirit moved upon Gamaliel, a Pharisee, a doctor of the law, had in reputation among all the people. His advice was, "Refrain from these men, and let them alone; for if this counsel and this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. And to him they agreed."

Yet the attributes of Satan so controlled their minds, that notwithstanding the wonderful miracles that had been wrought in healing the sick and in releasing God's servants from prison, the priests and rulers were so filled with prejudice and hatred

that they could hardly be restrained. "When they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

We can see what evidence was given the priests and rulers, and how firmly they resisted the spirit of God. Those who claim superior wisdom and piety may make most terrible and (to themselves) fatal mistakes if they allow their minds to be moulded by another power, and pursue a course in resistance to the Holy Spirit. The Lord Jesus, represented by the Holy Spirit, was in the presence of that assembly, but they did not discern him. For a moment they had felt the conviction of the spirit, that Jesus was the son of God, but they stifled conscience, and became blinder and more hardened than before. Even after they had crucified the Saviour, God in his mercy had sent the additional evidence in the works wrought through the

apostles. He was giving them another call to repentance, even in the terrible charge brought against them by the apostles, that they had killed the Prince of life.

It was not alone the sin of putting to death the son of God, that cut them off from salvation, but their persistence in rejecting light, and the conviction of the Holy Spirit. The spirit that works in the children of disobedience worked in them, leading them to abuse the men through whom God was giving a testimony to them. The malignity of rebellion reappeared and was intensified in every successive act of resistance against God's servants and the message he had given them to declare.

Every act of resistance makes it harder to yield. Being the leaders of the people, the priests and rulers felt it incumbent on them to defend the course they had taken. They must prove that they had been in the right. Having committed themselves in opposition to Christ every act of resistance became an additional incentive to persist in the same path. The events of their past career of

opposition are as precious treasures to be jealously guarded. And the hatred and malignity that inspired those acts is concentrated against the apostles.

The Spirit of God revealed its presence unto those who, irrespective of the fear or favour of men, declared the truth which had been committed to them. Under the demonstration of the Holy Spirit's power, the Jews saw their guilt in refusing the evidence that God had sent; but they would not yield their wicked resistance. Their obstinacy become more and more determined, and worked the ruin of their souls. It was not that they could not yield, but they could, and would not. It was not alone that they had been guilty, and deserving of wrath, but that they armed themselves of with the attributes of Satan, and determinedly continued to be opposed to God. Every day, in their refusal to repent, they took up their rebellion afresh. They were preparing to reap that which they had sown. The wrath of God is not declared against men merely because of the sins which they have committed, but for choosing to continue in a state of resistance, and, although they have light and

knowledge, repeating their sins of the past. If they would submit, they would be pardoned; but they are determined not to yield. They defy God by their obstinacy. These souls have given themselves to Satan, and he controls them according to his will.

How was it with the rebellious inhabitants of the antediluvian world? After rejecting the message of Noah, they plunged into sin with greater abandon than ever before, and doubled the enormity of their corrupting practices. Those who refuse to reform by accepting Christ, find nothing reformative in sin; their minds are set to carry their spirit of revolt, and they are not, and never will be, forced to submission. The judgment which God brought upon the antediluvian world, declared it incurable. The destruction of Sodom proclaimed the inhabitants of the most beautiful country in the world incorrigible in sin. The fire and brimstone from heaven consumed everything except Lot, his wife, and two daughters. The wife, looking back in disregard of God's command, became a pillar of salt.

How God bore with the Jewish nation, while they were murmuring, rebellious, breaking the Sabbath and every other precept of the law. He repeatedly declared them worse than the heathen. Each generation surpassed the preceding in guilt. The Lord permitted them to go into captivity, but after their deliverance, his requirements were forgotten. Everything that he committed to that people to be kept sacred was perverted or displaced by the inventions of rebellious men. Christ said to them in his day, "Did not Moses give you the law, and yet none of you keepeth the law?" And these were the men who set themselves up as judges and censors over those whom the Holy Spirit was moving to declare the word of God to the people. See John 7:18-23, 27, 28; Luke 11:37-52.

Read these Scriptures to the people. Read carefully, solemnly, and the Holy Spirit will be by your side, to impress minds as you read them. But do not fail to read with the true sense of the word in your own heart. If God has ever spoken by me, these scriptures mean very much to those who shall hear them.

Finite men should beware of seeking to control their fellowmen, taking the place assigned to the Holy Spirit. Let not men feel that it is their prerogative to give to the world what they suppose to be truth, and refuse that anything should be given contrary to their ideas. This is not their work. Many things will appear distinctly as truth, which will not be acceptable to those who think their own interpretation of the scriptures always right. Most decided changes will have to be made in regard to ideas which some have accepted as without a flaw. These men give evidence of infallibility in very many ways; they work upon principles which the word of God condemns. That which makes me feel to the very depths of my being, and makes me know that their works are not the works of God, is that they suppose they have authority to rule their fellow-men. The Lord has given them no more right to rule others than he has given others to rule them. Those who assume the control of their fellow-men, take into their finite hands a work what devolves upon God alone.

That men should keep alive the spirit which ran riot at Minneapolis is an offense to God. All heaven is indignant at the spirit that for years has been revealed in our publishing institution at Battle Creek. Unrighteousness is practiced that God will not tolerate. He will visit for these things. A voice has been heard pointing out the errors, and in the name of the Lord pleading for a decided change. But who have followed the instruction given? Who have humbled their hearts to put from their every vestige of their wicked, oppressive spirit? I have been greatly burdened to set these matters before the people as they are. I know they will see them. I know that those who read this matter will be convicted.

The church of Christ, enfeebled, defective as she may appear, is the one object on earth upon which he bestows in a special sense his love and his regard. The church is the theatre of his grace, in which he delights in making experiments of his mercy on human hearts. The Holy Spirit is his representative, and it works to effect transformations so wonderful that angels look upon

them with astonishment and joy. Heaven is full of rejoicing when the members of the human family are seen to be full of compassion for one another, loving one another as Christ has loved them. The church is God's fortress, his city of refuge, which he holds in a revolted world. Any betrayal of her sacred trust is treachery to Him who has bought her with the precious blood of his only begotten Son.

Christ speaks of the church over which Satan presides, as the synagogue of Satan. Its members are the children of disobedience. They are those who love to sin, and choose to sin, always laboring to make void the law of God, which is holy, just, and good. It is Satan's work to mingle evil with good, and to confuse the distinction between good and evil. Christ would have a church that labors to separate the evil from the good, whose members will not knowingly tolerate wrong doing, but will expel it from their own hearts and lives. How careful should we be in passing judgment on the work of others, how careful lest we become guilty of ascribing to evil agencies the manifestation of the Holy Spirit.

Chapter 181

To O. A. Olsen

O-81-1896

Sunnyside, Cooranbong, N.S.W., May 31,
1896.

Eld. O. A. Olsen, Battle Creek, Michigan,
U.S.A.

My dear brother:

I have received your letter of April 24, and have just read it. I feel very deeply for you, my brother. I hardly know just what I ought to send to you. I have communications which have been written for one and two years, but I have thought that for your sake they ought to be withheld until some one could stand by your side who could clearly distinguish Bible principles from principles of human manufacture, who, with sharp discernment could separate the strangely perverted,

human imaginations, which have been working for years, from things of divine origin.

I am sorry you have not regarded the warnings and instructions which have been given you as of sufficient value to be heeded, but by disregarding them before men who care naught for them, have made them a common matter, not worthy to have weight in your practice. Your practice has been contrary to these warnings, and this has weakened them in the eyes of men who needed correction, who in their life-practice have separated from God, and who have manifested a selfishness and harshness which should have separated them from the work long ago.

Bro. Olsen, you have lost much from your experience that should have been brought into your character building, by failing to stand firmly and faithfully for right, braving all the consequences. Had you done this, you might have had a very different showing from what you now have. The work of Christ is your work. He came not only as a consolation, but as a restorer and a reprover. Luke

4:16-27.

The Lord intends that a great work shall be done by the institutions which have been established by his direction: and he is dishonored when human principles which find no sanction in the word of God, are allowed to rule, when self and pride of opinion press to the front, giving the enemy room to intrude. Thus the enemy tries to hinder the work, but God calls upon his people to co-operate with him. "Thus saith the Lord, Keep ye judgment and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even them will I give in mine house and within my walls a place

and a name better than of sons and daughters; I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people. The Lord God, which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him."

In order that the work of the Lord may go forward, our institutions need discreet, pure-minded, righteous managers. But some in positions of trust have been confirmed in a wrong course of action by being tolerated for years, by being allowed to make decisions, to advocate methods, to carry out plans which are not of the Lord's devising. The enemy has been given an opportunity to control men, and to manage the work which God

has shown should be kept pure and sacred, that it may be looked upon with reverence by all who claim to believe the truth. When men entrusted with responsibilities, neglect to cherish that which is sacred, and use common fire in God's service, God will despise their offering to him. This has been, and is still being done.

For years a degree of Phariseeism has been springing up amongst us which has separated some from the Bible standard. If the preconceived ideas of those actuated by this spirit are crossed, they immediately assume a controversial, combative attitude, as a man puts on armor when preparing for battle. Much pride and loftiness and a spirit which desires to rule has been manifested, but very little of the spirit which leads men to sit at the feet of Jesus and learn of him, has been shown. Human inventions and human plans are eclipsing sacred things, and excluding divine instruction. Men are taking the place of God by seeking to assume authority over their fellow-men. But they rule within a vestige of the authority of God, which alone can make their ruling a healthful element;

and others are becoming leavened by this wrong influence. If the principles of truth had been enthroned in the hearts of these men human passions and human affections would have been guided and controlled by the spirit of Christ. The atmosphere surrounding the soul would not be deleterious and poisonous; for self would be hid in Jesus.

Let those who desire to rule their fellow-men, read God's declaration on this subject. He says, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye meet, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon,

one was brought unto him, which owed him ten thousand talents. But for as much as he had not to pay, his Lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him a hundred pesos: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest thou not also have had compassion on thy fellow-servant, even as I had pity on thee? And

his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts for give not everyone his brother their trespasses."

On one occasion the disciple of John came to Jesus, saying, "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. Or he that is not against us is on our part."

The spirit that has been shown to others by some in positions of trust in our institutions, does not harmonize with these words. The wrong spirit they have manifested has been caught by others, and if zeal and wisdom were shown in setting the heads of our institutions right, so many would not be turned out of the way. "Be ware of the leaven of the Pharisees," said Christ, guard against the influence which they exert.

Christ's life of humiliation should be a lesson to all who desire to exalt themselves above their fellow-men. Though he had no taint of sin upon his character, yet he condescended, to connect our fallen human nature with his divinity. By thus taking humanity, he honored humanity. Having taken our fallen nature, he showed what it might become, by accepting the ample provision he has made for it, and by becoming partaker of the divine nature.

In humility Christ began his mighty work of lifting the fallen race from the degradation of sin, recovering them by his divine power, which he had linked with humanity. Passing by the grand cities, and the renowned places of learning and supposed wisdom, he made his home in the humble and obscure village of Nazareth. The greater part of his life was passed in this place, from which it was commonly believed that no good thing could come. In the path which the poor, the neglected, the suffering, and the sorrowing must tread, he walked while on earth, taking upon him all the woes which

the afflicted must bear. His home was among the poor. His family was not distinguished by learning, riches, or position. For many years he worked at his trade as a carpenter.

The Jews had proudly boasted that Christ was to come as a king, to conquer his enemies, and tread down the heathen in his wrath. But the humble submissive life our Saviour led, which should have enshrined him in the hearts of his people, and given them confidence in his mission, offended and disappointed the Jews, and we all know of the treatment he received from them. If the angels of God had not been found about him to protect him, the people he came to save would have killed him.

Christ did not exalt man by ministering to his pride. He humbled himself, and became obedient to death, even the death of the cross: and unless human pride is humbled and subdued, unless the stubborn heart is made tender by the Spirit of Christ, it is not possible for him to impress his divine similitude upon us. He, the humble

Nazarene, might have poured contempt upon the world's pride; for he was commander in the heavenly courts, but he came to our world in humility, in order to show that it is not riches, or position, or authority, or honorable titles, that the universe of heaven respects and honors, but those who will follow Christ, making any position of duty honorable by the virtue of their character, through the power of his grace.

No human being is warranted to lift himself up in pride. "For this 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.

Council Meetings

Scenes that were a shame to Christians have been presented to me as taking place in the council meetings hold after the Minneapolis meeting. The loud voice of dispute, the hot spirit, the harsh words, resembled a political meeting more than a

place where Christians were met for prayer and counsel. These meetings should have been dismissed as an insult to heaven. The Lord was not revered as an honored guest by those assembled in council, and how could they expect divine light to shine upon them; how could they feel that the presence of Jesus was moulding and fashioning their plans. The place of meeting was not held as sacred, but was looked upon as a common business place. Then how could those assemble receive an inspiration which would lead them to enthrone truth in their hearts, to speak words in the tender, loving spirit of the Master.

In your council meetings and committee meetings, decisions are made, plans devised and matured, which, when put into practice, will leave an impress on the work at large; and no vestige of a spirit of harshness should appear. Loud, impatient words should never be heard. Remember that in all your council meetings there is a heavenly Watcher. Do not allow one word of vanity to be spoken; for you are legislating for God, and he says to you, "Be still, and know that I am God."

If your committee meetings and council meetings are not under the direct supervision of the Spirit of God, your conclusions will be earth-born, and worthy of no more consideration than are any man's expressions. Christ says, "Without me ye can do nothing. If he is not honored in your assemblies as chief counsellor, your planning comes from no higher source than the human mind.

Bro. Olsen you speak of my return to America. For three years I stood in Battle Creek as a witness for the truth. Those who then refused to receive the testimony given me by God for them, and rejected the evidences attending these testimonies, would not be benefited should I return.

I shall write to you; but should I return to Battle Creek, and bear my testimony to those who love not the truth, the ever-ready words would rise from unbelieving hearts, "Some body has told her." Even now unbelief is expressed by the words, "Who has written these things to Sr. White." But I know of no one who knows them as they are, and no one could

write that which he does not suppose has an existence. Some one has told me,--He who does not falsify, misjudge, or exaggerate any case while at Minneapolis He bade me follow him from room to room, that I might hear what was spoken in the bed chamber. The enemy had things very much his own way. I heard no word of prayer, but I heard my name mentioned in a slurring, criticizing way.

I shall never, I think, be called to stand under the direction of the Holy Spirit as I stood at Minneapolis. The presence of Jesus was with me. All assembled in that meeting had an opportunity to place themselves on the side of truth by receiving the Holy Spirit, which was sent by God in such a rich current of love and mercy. But in the rooms occupied by some of our people was heard ridicule, criticism, jeering, laughter. The manifestations of the Holy Spirit were attributed to fanaticism. Who searched the Holy Scriptures, as did the noble Bereans, to see if the things they heard were so? Who prayed for divine guidance? The scenes which took place at this meeting made the God of heaven ashamed to call those who took

part in them, his brethren. All this the heavenly Watcher noticed, and it is written in the book of God's remembrance.

The Lord will blot out the transgression of those who, since that time, have repented with a sincere repentance; but every time the same spirit awakens in the soul, the deeds done on that occasion are endorsed, and the doers of them are made responsible to God, and must answer for them at his judgment throne. The same spirit that actuated the rejecters of Christ rankles in their hearts, and had they lived in the days of Christ, they would have acted toward him in a manner similar to that of the godless and unbelieving Jews..

God's servants have no tame testimony to bear at this time, whether men will hear or whether they will forbear. He who rejects the light and evidence God has been liberally bestowing upon us, rejects Christ; and for him there is no other Saviour.

The Word at Battle Creek

The Spirit of the Lord has outlined the condition of things at the Review and Herald Office. Speaking through Isaiah God says, "I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth,, and he went on frowardly in the way of his heart."

This is precisely what has been done in the Office of publication at Battle Creek. Covetousness has been woven into nearly all the business transactions of the institution, and has been practiced by individuals. This influence has spread like the leprosy, until it has tainted and corrupted the whole. As the publishing house has become corrupted, the General Conference Association has stepped in, and proposed to take the diseased child off its hands, and care for it. But it is a snare for the General Conference Association to take the publishing work on its shoulders. This puts no

special sanctity upon the work, but upon the G.C.A. a burden which will weigh it down, cripple it, and weaken its efficiency, unless men who have firm principles, mingled with love, shall [conduct] the business lines.

In this step there has been a change of responsibility, but the wrong principles remain unchanged. The same work that has been done in the past will be carried forward under the guise of the General Conference Association. The sacred character of this association is fast disappearing. What will then be respected as pure, holy, and undefiled? Will there be any voice that God's people can regard as a voice they can respect. There certainly is nothing now that bears the divine credentials. Sacred things are mixed and mingled with earthly business that has no connection with God.

To a large degree the General Conference Association has lost its sacred character because some connected with it have not changed their sentiments in any particular since the conference

held at Minneapolis. Some in responsible positions go on "forwardly" in the way of their own hearts. Some who came from South Africa and from other places to receive an education which would qualify them for the work have imbibed this spirit, carried it with them to their homes, and their work has not borne the right kind of fruit. The opinions of men, which were received by them, still cleave to them like the leprosy; and it is a very solemn question whether the souls who became imbued with the spiritual leprosy in Battle Creek will ever be able to distinguish the principles of heaven from the methods and plans of men. The influences and impressions received in Battle Creek have done much to retard the work in South Africa.

As things now exist in Battle Creek, the work of God cannot be carried forward on a correct basis. How long will these things be? When will the perceptions of men be made clear and sharp by the ministration of the Holy Spirit. Some there do not detect the injurious effects of the plans which for years have been working in an underhanded manner. Some of the managers at the present time

are walking in the light that they have received, and are doing the best they can, but their fellow-workers are making things so oppressive for them that they can do but little. The enslaving of the souls of men by their fellow-men is deepening the darkness which already envelopes them. Who can now feel sure that they are safe in respecting the voice of the General Conference Association? If the people in our churches understood the management of the men who walk in the light of the sparks of their own kindling, would they respect their decisions? I answer, No, not for a moment. I have been shown that the people at large do not know that the heart of the work is being diseased and corrupted at Battle Creek. Many of the people are in a lethargic, listless, apathetic condition, and assent to plans which they do not understand. Where is the voice, from whence will it come, to whom the people may listen, knowing that it comes from the true shepherd. I am called upon by the Spirit of God to present these things before you, and they are correct to the life, according to the practice of the past few years.

"I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips: Peace, peace to him that is afar off, and to him that is near, saith the Lord, and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." "Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness." "Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb." "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation."

I speak this afternoon at three, and I must now go to the mill on the school ground, where our

meeting is to be held. I wish we had a place of worship. At the time of the Institute, a tent was pitched, and we have kept this up as long as possible, but on account of wet weather, it has been taken down.

Consolidation of the Publishing Work

The Lord has presented matters before me that cause me to tremble for the institutions at Battle Creek. He has laid these things before me, and shall I be consistent if I do not seek to repress the spirit in Battle Creek which reaches out for more power, when for years there have not been sufficient men who were qualified to preside, with Christian faithfulness, over the charge they already have.

The scheme for consolidation is detrimental to the cause of present truth. Battle Creek has all the power she should have. Some in that place have advanced selfish plans, and if any branch of the work promised a measure of success, they have not exercised the spirit which lets well enough alone,

but have made an effort to attach these interests to the great whole. They have striven to embrace altogether too much, and yet they are eager to get more. When they can show that they have made these plans under the guidance of the Holy Spirit, then confidence in them may be restored.

Twenty years ago, I was surprised at the cautions and warnings given me in reference to the publishing house on the Pacific Coast,--that it was ever to remain independent of all other Institutions; that it was to be controlled by no other institution, but was to do the Lord's work under his guidance and protection. The Lord says, "All ye are brethren," and the Pacific Press is not to be envied and looked upon with jealousy and suspicion by the stronger publishing house at Battle Creek. It must maintain its own individuality, and be strictly guarded from any corruption. It must not be merged into any other institution. The hand of power and control at Battle Creek must not reach across the continent to manage it.

At a later date, just prior to my husband's death,

the minds of some were agitated in regard to placing these institutions under one presiding power. Again the Holy Spirit brought to my mind what had been stated to me by the Lord. I told my husband to say in answer to this proposition that the Lord had not planned any such action. He who knows the end from the beginning understands these matters better than erring man.

At a still later date the situation of the publishing house at Oakland was again presented to me. I was shown that a work was to be done by this institution which would be to the glory of God if the workers should keep his honor ever in view; but that an error was being committed by taking in a class of work which had a tendency to corrupt the institution. I was also shown that it must stand on its own independence, working out God's plan under the control of none other but God.

The Lord presented before me that branches of this work would be planted in other places, and carried on under the supervision of the Pacific Press, but that if this proved a success, jealousy,

evil surmisings, and covetousness would arise. Efforts would be made to change the order of things, and embrace the work among other interests at Battle Creek. Men are very zealous to change the order of things, but the Lord forbids such a consolidation. Every branch should be allowed to live, and do its own work.

Mistakes will occur in every institution, but if the managers will learn the lesson all must learn,-- to move guardedly,--these errors will not be repeated, and God will preside over the work. Every worker in our institutions needs to make the word of God his rule of action. Then the blessing of God will rest on him. "He cannot with safety dispense with the truth of God as his guide and monitor. If man can take one breath without being dependent upon God, then he may lay aside God's pure, holy word as guide book. The truth must take control of the conscience and the understanding in all the work that is done. The Holy Spirit must preside over thought and word and deed. It is to direct in all temporal and spiritual actions.

It is well pleasing to God that we have praise and prayer, and religious services, but Bible religion must be brought into all we do, and give sanctity to each daily duty. The Lord's will must become man's will in everything. The Holy One of Israel has given rules of guidance to all, and these rules of guidance are to be strictly followed; for they form the standard of character. No one can serve from the first principles of righteousness without sinning. But our religion is misinterpreted and despised by believers because so many who profess to hold the truth do not practice its principles in dealing with their fellow-men.

To my brethren at Battle Creek, I would say, You are not in any condition to consolidate. This means nothing less than placing upon the institutions at Battle Creek the management of all the work, far and near. God's work cannot be carried forward successfully by men, who, by their resistance to light, have placed themselves where nothing will influence them to repent or change their course of action. There are men connected with the work in Battle Creek whose hearts are not

sanctified and controlled by God.

If those connected with the work of God will not hear his voice and do his will, they should be separated entirely from the work. God does not need the influence of such men. I speak plainly; for it is time that things were called by their right name. Those who love and fear God with all their hearts are the only men that God can trust. But those who have separated their souls from God, should themselves be separated from the work of God, which is so solemn and so important.

E. G. White

(M. H. June 5, 1896.)

Chapter 182

To U. Smith

"Sunnyside" Cooranbong, N.S.W., June 6,
1896.

Eld. U. Smith, Battle Creek, Mich.:

Dear Brother:

The enclosed pages present a few points which were opened to sister white last night, and which she wished sent to you. She has for some days been suffering from the effects of cold and overwork, and is to-day unable to read or write. The matter was written out as she presented it. We sent some copies of articles and letters by the S.F. mail, which sister white desired you to read; but as we were not certain that you were in battle creek, they were addressed to elder tenney, with direction that he read and forward to you.

Yours in the work,

M. Davis

"The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ, and to flee unto him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ.

An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren Waggoner and Jones. By exciting that opposition, Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been their's in carrying the truth to the world, as the apostles proclaimed it after the day of

Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world. -

The law of ten commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression.

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it

more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death.

The law is an expression of God's idea: when we receive it in Christ it becomes our idea; it lifts us above the power of natural desires and tendencies, above temptations that lead to sin. "Great peace have they that love thy law; and nothing shall offend them,"-- cause them to stumble.

There is no peace in unrighteousness; the wicked are at war with God. But he who receives the righteousness of the law in Christ is in harmony with heaven. "Mercy and truth are met together; righteousness and peace have kissed each other."

Chapter 183

To the Men Who Occupy Responsible Positions in the Work

"Sunnyside," Cooranbong, July, 1, '96.

B-4-1896

To the Men who occupy Responsible Positions
in the Work,

Dear Brethren:

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

presented to me several times, in order that I might comprehend them.

The light which God has been pleased to give me upon matters relating to his work, I cannot now fail to understand too distinctly; for the things which I have been shown have become realities. I presented no false vision before the men in Battle Creek which I said that some were handling responsibilities which they were not fitted to undertake. When men like A.R. Henry and Harmon Lindsay refuse to be worked by the Holy Spirit, and yet consent to accept important responsibilities, Satan takes possession of their minds, and plans and devices for them. When these men entered upon this work, they did not foresee the results, but step by step has been taken under the generalship of Satanic agencies, who knew from the beginning what the results would be.

Had they kept in touch with the divine character, they would not have done the work they have done, but while at Minneapolis they both closed their eyes to the light, and padlocked their

hearts against evidence, in order that the Holy Spirit might not find entrance; and their course has testified to the result.

When Elder Olsen linked himself with these men, he perverted his spiritual eyesight, and saw things in a strange light. He knew that they were resisting the Spirit of God, but thought that by uniting with them, he could convert them. The result has been contrary to this; for to a large degree, they have converted him: his clear discernment between right and wrong has been injured.

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

march upon him. Unconsciously he has been ensnared, and his principles of integrity and purity have been corrupted. God has been dishonored, and his Spirit has been grieved.

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

"Behold the fowls of the air;" Christ said, they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature. And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not neither do they spin; and yet I say unto you, That

even Solomon in all his glory was not arrayed like one of these." If the lilies of the field are objects upon which the great Master Artist has bestowed care, making them so beautiful that they out-rival the glory of Solomon, the greatest king that ever wielded a sceptre; if the grass of the field is made into a beautiful carpet for the earth, can we form any idea of the regard which God bestows upon man, who was formed in his image?

God has given man intellect in order that he may comprehend greater things than these beautiful objects in nature. He carries the human agent into a higher department of truth, leading the mind higher and still higher, and opening to him the divine mind. And in the book of God's providence, the volume of life, each one is given a page. That page contains every particular of his history: even the hairs of his head are numbered. God's children are never absent from his mind.

And though sin existed for ages, seeking to counteract the merciful tide of love flowing from God to the human race, yet the love and care that

God bestows upon the beings he has created in his own image, has not ceased to increase in richness and abundance. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He crowned his benevolence by the inestimable gift of Jesus. By this sacrifice, a healing flood of life and heavenly grace was poured upon our world. This was God's gift to man,--a gift that defies all computation. By giving his Son, God made it impossible for man to say that he could have done more: and the mind of man is put to the utmost stretch in the effort to comprehend this wonderful love.

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

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

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

Christ came to announce to our world that he had brought to men the donation of eternal life. "To as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." But so constantly had Satanic hatred against the law of God been

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

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

The men who have been connected with the

greatest interests upon this earth have tainted and corrupted the work of God. The instrumentalities which he designs shall be used in advancing his cause, have been used to forward unlawful schemes, which are indirect opposition to the work which God has specified as his and which he cannot vindicate. God has been forsaken by the men who have voiced decisions regarding his work, which has thereby become entangled. Men have seemed determined to place the mould and superscription of their human wisdom upon the work of God. They refused to be worked by the Holy Spirit, and brought in their own wisdom and devising. The result of this has been seen in various ways. The sacred character of the cause of God is no longer realized at the center of the work. The voice from Battle Creek, which has been regarded as authority in telling how the work should be done, is no longer the voice of God; but it is the voice of--whom? whence does it come, and where is its vital power? This state of things is maintained by men who should have been disconnected from the work long ago. These men do not scruple to quote the word of God as their authority, but the

god who is leading them is a false god.

Men whom we had reason to believe would maintain their integrity against all wrong, have proved to be unreliable unable to bear the test of trial. Brother H. W. Kellogg was not proof against the representations of Bro. A.R. Henry and some others. Professedly, these men were working for the interests of the publishing institution, and though Bro. Henry Kellogg at first declared that he would not adopt certain resolutions, or act upon certain methods, which he knew were not fair in business lines or in keeping with the way of the Lord, yet he finally accepted these propositions, which meant act after act of complicated robbery,- robbery which was clothed in angel's garments. I say complicated; for everything seemed to have reference to some other line and some other interest. This if you desire you can define; but my guide cautioned me in no case to accept propositions coming from the board of Directors of the publishing house in Battle Creek; for they meant robbery, robbery of those dependent upon the talents and abilities which God had given them;

they meant robbery on the right hand and on the left, even more so than the men who advocated them, could discern.

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

It is impossible to designate to what extent the false has taken the place of the true, or how far deceptive principles have been carried in business deal. But the father of deception has been working

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

They met with similar success when it came to my nephew Frank Belden's turn to be tempted. When he went to the Office, he was not prepared for the temptations which surrounded him, and he, too, sacrificed right principles. Thus the leaven worked. Others, whom I will not name, when brought into connection with the perverting influence, listened to representations that were not founded upon truth, but which were the inventions of human minds. All who adopted these resolutions confederated together to accomplish certain ends.

They dismissed the word of God from their counsels, and consented to be guided by human influence in their high sphere of action. Thus souls were sacrificed on the altar of mammon.

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

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

Harmon Lindsay is no more sure in his

integrity than is R. R. Henry. I have seen different ones come from interviews with them, dazed and bewildered, accepting theories concerning the course to be pursued toward their fellow-men, that were in direct contrast to the counsel of God.

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

I speak that which I have seen, and which I know to be true. The speculative spirit has been

gaining supremacy in the Battle Creek publishing house, and oppression is seen in a marked degree. I must speak plainly; for a power from beneath, a power that works in the children of disobedience, is working in the men who are acting in opposition to the leading of the Holy Spirit. Speculations have been entered into by some in responsible positions for the purpose of erecting large buildings, which would give the idea of great prosperity. The men who have planned this, put forward as their reason that it would give character to the work, but the real reason is pride, selfishness, avarice, and covetousness. These large buildings would not be erected by self-denial and self-sacrifice on the part of the men to whom God has entrusted his work. Some seek to erect large buildings in order to give an impression of the blessing of God, while in their hearts they devise every possible plan to take from their brethren that which is their due. They have no conscientious scruples in regard to receiving all that they can possibly grasp; for Satan gives them the impression that in their cruel business dealing, they are doing God a service. Large buildings can give no Christlike character to the work, be they

ever so imposing. Correct principles maintained, a righteous character by these in God's service, firm resistance against evil,-these will do more to honor God than the finest building.

"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."

Not only have these men corrupted minds in Battle Creek, but they have carried their unChristlike principles with them wherever they went. Elder Olsen made them his staff of honor, and as they accompanied him on his journeys, they tainted and corrupted the minds of the people. The president of the Conference has no right to burden the Conference with a multitude of cares which will endanger the truth of God in his own heart, and in the hearts of others. He must not spend his

time in trying to assist men who have devised plans and methods of dealing which are unfair, and the men that do this should not be paid the highest wages ever paid any one in the Office. The President of the Conference, should learn whether the business transactions are carried on with the strictest integrity; he should know whether they are presided over by men who have pure, clean hands. His indignation should be aroused against the slightest approach to a mean, selfish action. Let one wrong deed be practiced and approved, and the second and third will follow in the same line of fraudulent deception.

"Hear ye now what the Lord saith; arise, contend thou before the mountains, and let the hills hear thy voice." "Wherewithal shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be released with thousands of rams, or with ten thousands of rivers of oil? shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is

good; and that doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God? The Lord's voice crieth unto the city, and the man of wisdom shall see thy name; hear ye that rod and who hath appointed it. Are there yet treasures of wickedness in the house of the wicked, and the scent measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth."

This Scripture Micah 6:6-12 is applicable to those who, unwilling that any besides themselves shall have a chance, have been devising and planning to make merchandise of their fellow-men.

I have been shown that some men worked with Eld. Smith, in an underhanded manner, in order to lead him to place the lowest possible royalties on his books. Eld. Smith was deceived in these men; he thought that they were really trying to advance the case of God; and they obtained their desire.

Then they came to me and to others, telling us that Bro. Smith only received so much for his books, and urging that the canvassers would rather handle books that would sell rapidly.

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

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

our daughters are brought into bondage already; neither is it in our power to redeem them; for other men have our lands and our vineyards. And, "writes Nehemiah, 'I Was very angry when I heard their cry and these words.'"

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

wine, besides forty shekels of silver, ...but so did not I, because of the fear of God."

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

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

where these plans were discussed.

A great crisis is coming upon us. If men still yield to men, as they have been doing for the last fifteen years, they will lose their own souls, and their example will lead others astray. God's soldiers must put on the whole armor of God. We are not required to put on human armor, but to gird ourselves with God's strength. If we keep God's glory ever in view, our eyes will be anointed with the heavenly eye salve; we will be able to look deeper, and see afar off what the world is. As we discern its dishonesty, its craftiness, its selfish eye service, its pretence, and its boasting, its want of fair honest dealing in the ordinary intercourse of life, and its grasping covetousness, we can take our stand, by precept and example, to represent Christ, and convert the world by our sound principles, our firm integrity, our hatred of all dissembling, and our holy boldness in acknowledging Christ.

Do not let the world convert you. Hold fast your profession of faith, maintaining your religious principles firmly, but not stubbornly. Your religion

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

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

There has been merchandise carried on in our institutions. Why have my brethren upheld and sanctioned wrong? Why have they allowed their judgments to be controlled by those who neither fear God nor regard man? Why have their principles of right and justice been swayed and guided by another mind in matters of conscience? They may think it a better mind and a better judgment; but they are not to exchange this judgment for that of another man. Place your will and mind where the Holy Spirit can reach it; for it will not work on another man's mind and conscience to reach yours. Put these whom it was thought had pure religious principles, have shown themselves too ready to give up their own religion for that of another man.

God's servants are to resist sternly any deviation from righteous principles. Nehemiah took his stand decidedly against the first encroachment of man's rights. We had his own brother officers to meet, but he separate it himself from them, and, to obtain control of everything. He stood as a reprover, frowning down their course,

which was contrary to the Bible standard of righteousness. When urged to confederate with them, in their course of injustice, he gave a decided testimony, "So did not I, because of the fear of God."

E. G. White

(July 2, '08.)

Chapter 184

To O. A. Olsen

"Sunnyside," Cooranbong, July 6, '96.

6781896

Eld. O. A. Olsen, Battle Creek, Michigan,
U.S.A.,

My dear brother:

It has been revealed to me that the Lord proves and tries all who have named the name of Christ, but especially those who are stewards on any department of his cause. A connection with the special work of God for this time brings with it much responsibility, and the higher the position of trust, the greater the responsibility attached to it. No humble and sincere the one needs to be who is filling such a position! How fearful and mistrustful of himself! how careful to give all the praise and thanksgiving to God!

There is a Watcher standing by the side of all those who are filling positions of trust, ready to reprove and convict of wrong doing, or to answer the prayers for help. He watches to see if the men privileged to bear responsibilities will look to God for wisdom, and avail themselves of every opportunity to perfect a character after the divine similitude. If they deviate from straightforward rectitude, God turns from them, if they do not earnestly strive to understand the will of God concerning them, he cannot bless or prosper or sustain them.

Those whom God has placed in positions of responsibility should never seek to exalt themselves, or to turn the attention of men to their work. They must give all the glory to God. They must not seek for power that they may lord it over God's heritage; for only those who are under the rule of Satan will do this.

But the rule of ruin system is too often seen in our Institutions. This spirit is cherished and

revealed by some in responsible positions, and because of this God cannot do the work he desires to do through them. By their course of action, those who reveal this spirit make manifest what they would be if in heaven if entrusted with responsibility.

Those who will look at human souls in the light of the cross of Calvary, need not err regarding the estimate should be placed upon them. The reason why God has permitted some of the human family to be so rich and some so poor will remain a mystery to men till eternity unless they enter into right relations with God, and carry out his plans instead of acting on their own selfish idea that because he is rich, a man is to be more highly respected than his poor neighbor. God makes his sun to shine on the just and on the unjust, and this sun represents Christ the Sun of Righteousness, who shines as the light of the world, giving his blessings and mercies, seen and unseen, to rich and poor alike. This principle is to guide our conduct toward our fellow-men. The Lord is the teacher of the highest moral sentiments, the loftiest principles,

and no man can deviate from these, and be guiltless. It is the highest insult to God's goodness to doubt whether he would be willing for us to impart to others the blessings, spiritual and temporal, which he has freely given us.

A pure religion, an upright holy life, constitutes a man a Christian. But ever since his defection in heaven, Satan's course has been one of perpetual deception, and harshness; and there are professed Christians who are learning his methods and practices. While they claim to be serving the cause of God, they turn their fellowmen from their rights in order to serve themselves.

Every human being has been bought with a price, and as God's heritage, they have certain rights which no one should deprive him. The Lord will not accept service from those who practice double dealing. The least advantage gained in this will dishonor God and the truth. Those who possess Bible religion will do justice, love mercy, and walk humbly with their God. These are the lines drawn by the God of justice on this matter.

Again I would urge that living faith in God be cultivated. There are those, who, though thought to be serving God, are fast becoming girded about with infidelity. To them crooked paths seen straight; they are living in continual violation of God's truth; corrupt principles are interwoven into their life practice, and wherever they go they sow seeds of evil. In the place of leading others to Christ, their influence caused them to question and doubt. They unsettle minds in the truth by entering upon speculative theories, which draw them away from the truth. They help to forge the fetters of doubt and unbelief, fault-finding, and accusing; and souls humble over them to perdition. The blood of souls will be upon those who, while they profess to be in the service of God, are doing the work of his enemy.

Knowing this, what manner of persons ought we to be? Shall we exalt human wisdom, and point to finite, changeable, erring as a dependence in time of trouble; or shall we exemplify our faith by our trust in God's power, revealing the net of false

theories, religions, and philosophies which Satan has spread to catch unwary souls By thus doing the word of God, we shall we lights in the world; for if the word of God is practiced, we show to all those who come with in the sphere of our influence that we reverence and respect God, and that we are working under his administration. By a humble circumspect walk, by love, forbearance, longsuffering, and gentleness, God expects his servants to manifest him to the world.

God requires those to whom he has given sacred trusts to rise to the full height of their responsibilities. Men is placed here on test and trial, and those who are given positions of trust must decide whether they will exalt self, or their Maker; whether they will use their power to oppress their fellow-men, or to exalt and glorify God

Increased responsibilities bring increased accountability. He who would be a faithful servant must give entire and willing service to the greatest teacher the world ever knew. His ideas and

principles must be kept pure by the power of God. Every day he must learn to become worthy of the trust placed upon him. His mind must be quickened by the divine power. His character must be contaminated by the influence of his relatives, his friends or his neighbors. At times he must turn aside from active life to commune with God, and to hear his voice saying to him, "Be still, and know that I am God.

As the rich clusters of grapes grow on the living vine, so the fruits of the Spirit will be borne by the man who loves God, and keeps the way of the Lord. Christ is his serving hold. Christ lived the love of God in humanity, and so may he do if he will by faith take hold on the strong for strength. If he realizes that he cannot do anything without Christ by this side, God will give him wisdom. But he must cherish the love of Christ in his heart, and practice his lessons, for is he not to love Christ as Christ loved God? Is he not to demonstrate to all with whom he associates that he has the abiding presence of Jesus Christ more than he has ever had it before Because of his increased responsibilities,

he must have an increased knowledge of God, and must reveal that living faith that works by love, and purifies the soul.

But frequently, when placed in high positions of trust, men fail to take time to pray; they think they have no time to train their every faculty to respond to the convictions of the Holy Spirit. But if these men would sit at the feet of the meek and lowly Jesus, they would carry out sacred responsibilities confident, not in themselves, but in their God. They would render to God the sacrifice of a noble, self-denying, crossbearing life. Jesus would be enthroned in their hearts, giving them physical, mental, and moral power to make him known.

God longs to work through those to whom he has given capabilities for great things. He longs to see those who occupy responsible places, representing him to the world. He desires that Christ be acknowledged as the greatest Teacher the world has ever known, and that he shall shine through their minds as the light of the world. "To

as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." But in order that this way be, God demands that every intellectual and physical capability be offered as a consecrated oblation to him.

But some men, as soon as they are placed in sacred positions of trust, regard themselves as great men, and this thought, if entertained, ends the desire for divine enlightenment, which is the only possible thing that can make men great. Those who take this view, extinguish all chance of true greatness in them, because they will not become illuminated by the Sun of Righteousness.

But men cannot extinguish the light of life, even though they close their eyes tightly in order that they may not see it. The Sun of Righteousness shines none the less because the poor, foolish human event surrounds himself with selfcreated darkness.

The men who close their eyes to the divine

light are ignorant, deplorably ignorant, both of the Scripture and of the power of God. The Holy Spirits working is not agreeable to them, and they attribute its manifestations to fanaticism. They rebel against the light, and do all they can to shut it out, calling darkness light, and light darkness. They complain that the teachings of Christ cause undue excitement and fanaticism, which spoils those who receive them for the proper duties of life.

Those who entertain this belief, do not know who they are about. They are cherishing a love for darkness, and just as long as these Christless souls are retained in positions of responsibility, the cause of God is imperilled. They are in danger of fastening themselves so firmly with the dark leader of all rebellion, that they will never see light; and the longer they are retained, the more hopeless is their chance of receiving Christ, or of having a knowledge of the true God. How uncertain they make everything that is spiritual and progressive in the truth. Under the influence of their leader, they become more and more determined to work against Christ. But through good and bad report, through

darkness, through all the antagonism of the agencies of Satan, the Sun of Righteousness calmly shines on, searching out evil, repressing sin, and reviving the Spirit of the humble and contrite ones. "Lord, to whom shall we go:, thou hast the words of eternal life."

The evidence of true value and worth in men who are in responsible positions, is the fact that they have a daily Christian experience in the things of God. They find music in the words spoken by Christ, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning. If men will receive the ministration of His Holy Spirit,--the richest gift God can bestow, they will impart blessings to all who are connected with them.

But God cannot reveal himself through some who are entrusted with responsibilities. He cannot make them channels through which his grace and

compassion and love can flow; for they insult his goodness by exhibiting a masterful spirit toward those whom they regard as being in error and needing reproof, eclipsing Christ's love and mercy by their own unsanctified passions. The enemy of all good is allowed to rule in their hearts, and their lives will reveal his attributes. They claim that the word of God directs them, but by their actions they say, "We want not thy way, but our way."

By their words, their works, and their spirit, those who pursue such a course are making a record in the books of heaven which they will not care to meet; for God does not value them as they value themselves. They are abusing their probationary opportunities, and are grievously neglecting the high privileges conferred upon them. Though finding nothing in the word of God to vindicate their actions, or countenance their opinions, yet they persist in their own way. In that day, when judgment is passed upon all, the sentence will be pronounced against them, "Thou art weighed in the balances of the heavenly sanctuary, and found wanting."

God may entrust men with money and possessions, but because of this, they are not to lift themselves up. All they have, they hold in trust; it is lent them by God that they may develop a character like his. They are on trial. God waits to see whether they will prove themselves worthy of the eternal riches. If they use their Lord's goods to set themselves above their fellow-men, they prove unworthy of a place in the kingdom of God. In the great reckoning day, they will hear the words, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall gave you that which is your own?"

But if those whom the Lord has made stewards, regard their treasures as his gifts, and seek to manifest compassion, sympathy, and love for their fellow-men, they are in harmony with the character of God who gave his only begotten Son to die for their salvation. If they value the souls of the human race according to the price paid for their

redemption, they will not work out their natural impulses, but will manifest the attributes of the mind and will of God, and will be channels through which God's generous, loving sentiments may flow to the humanity.

The Lord permits misfortunes to come to men, poverty to press upon them, adversity to try them, that he may thus test those whom he has placed in more favored circumstances; and if those to whom he has entrusted his goods are faithful, he declares them to be worthy to walk with him in white, to become kings and priests unto God. "He that is faithful in that which is least, is faithful also in much, and he that is unjust in the least, is unjust also in much."

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby. If so be that ye have tasted that the Lord is gracious. Unto whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and

precious, ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable unto God by Jesus Christ. Therefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and ye that believeth in him shall not be confounded. Unto you therefore which believe he is precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

Are acceptable spiritual sacrifices made to God when men who are placed in positions of great responsibility magnify themselves, and dishonor God? This has been done, and God looks upon their course with displeasure. Instead of growing

up into Christ, their living head manifesting his divine attributes to the world, they have grown earthward. Self has been regarded as of great importance, and selfishness has attached itself to their work. Devotion to God has not been seen; spiritual life in Jesus Christ has not been developed.

God cannot give his wisdom to men who look upon their position as sufficient excuse for turning from Bible principles to their own finite judgment, as if a position in the work of the Lord gave them liberty of speech and power to pass resolutions, and devise plans and methods that are not in accordance with God's will. Such need to learn that elevated position has no power to sanctify the heart. God permits them to hold these positions that he may prove whether they will reveal the character of God or the character of weak, finite humanity, which has never been fully under God's discipline. Positions have no power to develop a man's character. It rests wholly with the man himself to prove whether he will work himself, which means that Satan will work him, or whether

he will be worked by the Holy Spirit.

"Unto you therefore which believe, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." Have we all made Christ our righteousness? Has he been placed as the honored memorial stone of the corner? Have his lessons of humility been cherished, and have they been acted upon? Have his lessons of mercy, justice, and the love of God been exemplified in our lives.

O what weakness men manifest when they separate from the source of wisdom and power! Have not men been magnified? Have not human sentiments and imperfect traits of character been held up as if of great value, while Christ and his righteousness have been excluded? Have not men woven selfishness into everything they have touched, revealing it persistently and determinedly in their work? Have they not treated the message of God with disdain? Have they not handled means which was not theirs as though they had a right to

do with it as they pleased; and when this means was used to open new fields, have they not acted as though it came from their own individual capital, which they deserved great credit for thus appropriating? Has not the money offered as an oblation to God been used to pile up large buildings in Battle Creek, to give character to the work, it is said, but really to give opportunity for men to show their genius and tact they manifest in managing these large business houses?

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy Dearly beloved, I beseech you as stranger and pilgrims, abstain from fleshly lusts, which was against the souls; having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may, by your good works, which they shall behold, glorify God in the day of salvation."

How do men regard the work of the Lord when they feel themselves at liberty to be disobedient, unthankful, unholy, condemnatory, and harsh, loving to serve themselves rather than the Lord. Those who hold sacred trusts are forming their own destiny by the spirit and character they reveal, and do they ever stop to think how their works will appear in the judgment? If the important truth for this time was an abiding principle in the souls of those who minister in the work of the Lord, how earnestly they would strive to obtain perfection of character, that they might surround the souls of those with whom they came in contact with a life giving holy atmosphere, that would revive the hearts of the humble and contrite.

It is a law of God that whoever believes the truth as it is Jesus will make it known. The ideas and convictions of the individual mind will seek for expression. Whoever cherishes unbelief and criticism, whoever feels capable of judging the work of the Holy Spirit, will diffuse the Spirit by which they are animated. It is the nature of unbelief

and resistance of the grace of God and infidelity to make itself felt and heard. The mind actuated by these principles is always striving to make a place for itself and obtain adherents. All who walk beside the great apostate will be imbued by his Spirit and will ask to share with others their thoughts and the result of their own inquiries, and the feelings which prompted their action; for it is not an easy matter to repress the principles upon which we act.

Some who are supposed to be heart and soul devoted to God, are acting to him, and to his work disloyal. Others have placed confidence in them, but deception covers them as with a garment. Their minds are controlled by a restless, irrepressible energy and eagerness to disclose their sentiments where they dare venture. Thus seeds are sown everywhere. By a partially expressed sentiment they first cast doubt and unbelief of the truth. There are those who are not in harmony with the Testimonies because men in positions of trust are not in harmony with them; for they testimonies do not coincide with their opinions, but rebuke every vestige of selfishness and reprove wrong.

Everything that has been planned in regard to consolidation shows that men are seeking to grasp the sceptre of power, and hold control over human minds. But God does not work with them in their devising, and the voice they now have in the cause of God is not the voice of God. They have proved themselves utterly unworthy of a place as wise managers; for their strength is used to turn men away from their rights to benefit themselves. There have been acts of apparent liberality, but God knows the motive which governed them, and he will not accept their offerings until they repent and become conscientious doers of his word.

There is great necessity for unity in the work and cause of God, but for a long time influences have been at work seeking to create disaffection, and the men who feel that they have the power in their hands care little. They say, within themselves, "When this consolidation is perfected, we will show them who is master. We will then bring things into line! But they will never have that work to do.

As individuals and as members of the church of God, we need to realize the special work which has been committed to us. Paul writes to Timothy. "Take heed unto thyself, and to the doctrine. Continue in them for in doing this, thou shalt both save thyself, and them that hear thee." We have a very important work before us. "Unto me, who am less than the least of all saints; writes Paul, "is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. To the intent that now unto the principalities and powers in heavenly places, might be known to the church the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus our Lord."

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word of my mouth, and warn them from me. When I say unto the wicked, O wicked

men, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man will die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way, to turn from it, if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul." "When I shall say to the righteous that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it." "Again, when I say unto the wicked, thou shalt surely die, if he turn from his sin, and do that which is lawful and right, if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him, he hath done that which is lawful and right; he shall surely live. Yet the children of thy people say, The way of the Lord is not equal; but as for them, their way is not equal. When the righteous turneth from his righteousness and committeth iniquity, he shall even die thereby, but if the wicked turn from

his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say, the way of the Lord is not equal. O ye house of Israel. I will judge you every one after his ways."

The saving of human souls is an interest infinitely above any other line of work in our world. Whoever is brought under the influence of the truth, and through faith is made a partaker of Christ's love is by that very fact appointed of God to save others. He has a mission in the world. He is to be a co-laborer with Christ, making known the truth as it is in Jesus, and when men, in any line of God's work, seek to bring the minds and talent of the Lord's human agents under his control, he has assumed a jurisdiction over their fellow-men that they cannot maintain without injustice and iniquity. The Lord has placed no man as judge either of the pen or the voice of God's workmen.

There are men whose character and life testify to the fact that they are false prophets and deceivers. These we are not to hear or tolerate. But those whom God is using are under his control, and

he has not appointed men with human, shortsighted judgment to criticize and condemn, to pass judgment and reject their work, because every idea does not coincide with that which they suppose to be truth.

Men can become just as were the Pharisees,-- wide awake to condemn the greatest teacher that the world ever knew. Christ gave unmistakable evidence that he was sent of God, yet the Jewish rulers took upon themselves the work the enemy prompted them to do, and charged him who made the Sabbath, who was lord of the Sabbath, with bring a Sabbath breaker. O the foolishness of men! the weakness of me!

There are those who are to-day doing the very same thing. In their counsels they venture to pronounce judgment upon the work of God; for they have become trained in doing that which the Lord has never required them to do. They might better humble their own hearts before God, and keep their hands off the ark of God, lest the wrath of God shall break forth upon them; for if God has

ever spoken by me, I testify that they have undertaken a work in criticizing and pronouncing unsound judgment, which I know is not right. They are but finite men, and being befogged themselves, suppose that other men are in error.

But these man who presume to judge others should take a broader view, and say, suppose the statements of others do not agree with our ideas; because of this shall we announce them heresy? Shall we, who are but uninspired men, take the responsibility of placing our stakes, and saying, This shall not appear and be accepted?

If they still persist in clinging to their own opinions, They will find that God will not sustain their action. Do they take the position that all that they advance is infallible, that there is not a shadow of an error or mistake in their productions? Cannot other men who live just as much evidence that they are led and taught of God catch at an expression in their work which they do not entertain as their views in every particular, and command them to cut it out?

Has not our past experience in these things been sufficient? Will we ever learn the lessons which God designs we shall learn? Till we ever realize that the consciences of men are not given into our command. If you have appointed committees to do the work which has been going on for years in Battle Creek, dismiss them; and remember that God, the infinite God, has not placed men in any such position as they occupied in Minneapolis, and since then.

I feel deeply over this matter of men being conscience for the fellow-men. Stand out of the way, and let God work his own instrumentalities. Some have done work for which God will call the to account. He will inquire of them, Who hath required this at your hands.

I have not liberty to place my writing in the hands of men who feel that their work is to act the part of detectives over their brethren. My brethren in positions of trust, will you not discern your own deficiencies, and put on the whole armor of

righteousness. Till you not be just as watchful and critical over your own spirits and temperaments and words as you are over those of others, lest God should be dishonored, and his truth misrepresented. Your discernment would be greatly improved if you would do this. The truth, the living word, would be as a fire shut up in your bones, which would shine forth in clear, unmistakable distinctness, representing Christ to the world. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.

Could none of those who have made themselves detectives see the tendency of the position they have taken in endeavoring to become a controlling power. There was their clear spiritual eyesight. Thy could they discern a mote in the eye of a brother, while they failed to see what a beam was in their own eye. O, if ever a temple upon earth needed purifying, the institutions in Battle Creek need it now. Will you not seek God most humbly, that you may give the Laodicean message, with clear distinct utterance in Battle Creek?

Where are God's watchman who will see the peril and give the warning? Be assured that there are messages to come from human lips under the inspiration of the Holy Spirit. "Cry aloud, spare not; show my people their transgressions, and the house of Jacob their sins. Yet they seek me daily, as a people that did righteousness, and forsook not the ordinance of their God."

We are the soldiers of Christ. He is the captain of our salvation, and we are under his orders and rules. "We are to wear his armor; we are to be marshalled only under his banner. We are to subdue, not our brother soldiers, but our enemies, that we may build up Christ's kingdom. We are laborers together with God. We are to keep in the whole armor of God, and work as in view of the universe of heaven. Let every man to his duty, as given him by God.!

(July 9, 1896.)

Chapter 185

To A. O. Tait

"Sunnyside," Cooranbong, Aug. 27, 1896.

T -100 -1896

Eld. A. O. Tait, Battle Creek, Michigan.

Dear Brother:

I have not written you much because I knew that that which I should write you would only increase your burden and intensify the painful feelings you must have, while there is no hope that you can in any way relieve the situation.

I feel very sorry for brother Olsen. I have written him much in regard to the situation. He has written back to me, thanking me for the timely letters, but he has not acted upon the light given. The case is a mysterious one. While travelling from place to place he has linked with him as

companions men whose spirit and influence should not be sanctioned, and the people who repose confidence in them will be misled. But notwithstanding the light which has been placed before him for years in regard to this matter, he has ventured on, directly contrary to the light which the Lord has been giving him. All this confuses his spiritual discernment, and places him in a relation to the general interest, and wholesome, healthy advancement of the work, as an unfaithful watchman. He is pursuing a course which is detrimental to his spiritual discernment, and he is leading other minds to view matters in a perverted light. He has given unmistakable evidence that he does not reward the testimonies which the Lord has seen fit to give his people as worthy of respect or as of sufficient weight to influence his course of action.

I am distressed beyond any words my pen can trace. Unmistakably, Elder Olsen has acted as did Aaron, in reward to these men who have been opposed to the work of God ever since the Minneapolis meeting. They have not repented of

their course of action in resisting light and evidence. Long ago I wrote to A. R. Henry, but not a word of response has come from him to me. I have recently written to Harmon Lindsay and his wife, but I suppose he will not respect the matter sufficiently to reply.

From the light God has been pleased to give me, until the home field shows more healthful heart beats, the fewer long journeys Elder Olsen shall make with his selected helpers, A. R. Henry and Harmon Lindsay, the better it will be for the cause of God. The far away fields will be just as well off without these visits. The disease at the heart of the work poisons the blood, and thus the disease is communicated to the bodies they visit. Yet, notwithstanding the sickly diseased state of things at home some have felt a great burden to take the whole of believing bodies under their parental wings. But if the institutions which God has established have spiritual discernment, they will not concede to these paternal propositions. It is not in the order of God that a few men shall manage the great interests throughout the field.

Many of the men who have acted as counsellors in board and council meetings need to be weeded out. Other men should take their places; for their voice is not the voice of God. Their plans and devisings are not after the order of God. The same men have been kept in office as directors of boards until under their own management and their own opinions, common fire is used in the place of sacred fire of God's own kindling. These men are no more called Israel, but supplanters. They have worked themselves so long, instead of being worked by the Holy Spirit, that they know not what spirit impels them to action.

The College at Battle Creek would be better if it had been only one half as large, and if the other half had been located far from Battle Creek.

The spiritual blindness which rests upon human minds seems to be deepening. There are men handling sacred things who are unconverted. All such should be replaced by men who not only have a knowledge of the truth, but who practice the

truth, and have respect enough for the Bible to obey a "Thus saith the Lord." Many of the men who have long been connected with the Office and with other important lines of work are really ignorant of the influence of the decisions they make. If they had a sense of the importance of these decisions, and comprehended what they mean with reference to the work, they would be far more modest in advancing ideas, and voicing by their vote the propositions others make.

Piety is needed. Less self-confidence and far more humility must be seen. The work of God has come to be looked upon as a common thing. It would have been much better to have changed the men on boards and committees than to have retained the very same men for years, until they supposed that their propositions were to be adopted without a question, and generally no voice has been lifted in an opposite direction. There are men who sit in counsel who have not the discernment that they should have. Their comprehension is narrow and egotistical. A change is needed. It will not be wise to carry out one half or one quarter of the

enterprises which have been planned.

Let all who sit in counsel and in committee meetings write in his heart the words, I am working for time and for eternity. I must give an account to God for all the motives which prompt me to action. Let this be his motto. Let the prayer of the psalmist go up to God, "Set a watch, O Lord, before my mouth; keep the doors of my lips. Incline not my hand to any evil thing, to practice wicked works with men that work iniquity, and let me not eat of their dainties.

I have been led to see that too much confidence is placed in the men in Battle Creek who are in positions of trust. Those living in distant countries will not do that which their judgment tells them is right unless they first send for permission to Battle Creek. Before they will advance, they await yes or no from that place.

This condition of things is brought about by the finite wisdom of man. God did not inspire any such dependence upon a few finite minds. God is to be

inquired of; God is to be sought in humble prayer by men living in Australia, in Africa, in any distant land. Who alone can give mind and judgment to the men in Battle Creek? If they possess judgment of any value, that judgment is found in God. Is he any nearer to the men in Battle Creek than to the workers who are laboring in his service in far off lands? Has the Lord to go to Battle Creek, and tell men there what the men working in distant countries must do?

Those working in places far off from Battle Creek have made a mistake by depending on a few minds in that place. These men do not know the situation of the cause and work in different localities. Let those who are on the ground in these countries remember that God has given them brains and intelligence to use their talents. If they err in some things as they work in their own borders, they are not to be blamed. Those who would blame them have perhaps committed greater errors. Let these men put their trust in God, asking wisdom of him who has promised to give to all who ask him, and upbraid not. God is a God at hand, not afar off.

"Come unto me; said Christ, 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 of heart, and ye shall find rest unto your souls" O how differently from this have the men in Battle Creek felt and acted when consulted. They did not show the meekness and lowliness of heart manifested by the great Teacher and Saviour of men, but have showed instead a selfish superiority, an overbearing spirit. By this they showed that Jesus did not abide in their hearts. Thank the Lord, all are not of this spirit; but the conferences are fast being leavened with this self-righteous sense of superiority.

Let those in different countries walk by faith. Let them inquire, Am I serving the men at Battle Creek, or am I serving the Lord? They are to feel their individual accountability to God, not to men who give evidence that they themselves need to seek the Lord for wisdom. As the Lord's delegated servants seek him for wisdom, he will answer their prayers. Those in distant countries who are on the ground should consult together, pray together,

opening the word of God for counsel. Where two or three are agreed together, this word declares, as touching anything they shall ask in the name of Jesus, it shall be done for them. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." Bow down before God. With reverential awe approach the throne of grace. Present the word of God which is not Yea and Nay, but Yea and Amen in Christ Jesus.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways." "Do not err, my beloved brethren, Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." "Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything, by prayer

and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your minds and hearts through Christ Jesus.

Brethren, shall we educate ourselves to depend upon men rather than to make God our trust and dependence in every emergency? Whatever work is attempted with reference to the cause and work of God, we are under Christian obligations to God. Let him be consulted. A few men, whatever their position, whatever office they may hold, should not be mind and judgment for the wide-spreading work all over the large vineyard, which is the world.

Let those in every far off country work unselfishly in the fear and love of God to advance the work. As missionaries for God, they can do much for the Master if they are connected with him. They should draw nigh to God with full assurance of faith, lifting up holy hands, without wrath or doubting. God will make known unto them his pleasure; but all who do not work with a single eye to the glory of God, making him their

dependence and trust, who lean rather upon human wisdom, will make blunders. It is doing the work of God that the richest experience is to be gained. Here is where you get wisdom and find the promises of God verified.

It is a mistake to encourage the separate Conferences to place everything before the finite minds of those at Battle Creek, asking them what they shall do. Men will never develop wisdom in management, either in business matters or in spiritual things, if they are educated to depend upon other men's brains to think and plan for them. If they make mistakes, these very mistakes may be permitted by the Lord, to be turned into victory if they will learn to improve in these things. Do men want always to remain shadows of other men's minds? God has made no exception in his promise. "If any one lack wisdom, let him ask of God."

O how little men, even presidents of conferences, know of the power and helpful strength that God gives to the earnest, humble seeker who puts his trust in God and does not place

men as counsellors, in that place where God alone should be. There are thousands upon thousands and ten thousand times ten thousand angels that minister unto those who shall be heirs of salvation. God is waiting to help all who look unto him. But what opinion can the angels, who wait to do the will and command of God, to come to the help of his work in every place, have then they see that the faces that should be uplifted to God, and the voices that should be heard in supplication with thanksgiving to God, are turned away from God, and send their petitions to Battle Creek, asking counsel of human, erring men. Shall we not have a change in these things. Verily, there must be a decided change. God's servants are amenable to him. No man is to be conscience for them. The Lord wants men who know how to do the work of God to labor in his vineyard.

When the President of the General Conference is standing overloaded with work, let some young men, or some men of age and experience come close to the weary man, and lift the burdens, sustaining him with encouraging words, standing in

his place, and doing the work he would have done, even though he fell under the burden which was disproportionate to his strength.

In time of pressure there are spiritual forces to be called in which should always share the burdens; but more than this, the field should be apportioned off in sections to men who will stand as burden-bearers. There must be a number of forces which may be relied upon, but must not be held in one position of responsibility year after year. The field is too large for this. We have learned to send every petty request to Battle Creek, until the elevated sacred work has passed through so many human elements that it has become contaminated. The tainted influence of unsanctified human nature has been brought in, so that nothing is sure, sacred, and holy. But it is little use to make appeals to the men who have held their superior position until in their mind the sacred is blended with the common.

I have just touched upon three important matters. More yet to come.

Ellen G. White.

(M. H. Aug. 30, '88.)

Chapter 186

To W. W. Prescott and wife

"Sunnyside," Cooranbong, Sept. 1, 1896.

P-88-1896

Dear brother and sister Prescott:

To-day I was informed that the paper states that the steamer for Africa leaves tomorrow. I shall send you some enclosures, but I am sorry that I did not learn sooner that the boat was to leave tomorrow.

We have received two letters from you, and two from Elder Haskell. Before receiving these, I had begun a letter to you, expressing my surprise that we did not hear from you. I thought that if you were so busy that you could not write, sister Prescott might communicate with us.

Yesterday we sent off a large American mail. I

did not think it prudent to write today, and will respond to your questions by sending you copies of letters which I have written upon the subject which you mention,--the question of the inconsistency of sending to Battle Creek for counsel, leaving them to decide questions which concern far off parts of the world.

The matter in regard to centralizing all the power in one body in Battle Creek, has become serious. From the light given me, I see that this administration is embracing altogether too much, and is trying to carry burdens and interests which it has not strength or wisdom from heaven to bear, or to conduct successfully. The Lord is just as willing to impart wisdom and ability to men in distant fields as he is to impart wisdom and ability to the men in Battle Creek.

There are general matters about which it will be necessary to consult the business men in Battle Creek, but a few men in that place should not be depended upon to pass resolutions with reference to local affairs. They are not on the ground, and

they cannot take in the situation. The Lord is willing to lead the ministers and missionaries in distant countries. He is willing to guide them in the superintendence on their work.

If, after being tried, men prove to be failures, let them be relieved, and others chosen in their place, not ministers only, but men who can give counsel, and devise plans and methods which will be for the advancement of the work of God. Distant conferences should not be compelled to depend upon Battle Creek to manage for them. In every country men should be appointed to assist the presidents of the different conferences. The carrying forward of the message should be entrusted to willing men, men, who, in the fear of God, will minister in his service. As these men do their best, according to their ability, working with a deep, earnest love for the souls for whom Christ has died, God will help them.

Separate councils of administration should be appointed. These councils should exercise supervision over the work where Sanitariums and

schools are being established and wherever important interests are located. Those who are accepted as members of these councils as being men capable of taking an active interest in the instrumentalities for the advancement of the work and cause of God, should be allowed to work. It is not in the order of God that man, supposed to be men of mind and judgment, should lay aside their privilege of acting for themselves, to depend on the decisions of the councils at Battle Creek. If the Lord has located his sanctuary at Battle Creek, and in no other place, it is right and sensible to refer all questions to that place. But we know that he presides over every portion of his moral vineyard. To every man, according to his ability, he has given work, and this work is to be done.

In order that the Lord's work be done, councils in different localities must decide important matters, without waiting for the decisions of the councils at Battle Creek. The men at Battle Creek are no more inspired to give unerring advice than are the men in other places, to whom the Lord has entrusted the work in their locality.

Let men seek the Lord for wisdom. Let him be inquired of and depended on. Finite men must not be depended on to decide what shall be done and what shall not be done in far distant fields. All should remember that if the Lord has a special work in any vicinity, all heaven is interested in that work.

Those to whom is entrusted the privilege of being laborers together with God must accept the invitation of Christ, "Come unto ME, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Why then do we carry our burdens to our fellow-men, asking them to bear them for us? If the Lord has placed us in positions of responsibility, why do we, instead of asking him for wisdom, go to our fellow-men? In yoking up with Christ, we link ourselves with one who is mighty in counsel, one who never makes a mistake.

When power is exercised by men, over men they must give evidence that their power and their wisdom comes from the source of all power and wisdom. If men use their power to do strange deeds, and link themselves with men whose influence is not Christlike, it is dangerous to put confidence in them. "Learn of me," said Christ, "for I am meek and lowly in heart."

This self-sufficient, over-bearing spirit, which desires to rule others, is an element which men have received from beneath. "By their fruits ye shall know them."

The church of Christ must depend on the source of all power for its efficiency. Christ is all and in all. The great sin which has been entering the ranks of Seventh-Day Adventists is the sin of exalting man, and placing him where God should be. This was demonstrated at Minneapolis. There are few who will be pleased to meet the record of the transactions of that conference. How long and hard the battle was, before men could be led to see that they were only men, finite, erring men, and

that God was dishonored by men making flesh their arm.

When Satan has found that men at the very heart of the work refuse to admit the truth for this time, he has worked upon these men, leading them to bring in principles and methods and plans which have clothed that acting power with robes of darkness and uncertainty. Conscience violated becomes a tyrant over other conscience.

It is not right that minds should be directed to look to Battle Creek for advice upon everything. In every place there are special interests which must be managed according to the circumstances which present themselves. At times there is necessity that action be taken at once. But if the people are educated to think that nothing can be done by local councils, unless the matter is referred to Battle Creek, the conferences are made weak, dependent, and one-sided.

God is the ruler of his people; and he will teach those who give their minds to him, how to use their

brains. So they employ their executive ability, they will now in efficiency. The Lord's heritage is made up of vessels large and small, but each one has his individual work. The mind of one man, or the minds of two or three men, are not to be depended on as certain to be safe for all to follow. Let all look to God, trust in him, and believe fully in his power. Yoke up with Christ, and not with men; for men have no power to keep you from falling.

I want to say something in regard to the work here. Souls are coming into the truth. Last Sabbath several were present at the meeting who have been attending bible readings held in several locations. Two young men by the name of Simons, have taken their position for the truth. Others are interested. But I must write no more now. It is about seven o'clock, and Maggie must copy this tonight, ready for to-morrow morning's mail.

Love to your family and to your niece,

Ellen G. White.

(M. H. Sept. 1, 1896.)

Chapter 187

To O. A. Olsen

O-127-1896

"Sunnyside," Cooranbong., Dec. 1, 1896.

Dear Brother Olsen:

It is your privilege to draw high to God, and put your entire trust in him. He understands all about the mistakes of the past, and he will help you. But wherever you may be, never, never tread over the same ground. You have done a sad work, but do not repeat it. Be decided, be firm. When you have a clear perception of the work the Lord would have done, take no divided or neutral course, but do that work in the fullest sense, irrespective of imaginary consequences.

Christ says to you: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke

is easy, and my burden is light." These words mean a great deal more than many suppose. If you had placed your self under the yoke of Christ, you would not have been in the position you have been in for years. Your readiness to hear and to accept the propositions of unsanctified men, and yoke up with them, has revealed a great lack of moral perception. The very first step in the direction of withdrawing your neck from Christ's yoke was revealed in your divided position.

When the burden was pressing so heavily upon me in Battle Creek, I can truly say there was not one who understood the position in which I was placed. God's people must stand shoulder to shoulder, their hearts one, their purposes one, uniting to follow in the light God has given in clear lines. But there has been so much haggling over matters. I have had to bear the burdens which others ought to have shared with me, and it nearly cost me my life. A round of circumstances, which I have understood for years, has been the result. This has been at tremendous cost to me financially and in many other respects.

I have not, I think, revealed the entire workings that led me here to Australia. Perhaps you may never fully understand the matter. The Lord was not in our leaving America. He did not reveal that it was his will that I should leave Battle Creek. The Lord did not plan this, but he let you all move after your own imaginings. The Lord would have had W. C. White, his mother, and her workers remain in America. We were needed at the heart of the work, and had your spiritual perception discerned the true situation, you would never have consented to the movements made. But the Lord read the hearts of all. There was so great a willingness to have us leave, that the Lord permitted this thing to take place. Those who were weary of the testimonies borne were left without the persons who bore them. Our separation from Battle Creek was to let men have their own will and way, which they thought superior to the way of the Lord.

The result is before you. Had you stood in the right position the move would not have been made at that time. The Lord would have worked for

Australia by other means and a strong influence would have been held at Battle Creek, the great heart of the work. There we should have stood shoulder to shoulder, creating a healthful atmosphere to be felt in all our conferences. It was not the Lord who devised this matter. I could not get one ray of light to leave America. But when the Lord presented this matter to me as it really was, I opened my lips to no one, because I knew that no one would discern the matter in all its bearings. When we left, relief was felt by many, but not so much by yourself, and the Lord was displeased; for he had set us to stand at the wheels of the moving machinery at Battle Creek.

This is the reason I have written you. Elder Olsen had not the perception, the courage, the force, to carry the responsibilities; nor was there any other man prepared to do the work the Lord had purposed we should do. I wrote to you, Elder Olsen, telling you that it was God's design that we should stand side by side with you, to counsel, you, to advise you, to move with you. If even then you had discerned the matter, and said, I must have

you, or I dare not stand in this position, we would have answered the call. Had you said, I cannot bear these responsibilities alone, we would have responded, and returned. But the Lord saw the inward workings of matters, and he permitted you to discern that your own strength was not sufficient. You were not discerning; you were willing to have the strong experience and knowledge that comes from no human source removed from you, and thus you revealed that the Lord's ways were miscalculated and overlooked.

This is now in the past, but I wrote you in explanation of the letter written to you while we were in Granville, 1894. Such great responsibilities call for the continual counsel of God, that they may be carried forward in a right way. But this counsel was not considered a necessity. That the people of Battle Creek should feel that they could have us leave at the time we did, was the result of man's devising, and not the Lord's. The sum of the matter is proved, and its figures are before you. We are here. The Battle Creek matters have been laid before me at this great distance, and the load I have

carried has been very heavy to bear.

I do not suppose I shall ever revisit America. I shall be seventy years old next November. The Lord designed that we should be near the publishing houses, that we should have easy access to these institutions that we might counsel together. Because of the moves that have been made, many publications that should have been issued before this have been retarded; the great amount of writing that has been necessary in order to communicate with America has hindered this work. I never expect to visit Africa I desire quietude. And yet I am here in Australia with funds low, and straining every nerve and muscle to establish the work here.

What will be our future destiny no man can know. There is power that is moving from beneath taking hold of minds. Our assailants are not few they are legion. It is not an easy thing now to be steadfast and immoveable, and those who heretofore have had a cheap and uncertain experience have very little prospect of holding fast

the faith and enduring unto the end. Those only who abide in Christ will prove true and faithful. There is only One whose power can render us steadfast and immovable unto the end.

Formality and hypocrisy and selfishness are weaving themselves in with sacred and holy interests, with the duties connected with the various branches of the work. There are such frequent manifestations of the carnal, worldly, selfish, unbelieving spirit, so much difficulty in obtaining a perfect mastery over the sin which so easily besets us, that my spirit groans within me, being burdened. False repentance produces only an external reformation. True repentance will bring a change of heart, a universal turning away from every besetting sin to God. Not one step can we take in spiritual progress without fresh supplies from the fountain of all grace, all strength and sufficiency, and yet how little are our opportunities and privileges appreciated! How often is the Lord dishonored by selfish methods and plans. Many, very many provoke him to withdraw his influence.

False repentance for a wrong course is a base yielding to persuasion or fear. True repentance toward God reveals a humble mind that is full of sanctified boldness and courage to sustain the right. Those will listen to hear the voice of God. They will obey the calls and warnings they receive. There are many who seemingly make a beginning to repent and vindicate truth and holiness, but they fail. Why? Because they love the praise of men more than the approval of God. They turn away from light, and do exactly contrary, supposing their human devising to be wisdom. A godly jealousy is essential for us all. If the word of God were eaten as the food for the soul; if it were treated with deference and respect, there would be no necessity for the many and repeated testimonies that are borne. The simple declarations of Scripture would be received and acted upon.

O how terrible it is to treat the Lord with dissimulation and neglect, to scorn his counsel with pride because man's wisdom seems so much superior. Just as the blood must be in the veins of the body, and circulate there with its vitalizing

power, so Christ must dwell in the heart. Then souls will be rooted and grounded in the truth. The truth with all its sanctifying power must dwell in the heart by faith. Then becomes our own property, and Christ our personal Saviour. The pardon of all our transgression will be a living experience to us.

We must have a better and deeper teaching than man can give us. There must be a deep conviction in our own souls that forms and ceremonies are as nothing without Christ. He is the Alpha and Omega. Truth is the only panoply for the covering of any soul. Our convictions need daily to be reinforced by humble, sincere prayer and reading of the word. While we each have an individuality, while we each should hold our convictions firmly, we must hold them as God's truth and in the strength which God imparts. If we do not, they will be wrung from our grasp. We need to be self-reliant; it is the duty of all to respect self; but we are to remember that we are God's property, that we are bought with a price, body, soul, and spirit. We must guard the living machinery, and keep it in the very best condition, that we may glorify God. It

is to be daily oiled by his grace, to run at his touch, without friction. To trust in ourselves, to become boastful as if we had created and redeemed ourselves, is to dishonor God. Human wisdom, aside from God, will prove itself to be foolishness, and will bring confusion and perplexity. We need to have on the whole armor of God. The holy influence of a Saviour's loving protection is our sure defense. There is but One who can prove a safeguard against the schemes of Satan.

The truth as it is in Jesus, planted in the heart is nourished by the holy oil represented in Zech. 4:12-14.

All are to work harmoniously to advance the spread of the truth. If those engaged in the same lines of work shall begin to build up barriers to restrict those engaged in the same work, in the same portion of the Lord's moral vineyard, they reveal that the enemy has his hand in the management. For years the tract and missionary branch of the work has been presented before as being conducted, in some respects, ruin a way

rather to retard than to advance the work. Circuitous forms have been instituted which has been a hindrance to the work. These forms and methods have consumed time and money and kept back the work that should have been advanced through the tract and missionary work.

E. G. White

M.V.H.)

Chapter 188

To Those in Responsible Positions in Battle Creek

B-5-1896

To those in Responsible Positions in Battle Creek,

Dear Brethren:

I tell you in the name of Jesus that those who teach the most effectively and those who devise and execute plans for the glory of God are those who wait humbly upon God, who wait and watch hungrily for his guidance and his grace. The Lord has pledged his word to give to him that is athirst of the water of life freely. This will be in him a well of water, springing up into everlasting life. He promises to satisfy the deepest and the most urgent wants of his children.

The prayer of Paul for his brethren was that they might be filled with all the fulness of God. Those who are thus filled will never disappoint us or grieve the Spirit of God. They are more anxious to be rich in faith and abundant in experience than to possess the richest treasure that earth can give, for they have Christ in the soul as the well spring of life. And what then?--They reveal a fountain of inward piety, making it manifest that they have the mind of Christ, and that they live and breathe in a pure, wholesome atmosphere.

My brethren, how could you think that the Lord would direct his people to place confidence in the men that are working in counsel in Battle Creek? Would the Lord lead those in your counsels to reach out the arm of power to gather in more and more responsibilities, loading down the General Conference with the new order of things, and with new methods? Would he direct them to take the responsibility of embracing everything? Consider the spiritual condition of those who are willing to accept the position of stewards of money, stewards of other men's consciences. If you had any just

sense of what these things involve, you would not venture in such a line, even though you had twice the talent you now possess. You simply do not know yourselves what you are about. In order to manage the responsibilities connected with the essential work of the Conference, a board of men who understand justice and equity is needed. They should be able to take in the situation of the work at the very place where they are located, where so many people are collected together.

Not one twentieth part of the home missionary work is being done in Battle Creek that should be done to set things in order in the large business establishment of the publishing house. A most thorough reformation is needed at the heart of the work, and yet there is such blindness, such blindness, that men have allowed things to drift as they have. Where are the men who have the fear of God before them, who love God, who love their fellow-men, who feel a tender regard for the youth, who can be trusted with the work? Where is the man who can act as President of the General Conference in its present tangled, confused,

crippled condition? Any man, even though he did his very best, would now be criticized and regarded with suspicion, because the people have been educated to look to Battle Creek as the power of God, the sanctuary where dwells the presence of God.

O that men would learn to consider and to move cautiously where sacred responsibilities are to be borne. If the people only know the true inwardness of the management at Battle Creek and the workings for a few years past, many would start back with pain and horror. I fear that their faith would be so uprooted that they would never again have faith. Why do not men consider? Why are they not slow to move when taking up new methods and when grasping increased responsibilities under the management of men who do not hesitate to assume the responsibility of other men's consciences and other men's stewardship?

There are men at the heart of the work who do not realize their responsibilities. They do not realize how many there are who are in positions of

trust who have not a correct knowledge of God, whom to know aright is life eternal. They know not what it means to sanctify the Lord God in their hearts. They do not know what it means to make God their fear and their dread. Had they known this, they would now be humble men, fearing God, the living God. But like Jehu, they have been driving furiously forward, to assume burdens which they cannot carry. It is because men know so little of true godliness, because they have so little genuine experience in the building up, little by little, of the work and cause of God, that they make long strides without God to lead the way.

I beseech you to seek God, emptied of self. You will then be in a favorable position to be taught. Sanctify the Lord in your hearts. He is high and exalted, and the train of his glory fills the temple. He is too wise to err or to be deceived, too just to be biased by any human opinions, too mighty to be resisted, too great and awful in his majesty to be contemplated. Read Isaiah's description of what he saw, and as you read, how low in the dust before him. Reverence the Lord of

hosts.

Self-abasement is highly appropriate for all who handle sacred things in Battle Creek. Self is to be abased, not now and then, but continually. God has commanded you to put sacred fire upon your censors, but you have used common fire altogether too much. There are men who, if God allowed it, would assume absolute control over the mind and conscience of their fellow-men, though they know not by experience what self-control is. The Lord may forgive your iniquity, and O, if the Lord will in his great mercy turn his face toward you, appreciate his love as you have never done before. In proportion as you, who stand as guardians of faith and trust, have correct views of God and his holiness and glory, your fear to offend him will increase. This is positively essential before you can be where God can impress your minds by giving you views of himself.

Sometimes the case seems hopeless to me, because you have been treading in the very footsteps of the Jewish nation. You are repeating

their history. The whole heavenly universe is astonished at the spiritual condition of things at Battle Creek. Now and then there is a comfortable, easy feeling, but this is not the deep moving of the Spirit of God. All heaven sees that if you had a more correct experimental knowledge of the truth, you would never assume jurisdiction and command over your fellow-men as you have done. You would never think that you could take control of the great interests all over the field, nigh and afar off. It is because of a departure from God that such gross ignorance in regard to the management of his work has come in.

You have given the heavenly intelligences no chance to co-operate with you; for you suppose yourselves to be wise in judgment and in making decisions. Your supreme love for self is an over-mastering power. You know not by practice what genuine love for your neighbor means. But Christ says, "Whosoever shall keep the whole law, and ye offend in one point, he is guilty of all." It is, as you may know by Adam's transgression, not the greatness of the act that constitutes it a sin, but the

fact that you are at variance with God's expressed will in the least particular. This shows that sin reigns in your heart. You still have communion with the enemy, and you cherish his attributes. The heart is divided. There has been a virtual denial of the Holy Spirit of God and a rebellion against his law.

Were men permitted to have their will and their way with regard to their fellowmen, their brethren in the faith, we have had a representation of what would be if God's hand did not cover his people. Such positions I have never seen assumed by Seventh-Day Adventists. I have been made to appreciate the value of the human soul, and have some little sense of how much one soul is valued by God. Then I have been shown how little man values the souls for whom Christ has died. A spirit that has ruined the faith and corrupted the principles of many has had a controlling power in the office of publication in Battle Creek, and to a large extent has pervaded the whole office. The little respect shown to some of those employed has done much harm. This spirit has been exercised

toward men far more righteous than those in position of trust. Again and again my soul has been agonized beyond expression over these things, as they have been transacted before me. You have departed far out of the way. By unfair practices you have perverted your sense of righteousness. The love of self predominates, and the love of Christ is almost extinguished.

No action is transacted toward one of your fellow-men in which God is not concerned. He is the eternal, universal guardian of justice. You cannot get away from his presence, if you would. He takes part against all who would commit one act of wrong against their fellow-men, high or low, rich or poor. His own hand is spread out as a buckler over the rights of brother toward brother. No man can wound or bruise the soul or rights of his brother without smiting against the hand of justice which holds the sword.

Were men free to depart from the Lord's requirements and could set up standards of duty for themselves, there would be a variety of standards

set up, to quit different minds. Men would feel competent to take the government out of the Lord's hands, and act as gods themselves. The law of self would be exalted. The will of men would be made supreme, and the high and holy will of God, his purpose of love toward his heritage, would be dishonored and disrespected. When men feel free to choose their own way, they are in controversy with God. There is no place for gods in the heaven above. God is the only true God. He fills all heaven. Those who now submit to his will shall see his face; and his name will be in the foreheads of all who are pure and holy.

All who work for God in our land should have the Martha and the Mary attributes blended. Self and selfishness must be put out of sight. God calls for earnest women-workers, who are prudent, warm-hearted, tender, and true to principle. He calls for persevering women, who will think far less of self and their personal conveniences, who will take their minds from self, and center them on Christ, speaking words of truth, praying with the persons to whom they can obtain access, laboring

for the conversion of souls. Lukewarm, self-indulgent, selfcentered, covetous souls will be found to be the chief stumbling blocks to the work of God. These are to be found in every enterprise that God has instituted.

Those who work for God will find some people inapproachable. They appear to be offended that you should invade the privacy of their faith and devotion, and do not look graciously upon those who are workers together with God. These workers must look away from self to Jesus, giving careful attention to the directions found in his work. Christ must be formed within, the hope of glory. The soul must be divested of all self-complacency. Look away from self to Jesus. Make a most earnest effort to imitate your pattern, Christ Jesus. The human agents who are working together with God will have the spirit of Prayer. They will strive to have transcribed on their hearts and expressed in their lives the holiness and righteousness of the Son of God. No stiff Phariseeism will be seen, but forbearance, mercy, love, humility, and peace will appear in their lives.

O what is our excuse, my sisters, that we do not devote all the time possible to searching the Scriptures, making the mind a storehouse of precious things, that we may present them to those who are not interested in the truth. Will our sisters arise to the emergency? Will they work for the Master? They must have the Spirit of Christ as well as being called by his name. They must walk even as he walked, purifying their souls from everything that defileth, even as Christ is pure. When Christ died to redeem the entire human race from ruin, he certainly meant greater things than our eyes have witnessed. The Lord never intended that the very large majority of the people in the world should die in their sins.

(W. H. Dec. 18, '96.)

Chapter 189

Untitled

January 27, 1897

MS-7-1897

"Sunnyside," Cooranbong, N.S.W.

Again and again the Lord has sent testimonies of warning, or reproof, and instruction to his people; but so long as the men who stand in responsible positions continue to resist the Spirit of God, and determinedly follow their own unsanctified way and will, as revealed in Minneapolis and since; so long as they persist in holding power over those with whom they are connected, thus placing a mould upon the work that is detrimental to its healthful growth, and weaving into all the working of the cause of God methods and principles which the Lord has testified should not exist, he will overthrow, overthrow, overthrow, until the holy places are cleansed from their moral

defilement. The Lord has declared that he will not serve with their sins. Although professing to have a knowledge of divine things, they reveal that they have no vital connection with the sap vessels of the parent stock. The result is that human wisdom takes the place of the divine.

The destiny of such men will be an ultimate separation from Christ, as complete as that of the dead branch that has been severed from the vine. In heart they separated from Jesus years ago, and have become like the unfruitful tree of which the Owner of the vineyard said, "Behold, these three years I come seeking fruit of this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it and if it bear fruit, well; and if not, then after that thou shalt cut it down."

"Then after that." What meaning is there in these words? In them there is a lesson for all who are connected with the work of God. A period of probation was granted to the tree that bore no fruit.

And in like manner God bears long with his people. But to those who have had great advantages, and who are standing in positions of high and sacred trust, and yet bear no fruit, Christ says, "Cut it down: why cumbereth it the ground?" There must be work corresponding with the sacredness of the truth they have had placed before them. Old things must pass away; all things must become new.

Some of the Jews had brought to Jesus the story of the Galileans whom Pilate had slain at the foot of the altar, thinking that it was because of their wickedness that this had happened unto them, and that they were deservedly suffering for their sins. But the great Teacher had a lesson for his hearers. He said unto them, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish. Or those eighteen, on whom the tower in Siloam fell, and slew them, think ye that they were sinners above all the men that dwelt in Jerusalem? I tell ye, Nay; but except ye repent, ye shall all likewise

perish."

The Lord is gracious, long-suffering, and of tender compassion. But his promised blessings are upon condition of obedience. God had done everything that he could for Sodom; but her inhabitants would not keep the commandments of God. Three angels disguised as men appeared to Abraham as he sat in the door of his tent. They were strangers to Abraham, but he treated them courteously, and supplied all their necessities as human beings, knowing not that one of those whom he entertained was no less than the Son of God.

"And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do

justice and judgment, that the Lord may bring upon Abraham that thing which he hath spoken of him. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know."

Through God's word the light has been shining upon his people. Will those thus privileged appreciate their blessings? Will that which is wrong, in action, in spirit, and in thought, be renounced? Those who bear some good fruit must be pruned and purified from all common sensual things, from selfishness, ungodliness and deception in any line of business, and from greed expressed in any transaction in trade with their fellow-men. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is now law." "Who is a wise man, and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your

hearts, glory, not, and lie not against the truth. This wisdom descendeth not from above, but is 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."

But this has not been the fruit borne by those in sacred positions of trust. There are those who have professed godliness have been severe and harsh and unmerciful to those who have had less responsibilities to bear. How harsh their judgment has been. How hard the hearts, how insensible to sympathy of those who have expatiated on the mistakes of their fellow-men.

Christ has declared, "All ye are brethren." But how little of brotherly love has been manifested. The masterful, selfish, overbearing spirit will prove a curse in any line of business, but the injury it does to the work and cause of God is beyond the

estimate that finite man can place upon it. At the very heart of the work they have lied against the truth. Deception, fraud, selfishness and covetousness which is idolatry has been brought in and mingled with the sacred offerings. Are there any so far deceived, so blinded, that they cannot distinguish the sacred from the common?

Every church, although imperfect, is dear to the heart of Christ. He knows every member by name. Those who are meek and lowly in heart are precious in his sight. He will be sanctified in those that draw near unto him. The man who loves and fears God will cease to think highly of his outward advantages. He will no aspire to be the greatest.

The overbearing spirit manifested in the Review and Herald Office in lording it over God's heritage has been looked upon by the God of heaven with indignation. They have brought into the sacred work of God principles that he hates,- principles which if carried out, would bring the sharp axe to the root of the tree. Had they loved God supremely, they would have loved the

children of God, they would have loved all mankind with the love that is expressed in the life of Christ. It is the absence of the love of Christ that causes the Lord to pronounce the sentence, "Cut it down: why cumbereth it the ground?"

God calls for decided changes in his work proportionate to the elevated character of the truth of these last days. Unless those repent who have been handling sacred things in the spirit manifested by the great apostate, their candlestick will be removed out of his place. The message of God is, "Remember them 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."

These things have been opened before me in clear lines. I have seen that a cloud hangs over Battle Creek. The councilors in the officers have done strange things, and have offered strange fire. I tell you in the name of the Lord, Advance no farther in your work of loading down by bearing such institutions as the Health Retreat. Take your

hands off from the Pacific Press. You who are so deeply at fault in your principles and practices, and under the reproof of God, cannot manage the interests with which you are connected. In the books of heaven it is written against you, "Thou art weighed in the balances, and art found wanting."

Stop where you are. You cannot retrieve your past record by seeking to reconstruct, reorganize, and consolidate other institutions with the institutions so defective in Battle Creek. I cry to you in the name of the Lord, No, No. Leave the Pacific Press under God's theocracy, and humble your hearts before God before it is everlastingly too late. The great day of God is coming when every man shall be known as God knows him.

The managers of the Pacific Press need to humble their hearts before God. They need to walk in all humility. The Lord will overturn until there is a reformation in our institutions. The men who ought to be filled with faith in this most sacred truth ever presented to mortals, the men who handle sacred trusts, are not all true watchmen. The

Holy Spirit has often been in your midst, but these men, whose hearts should have been open to receive the heavenly messengers, were closed to its entreaties. They have ridiculed, mocked, and derided God's servants who have borne to them the message of mercy from heaven. Some have trifled with the precious things of God which are light and truth and grace. Had these men no fear that the sin of blasphemy might be committed by them. They would certainly fear were they not blinded by the enemy. Poor foolish, deluded souls. They know not the things that make for their peace. God has said, "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings."

/M.V.H. (7) Jan. 27, '97./

Chapter 190

Ministerial Institutes

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"Go ye into all the world, and preach the gospel to every creature," is the Saviour's command to His workers. But this plain direction has been disregarded. Though the light has been given again and again, men have been called from their fields of labor to spend weeks in attending a ministerial institute. There was a time when this was necessary, because our own people opposed the work of God by refusing the light on the righteousness of Christ by faith. This they should have received and should have imparted with heart and voice and pen, for it is their only efficiency. They should have labored under the Holy Spirit's direction to give the light to others.

Chapter 191

God's Messengers

TM 404-415

God's Messengers

The Lord would have His people divested of everything unscriptural in regard to the ministry. The men called to the ministry should not be made idols of; they should not be looked upon with superstitious reverence; and because of the power vested in them through their office, sin in them should not lose its offensiveness. Their very office makes sin in them more exceedingly sinful, for in committing sin they make themselves the ministers of sin, the agents of Satan, through whom he can work with success to perpetuate sin.

All should bear in mind that Satan's special efforts are directed against the ministry. He knows that it is but a human instrumentality, possessing no grace or holiness of its own. He knows that it is

an agent that God has ordained to be a powerful means for the salvation of souls and is efficacious only as God, the eternal Spirit, makes it so. He knows that the treasure of the gospel is in earthen vessels, that it is God's power alone that can make them vessels of honor. They may cultivate the vineyard, a Paul may plant and an Apollos water, but God alone can give the increase.

God has never left His church without a witness. In all the scenes of trial and proving, of opposition and persecution amidst moral darkness, through which the church has passed, God has had men of opportunity who have been prepared to take up His work at different stages and carry it forward and upward. Through patriarchs and prophets He revealed His truth to His people. Christ was the teacher of His ancient people as verily as He was when He came to the world clothed in the garments of humanity. Hiding His glory in human form, He often appeared to His people and talked with them "face to face, as a man speaketh unto his friend." He, their invisible Leader, was enshrouded in the pillar of fire and of cloud, and spoke to His people

through Moses. The voice of God was heard by the prophets whom He had appointed to a special work and to bear a special message. He sent them to repeat the same words over and over again. He had a message prepared for them that was not after the ways and will of men, and this He put in their mouths and had them proclaim. He assured them the Holy Spirit would give them language and utterance. He who knew the heart would give them words with which to reach the people.

The message might not please those to whom it was sent. They might not wish for anything new, but desire to go right on as they had been doing; but the Lord stirred them up with reproofs; He rebuked their course of action. He infused new life in those who were sleeping at their post of duty, who were not faithful sentinels. He showed them their responsibility, and that they would be held accountable for the safety of the people. They were watchmen who were not to sleep day nor night. They were to discern the enemy, and give the alarm to the people, that everyone might be at his post, that the watching foe might not obtain the

least advantage.

Responsibilities of God's Watchmen

And today the Lord declares to His watchmen that if they are unfaithful and do not warn the people who are in peril, they will be taken away in their sins. "His blood," He says, "will I require at thine hand." But if His messengers lift up their voices in reproof and warning, to turn men from their wicked ways, and those souls will not hear, then the watchman is clear; the offender against God will be taken in his sins; his blood will be upon his own soul.

These solemn matters are set before me in clear lines. God has appointed apostles, pastors, evangelists, 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. God declares to His people, "Ye are God's husbandry, ye are God's building." There must be a continual advancement. Step by step His followers must make straight paths for their feet,

lest that which is lame be turned out of the way. Those who would labor for God must work intelligently to replenish the deficiencies in themselves and glorify the Lord God of Israel by standing in the light, working in the light of the Sun of Righteousness. Thus they will carry the church forward and upward and heavenward, making its separation from the world more and more distinct.

As they assimilate their character to the divine Pattern, men will not guard their own personal dignity. With jealous, sleepless, loving, devoted interest, they will guard the sacred interest of the church from the evil which threatens to dim and cloud the glory that God intends shall shine forth through her. They will see that Satan's devices have no place or countenance in her by encouraging faultfinding, gossiping, evilspeaking, and accusing of the brethren; for those things would weaken and overthrow her.

The Controversy Waxes Stronger

There never will be a time in the history of the church when God's worker can fold his hands and be at ease, saying, "All is peace and safety." Then it is that sudden destruction cometh. Everything may move forward amid apparent prosperity; but Satan is wide-awake, and is studying and counseling with his evil angels another mode of attack where he can be successful. The contest will wax more and more fierce on the part of Satan; for he is moved by a power from beneath. As the work of God's people moves forward with sanctified, resistless energy, planting the standard of Christ's righteousness in the church, moved by a power from the throne of God, the great controversy will wax stronger and stronger, and will become more and more determined. Mind will be arrayed against mind, plans against plans, principles of heavenly origin against principles of Satan. Truth in its varied phases will be in conflict with error in its ever-varying, increasing forms, and which, if possible, will deceive the very elect.

Our work must be an earnest one. We are not to

fight as those that beat the air. The ministry, the pulpit, and the press demand men like Caleb, who will do and dare, men whose eyes are single to detect the truth from error, whose ears are consecrated to catch the words from the faithful Watcher. And the Spirit from the throne of God will make itself felt upon a degenerate Christianity, a corrupt world, ready to be consumed by the long-deferred judgments of an offended God.

Hatred of Reproof

There is danger now of men's losing sight of the important truths applicable for this period of time, and seeking for those things that are new and strange and entrancing. Many, if reprov'd by the Spirit of God through His appointed agencies, refuse to receive correction, and a root of bitterness is planted in their hearts against the Lord's servants who carry heavy, disagreeable burdens. There are men who teach the truth, but who are not perfecting their ways before God, who are trying to conceal their defections and encourage an estrangement from God. They have not the moral

courage to do the things that it is for their special benefit to do. They see no necessity for reform, and so they reject the words of the Lord and hate him who reproveth at the gate.

This very refusal to heed the admonitions which the Lord sends gives Satan every advantage to make of them the bitterest enemies of those who have told them the truth. They become falsifiers of those who have borne to them the message from the Lord.

The man who rejects the word of the Lord, who endeavors to establish his own way and will, tears to pieces the messenger and message which God sends in order to discover to him his sin. His own inclinations have influenced his conduct, and he has built himself up in a wrong way. The divine rule is, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." But he would not do this. As a man thinketh, so is he. From within, out of the heart, proceed evil thoughts inspired by Satan. He begins to quibble at technicalities and manners. The spirit of Satan

links him up with the enemy to bear a word of criticism on less important themes. The truth becomes of less and still less value to him. He becomes an accuser of his brethren, etc., and changes leaders. The outside world has a greater weight with him than has the flood of light that God has poured in upon the world in messages that he has given, and which he once rejoiced in.

Oh, how many things have developed since he became so full of hatred against God because his dangers and wrongs were brought before him! He has allowed wicked thoughts to strengthen and prevail because, day by day, he has not eaten of the flesh and drunk of the blood of the Son of God, because he has not become a partaker of the divine nature. The things which come from within defile the man. How corrupt then must be the source from which these evils have taken their rise!

The Fatal Choice

Unsanctified ministers are arraying themselves against God. They are praising Christ and the god

of this world in the same breath. While professedly they receive Christ, they embrace Barabbas, and by their actions say, "Not this Man, but Barabbas." Let all who read these lines, take heed. Satan has made his boast of what he can do. He thinks to dissolve the unity which Christ prayed might exist in His Church. He says, "I will go forth and be a lying spirit to deceive those that I can, to criticize, and condemn, and falsify." Let the sin of deceit and false witness be entertained by a church that has had great light, great evidence, and that church will discard the message the Lord has sent, and receive the most unreasonable assertions and false suppositions and false theories. Satan laughs at their folly, for he knows what truth is.

Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much. "If thou hadst known," said Christ, "even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

The Light of Truth

Nevertheless, the foundation of God standeth sure. The Lord knoweth them that are His. The sanctified minister must have no guile in his mouth. He must be open as the day, free from every taint of evil. A sanctified ministry and press will be a power in flashing the light of truth on this untoward generation. Light, brethren, more light we need. Blow the trumpet in Zion; sound an alarm in the holy mountain. Gather the host of the Lord, with sanctified hearts, to hear what the Lord will say unto His people; for He has increased light for all who will hear. Let them be armed and equipped, and come up to the battle--to the help of the Lord against the mighty. God Himself will work for Israel. Every lying tongue will be silenced. Angels' hands will overthrow the deceptive schemes that are being formed. The bulwarks of Satan will never triumph. Victory will attend the third angel's message. As the Captain of the Lord's host tore down the walls of Jericho, so will the Lord's commandment-keeping people triumph, and all

opposing elements be defeated. Let no soul complain of the servants of God who have come to them with a heaven-sent message. Do not any longer pick flaws in them, saying, "They are too positive; they talk too strongly." They may talk strongly; but is it not needed? God will make the ears of the hearers tingle if they will not heed His voice or His message. He will denounce those who resist the word of God.

Men of Opportunity

Satan has laid every measure possible that nothing shall come among us as a people to reprove and rebuke us, and exhort us to put away our errors. But there is a people who will bear the ark of God. Some will go out from among us who will bear the ark no longer. But these cannot make walls to obstruct the truth; for it will go onward and upward to the end. In the past God has raised up men, and He still has men of opportunity waiting, prepared to do His bidding--men who will go through restrictions which are only as walls daubed with untempered mortar. When God puts

His Spirit upon men, they will work. They will proclaim the word of the Lord; they will lift up their voice like a trumpet. The truth will not be diminished or lose its power in their hands. They will show the people their transgressions, and the house of Jacob their sins.

Satan's Vehement Work

The conflict is to wax fiercer and fiercer. Satan will take the field and personate Christ. He will misrepresent, misapply, and pervert everything he possibly can, to deceive, if possible, the very elect. Even in our day there have been and will continue to be entire families who have once rejoiced in the truth, but who will lose faith because of calumnies and falsehoods brought to them in regard to those whom they have loved and with whom they have had sweet counsel. They opened their hearts to the sowing of tares; the tares sprang up among the wheat; they strengthened; the crop of wheat became less and less; and the precious truth lost its power to them. For a time a false zeal accompanied their new theories, which hardened their hearts

against the advocates of truth as did the Jews against Christ.

Under the zeal of Satan, some have for a time the appearance of men in a flourishing condition; but it is only for a season. Satan carried them so far that they do despite to the Spirit of God. They spread themselves like a green bay tree. The Lord suffers them for a time. He allows them to manifest their envy and hatred against the people of God, as He has allowed Satan to develop his character, that he might stand before the heavenly universe, before the worlds unfallen, and the fallen world, in his true attributes, as a deceiver, an accuser of the brethren, a murderer at heart.

Erect Barriers Against the Enemy

Many who now claim to believe the truth, but who have no anchor, will be bound up with Satan's party. Those who have not worked on God's side of the question will be left to prove a stumbling block to those who have gained a living experience for themselves. Let every minister, in the place of

standing to criticize and question, to doubt and oppose, if there is the semblance of a chance to do so, be now employed in erecting barriers against the wily foes. Rather than fight against those whom the Lord has sent to save these, let His people pray fervently and continually for the power of God's grace, and that the Captain of the Lord's host will take the field. Rather than sit in judgment upon men whom God has accepted to do Him service, let the burden of their prayer be, night and day, that the Lord may send forth more laborers into His vineyard. Ministers, do not dishonor your God and grieve His Holy Spirit, by casting reflections on the ways and manners of the men He would choose. God knows the character. He sees the temperament of the men He has chosen. He knows that none but earnest, firm, determined, strong-feeling men will view this work in its vital importance, and will put such firmness and decision into their testimonies that they will make a break against the barriers of Satan.

God gives men counsel and reproof for their good. He has sent His message, telling them what

was needed for the time--1897. Did you accept the message? Did you heed the appeal? He gave you opportunity to come up armed and equipped to the help of the Lord. And having done all, He told you to stand. But did you make ready? Did you say, "Here am I; send me"? You sat still and did nothing. You left the word of the Lord to fall unheeded to the ground; and now the Lord has taken men who were boys when you were standing at the forefront of the battle, and has given to them the message and the work which you did not take upon you. Will you be stumbling blocks to them? Will you criticize? Will you say, "They are getting out of their place"? Yet you did not fill the place they are now called to fill.

Oh, why will men be hindrances, when they might be helps? Why will they block the wheels, when they might push with marked success? Why will they rob their own soul of good and deprive others of blessing that might come through them? These rejecters of light will remain barren deserts, where no refreshing, healing waters flow, and their ministrations as barren of moisture as were the hills

of Gilboa, where there was neither dew nor rain. They are not clothed with divine unction and convey no blessing to others. They might humble their hearts and confess their wrongs, and break Satan's hold upon them. They might break the fetters which education, prejudice, or habits have forged. Would they only inquire of God, in the spirit of penitence, they would find Him. Then they would not set up their own will, but go where the Spirit of the Lord leads; they would be guided by Him.

Gather Up the Lights

The purging and cleansing will surely pass through every church in our land that has had great opportunities and privileges, and has passed them by unheeded. More evidence is not what they want. They need pure and sanctified hearts to gather up and retain all the light that God has given, and then they will walk in that light.

We need not say, "The perils of the last days are soon to come upon us." Already they have

come. We need now the sword of the Lord to cut the very soul and marrow of fleshly lusts, appetites, and passions. May it pierce and divide in a far greater degree than it has ever yet done. May all the proud be cast down. May the carnally secure be drawn from the refuge of lies with which they have sought to deceive the people of God. May it cut away their self-righteousness and open the eyes of the blind, that they may see that they are not whole in the sight of God.

I address the people of God who today are holding fast their confidence, who will not depart from the faith once delivered unto the saints, who stand amid the moral darkness of these days of corruption. The word of the Lord to you is: "I will rejoice in Jerusalem, and joy in My people." Can we not here see the paternal love of God expressed to those who hold fast to the faith in righteousness? The closest relationship exists between God and His people. Not only are we objects of His sparing mercy, His pardoning love; we are more than this. The Lord rejoices over His people. He delights in them. He is their surety. He will beautify all who

are serving Him with a whole heart with the spirit of holiness. He clothes them with righteousness. He loves those who do His will, who express His image. All who are true and faithful are conformed to the image of His Son. In their mouth is found no guile, for they are without fault before the throne of God.

Chapter 192

The Bible in Our Schools

It is not wise to send our youth to universities where they devote their time to gaining a knowledge of Greek and Latin, while their heads and hearts are being filled with the sentiments of the infidel authors whom they study in order to master these languages. They gain a knowledge that is not at all necessary, or in harmony with the lessons of the great Teacher. Generally those educated in this way have much self-esteem. They think they have reached the height of higher education, and carry themselves proudly, as though they were no longer learners. They are spoiled for the service of God. The time, means, and study that many have expended in gaining a comparatively useless education should have been used in gaining an education that would make them all-round men and women, fitted for practical life. Such an education would be of the highest value to them.

What do students carry with them when they

leave our schools? Where are they going? What are they going to do? Have they the knowledge that will enable them to teach others? Have they been educated to be wise fathers and mothers? Can they stand at the head of a family as wise instructors? In their home life can they so instruct their children that theirs will be a family that God can behold with pleasure because it is a symbol of the family in heaven? Have they received the only education that can truly be called "higher education"?

What is higher education? No education can be called higher education unless it bears the similitude of heaven, unless it leads young men and young women to be Christlike, and fits them to stand at the head of their families in the place of God. If, during his school life, a young man has failed to gain a knowledge of Greek and Latin and the sentiments contained in the works of infidel authors, he has not sustained much loss. If Jesus Christ had deemed this kind of education essential, would he not have given to his disciples, whom he was educating to do the greatest work ever committed to mortals, to represent him in the

world? But, instead, he placed sacred truth in their hands, to be given to the world in its simplicity.

There are times when Greek and Latin scholars are needed. Some must study these languages. This is well. But not all, and not many, should study them. Those who think that a knowledge of Greek and Latin is essential to a higher education, cannot see afar off. Neither is a knowledge of the mysteries of that which the men of the world call science necessary for entrance into the kingdom of God. It is Satan who fills the mind with sophistry and tradition, which exclude the true higher education, and which will perish with the learner.

Those who have received a false education do not look heavenward. They cannot see the One who is the true Light, "which lighteth every man that cometh into the world." They look upon eternal realities as phantoms, calling an atom a world, and a world an atom. Of many who have received the so-called higher education, God declares, "Thou art weighed in the balances, and art found wanting,"-wanting in a knowledge of

practical business, wanting in a knowledge of how to make the best use of time, wanting in a knowledge of how to labor for Jesus.

The practical nature of the teaching of him who gave his life to save men is an evidence of the value he places upon men. He gave the education which alone can be called the higher education. He did not turn his disciples away because they had not received their instruction from pagan and infidel teachers. These disciples were to proclaim truth that was to shake the world, but before they could do this, before they could be the salt of the earth, they must form new habits, they must unlearn many things learned from priest and rabbi. And to-day those who would represent Christ must form new habits. Theories which originate with the world must be given up. Their words and their works must be after the divine similitude. They must not place themselves in connection with the debasing principles and sentiments that belong to the worship of other gods. They cannot with safety receive their education from those who know not God, and acknowledge him not as the life and light

of men. These men belong to another kingdom. They are ruled by a disloyal prince, and they mistake phantoms for realities.

Our schools are not what they should be. The time which should be devoted to laboring for Christ is exhausted on unworthy themes and self-pleasing. Controversy arises in a moment if once stated opinions are crossed. So it was with the Jews. To vindicate personal opinion and petty interests, to gratify worldly ambition, they rejected the Son of God. Time is passing. We are nearing the great crisis of this earth's history. If teachers continue to close their eyes to the necessities of the time in which we are living, they should be disconnected from the work.

Many of the instructors in the schools of the present day are practicing deception by leading their students over a field of study that is comparatively useless, that takes time, study, and means that should be used to gain that higher education that Christ came to give. He took upon him the form of humanity, that he might lift the

mind from the lessons men deemed essential to lessons which involve eternal results. He saw the world wrapped in satanic deception. He saw men earnestly following their own imagination, thinking they had gained everything if they had found how they might be called great in the world. But they gained nothing but death. Christ took his stand in the highways and byways of this earth, and looked upon the crowd eagerly seeking for happiness, thinking that in every new scheme they had discovered how they might be gods in this world. Christ pointed men upward, telling them that the only true knowledge is a knowledge of God and of Christ. This knowledge will bring peace and happiness in this present life, and will secure God's free gift, eternal life. He urged his hearers, as men possessing reasoning power, not to lose eternity out of their reckoning. "Seek ye first the kingdom of God, and his righteousness," he said, "and all these things shall be added unto you." You are then co-workers with God. For this I have bought you with my suffering, humiliation, and death.

The great lesson to be given to the youth is that,

as worshipers of God, they are to cherish Bible principles, and hold the world as subordinate. God would have all instructed as to how they can work the works of Christ, and enter in through the gates into the heavenly city. We are not to let the world convert us; we are to strive most earnestly to convert the world. Christ has made it our privilege and duty to stand up for him under all circumstances. I beg of parents to place their children where they will not be bewitched by a false education. Their only safety is in learning of Christ. He is the great central Light of the world. All other lights, all other wisdom, are foolishness.

Men and women are the purchase of the blood of God's only begotten Son. They are Christ's property, and their education and training are to be given, not with reference to this short, uncertain life, but to the immortal life, which measures with the life of God. It is not his design that those whose services he has purchased, shall be trained to serve mammon, trained to receive human praise, human glorification, or to be subservient to the world.

"Then said Jesus unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in Him." These are the terms of life made by the world's Redeemer, before the foundations of the earth were laid. Are the teachers in our schools giving the students to eat of the bread of life? Many of them are leading their students over the same track that they themselves have trod. They think this the only right way. They give students food which will not sustain spiritual life, but which will cause those who partake of it to die. They are fascinated by that which God does not require them to know.

Those teachers who are as determined as were the priests and rulers to carry their students over the same old path in which the world continues to travel will go into still greater darkness. Those who might have been co-laborers with Christ, but who

have spurned the messengers and their message, will lose their bearings. They will walk in darkness, knowing not at what they stumble. Such are ready to be deceived by the delusions of the last day. Their minds are preoccupied with minor interests, and they lose the blessed opportunity of yoking up with Christ, and being laborers together with God.

The tree of knowledge, so-called, has become an instrument of death. Satan has artfully woven himself, his dogmas, his false theories, into the instruction given. From the tree of knowledge he speaks the most pleasing flattery in regard to the higher education. Thousands partake of the fruit of this tree, but to them it means death. Christ says to them: "Ye spend money for that which is not bread. You are using your God-entrusted talents to secure an education which God pronounces foolishness."

Satan is striving to gain every advantage. He desires to secure, not only students, but teachers. He has his plans laid. Disguised as an angel of light, he will walk the earth as a wonder-worker. In

beautiful language he will present lofty sentiments. Good words will be spoken by him, and good deeds performed. Christ will be personified, but on one point there will be a marked distinction. Satan will turn the people from the law of God. Notwithstanding this, so well will he counterfeit righteousness, that if it were possible, he would deceive the very elect. Crowned heads, presidents, rulers in high places, will bow to his false theories. Instead of giving place to criticism, division, jealousy, and rivalry, those in our schools should be one in Christ. Only thus can they resist the temptations of the arch-deceiver.

Time is passing, and God calls for every watchman to be in his place. He has been pleased to lead us to a crisis greater than any since our Saviour's first advent. What shall we do? God's Holy Spirit has told us what to do; but, as the Jews in Christ's day rejected light and chose darkness, so will the religious world reject the message for today. Men professing godliness have despised Christ in the person of his messengers. Like the Jews, they reject God's message. The Jews asked

regarding Christ, "Who is this? Is not this Joseph's son?" He was not the Christ that the Jews had looked for. So to-day the agencies that God sends are not what men have looked for. But the Lord will not ask any man by whom to send. He will send by whom he will. Men may not be able to understand why God sends this one or that one. His work may be a matter of curiosity. God will not satisfy this curiosity; and his word will to return unto him void.

Let the work of preparing a people to stand in the day of God's preparation be entered upon by all who believe the word. During the last few years serious work has been done. Serious questions have agitated the minds of those who believe present truth. The light of the Sun of Righteousness has been shining in every place, and by some it has been received, and perseveringly held. The work has been carried forward in Christ's lines.

Every soul that names the name of Christ should be under service. All should say, "Here am I; send me." The lips that are willing to speak,

though unclean, will be touched with the living coal, and purified. They will be enabled to speak words that will burn their way to the soul. The time will come when men will be called to give an account for the souls to whom they should have communicated light, but who have not received it. Those who have thus failed in their duty, who have been given light, but who have not cherished it, so that they have none to impart, are classed in the books of heaven with those that are at enmity with God, not subject to his will or under his guidance.

A Christian influence should pervade our schools, our sanitariums, our publishing houses. Under the direction of Satan, confederacies are being formed, and will be formed, to eclipse the truth by human influence. Those who join these confederacies can never hear the welcome, "Well done, thou good and faithful servant; ...enter thou into the joy of thy Lord." The instrumentalities established by God are to press forward, making no compromise with the power of darkness. Much more must be done in Christ's lines than has yet been done.

Strict integrity should be cherished by every student. Every mind should turn with reverent attention to the revealed word of God. Light and grace will be given to those who thus obey God. They will behold wondrous things out of his law. Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new. Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men. The Lord has chosen the foolish things of this world to confound the wise, and the weak things of the world to confound the mighty.

The Bible should not be brought into our schools to be sandwiched in between infidelity.

The Bible must be made the groundwork and subject-matter of education. It is true that we know much more of the word of the living God than we knew in the past, but there is still much more to be learned. It should be used as the word of the living God, and esteemed as first, and last, and best in everything. Then will be seen true spiritual growth. The students will develop healthy religious characters, because they eat the flesh and drink the blood of the Son of God. But unless watched and nurtured, the health of the soul decays. Keep in the channel of light. Study the Bible. Those who serve God faithfully will be blessed. He who permits no faithful work to go unrewarded will crown every act of loyalty and integrity with special tokens of his love and approbation.

Chapter 193

To Dear Brethren

B-217-1897

Worldly Plans in the Publishing Work.

Sunnyside, Cooranbong, N.S.W. Dec. 10, 1897.

Dear Brethren,

Many things of a corrupting nature, which should not be sanctioned for a minute have entered into the office at Battle Creek. These were of a character to eclipse the sacredness of the work. Men who had no experience in the earlier history of this work, men who knew so little of the building up of our institutions especially of the Publishing interests, seemed to have a superficial experience. Notwithstanding all the instruction, and warnings, and appeals given they went directly contrary to them, because they were not converted and were not prepared for the position they

occupied in the office of publication. They were apparently interested in the work but did not disinterestedly labor for its advancement. Their selfish interests led them to bring in the worldly policy plan and to work in cheap, human principles, from a worldly standpoint. After the enemy came in at Minneapolis, was the time for more pronounced reforms to be made in the Publishing work.

Chapter 194

To A. R. Henry

H-15-1898

Stanmore, Sydney, April 20, 1898.

A.R. Henry,

My Brother:

I have a warning for you from the Lord. "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." "The meek will he guide in judgment, and the meek will he teach his way." I feel very sad in regard to your case, for you are pursuing a course that is deciding your eternal destiny. You are in great trouble of mind, and you have given that mind to be worked by the powers of darkness. Satan is striving to destroy you, body and soul. When in Minneapolis, you took a turn that has influenced all your movements since then in the wrong direction. You

must know that you are pursuing a course similar to that of Judas, who betrayed his Lord.

Your supposed wisdom in financial matters has led your brethren to cling to you, and to regard your judgment as superior. They have made a mistake. Notwithstanding all the light God has given his people in regard to the righteousness of Christ, they have not had spiritual eyesight to discern that all wisdom is from God. They have not discerned the truth. Linked up with Harmon Lindsay, you have betrayed sacred trusts, and you have both greatly hurt the cause of God. You must answer for your course of action before God. Would it not be well for you to consider what the end of all this will be? You have already gone as far under the inspiration of Satan as it is in any way safe for you to go. It is your privilege now to make a decided change. In the name of the Lord I warn you not to take one step further in the path you have entered upon. This is a life and death question. Call a halt, I beseech of you. Call a halt before it is everlastingly too late.

How disappointed is your Saviour in you in that you allow your self to be governed by your own wayward fancies. How hard it is for you, in your own finite wisdom, to rightly explain or understand what is moral truth. Your exactions are nor just or right. The Lord weighs all our actions. O that you could have a knowledge of your own wayward heart, before it is too late for wrongs to be righted. Your mind is tossed to and fro. Your fears and conflicts are continual. The word of God tells you that you are bought with a price, that you are not your own. Through the sacrifice of Christ, you are made the living temple, not of the world, but of your Father which is in heaven. Who will be your consolation when through your own choice and course of action, you will have severed the last link that binds you to God and to your brethren? There is reward and forgiveness with God, and if you now humble your heart as a little child before him, he will receive you. "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them and said, Verily, I say unto you, Except ye be

converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as a little child, the same is the greatest in the kingdom of heaven. And whosoever shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a mill stone were hanged about his neck, and that he were drowned in the depths of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe unto that man by whom the offence cometh.

The Lord sends his message to you. Satan is playing the game of life for your soul. Temptation is upon you, but shall the enemy have the victory? Will you ward off financial embarrassment by a crime which will re-act upon you both with a force that you do not now dream of? The test to barter your own soul for a mess of pottage, to become a traitor, is upon you. I want you to humble yourself before God. The Lord asks you to draw your feet from the precipice upon which you are standing, and walk in safe paths. Will you pursue a course

that will forever separate you from the people of God? Ask yourself, Will it pay? Will you reveal to the world that you are a traitor, a betrayer? Will you rob the cause of God in order to be revenged? What a position for you to be in. Fearful and fatal will be the effect upon your eternal welfare. As the test came to Hazael, just so surely your test has come.

Will you consider that it was you yourself who acted a part in the work, that has brought the displeasure of God upon his instrumentality in Battle Creek. Not you alone, but those also who were connected with you, had warning after warning. God desires that the principles upon which his institution was first established, shall be maintained at any cost. There must be a close searching of the Scriptures, to know the way of the Lord.

Under the gracious influence of God, you have often felt the moral obligations devolving upon you. But after the influence you received at the Minneapolis meeting, where it was popular to talk

doubt, to question and resist the light God was sending, the sentiments there suggested one to another, acted upon your mind and heart like a poisonous malaria. Although every evidence that was essential was given in regard to the work which the Lord had begun in behalf of his people, although those present felt the convicting power of God upon heart and mind, they did not possess humility of heart to the acknowledging of the truth. They revealed that more evidence would accomplish nothing for them. It was not evidence that they needed, for this had been abundant. They needed meekness and lowliness of heart to confess. Had you yielded your pride and selfsufficiency then, you would have softened your heart, and been converted. But you kept your feet in the path of unbelief. You hated the messages sent from heaven. You manifested against Christ a prejudice of the very same character and more offensive to God than that of the Jewish nation. Nothing but spiritual blindness could so obscure your discernment that you would not see the working of the Spirit of God. You did see it, but you would not yield to it. You refused to admit the truth of the

heaven-sent message. You, and all who like yourself, had sufficient evidence, yet refused the blessing of God, were persistent in refusing because at first you would not receive it. You did not search the Scriptures to obtain clearer light, but you obtained something with which to brace your mind to reject the Spirit of God, and strengthen your unbelief. This is your stumbling block, which no one but yourself can remove. Because of your false ideas, you cannot obtain a right understanding of what is truth and what constitutes the third angel's message. Had this blind obstinacy in you been yielded, you would have humbled your heart, and received the greatest blessing you ever had in your life. O what a terrible thing it is for any one to be deceived and deluded by Satan.

"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 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."

You and Harmon Lindsay have rejected the light sent you from heaven, which, if received, would have made you wise men. Your natural traits of character would have been brought into subjection to the Spirit of God, and your great desire would not have been to make provision for yourselves, in a way that is not honorable or righteous. These plans to follow the imagination of your unsanctified hearts have brought upon you blindness of mind and increased stubbornness of heart, until you could not feel the necessity of saving your souls unto eternal life. In your present state, you are both an offence to God. Your human, secret devising is as an open book before the Lord. He knows all your works, all your purposes of evil. He knows all your uncertain speculations. That eye that never slumbers or sleeps is cognizant of every action, of every scheme laid to betray his cause. You have laid your plans to hinder the work of God, and to bring reproach upon his cause. The Lord says, Shall I not judge for these things?

What are God's purposes toward you? They are to take you, poor worms of the dust, and transform you, moulding your characters after the divine similitude, and fitting you to be the companions of angels, and to hold communion with God. But you have cunningly laid plans to do injury to the cause of God, to divert the means into selfish channels, knowing all the time that these plans would bring embarrassment upon the work of God. But this is all written in the books of heaven. You have chosen another school than the school of Christ. You are bending your footsteps in the road that leads to death and hell, and this is the reason I write to you at this time.

Christ came to our world to counterwork sin. God has given his only begotten Son to die for sinners. He "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Behold, the Lord's hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face

from you, that he will not hear." "Their web shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not, and there is no judgment in their going. They have made them crooked paths: whosoever goeth therein shall not know peace."

I call upon you in the name of the Lord. "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."

It is a sad position that you are in, and yet the Lord says, If they will return unto me with contrition of soul, I will heal them. Will you dare to defy God? Will you provoke his wrath against you? Do you know what you are doing? You little know the evil of an unconsecrated heart. Hazael is by no means the only illustration of the solemn truth that the heart is deceitful above all things, and desperately wicked. The history of Hazael is a memorable instance of the depths of evil to which men sink when under the control of Satanic agencies. Taking advantage of circumstances, Satan arouses all the evil tendencies of the natural heart. He seizes opportunities for setting on fire every evil propensity, until the man, who has had every opportunity for obtaining a rich experience in spiritual things, but who did not appreciate his advantages, becomes the dupe of the father of deception and falsehood. Such a man little knows the evil of the unsubdued, natural heart. A spark is enough to turn his unsanctified temper into a seething cauldron, that he cannot control. He is not master of himself. Satan speaks through him, and he is a channel for the power of darkness. He is

under the moulding hand of Satan, and he has so long been subjected to his control, that he has no power from the snare to go.

Thus it is with A. R. Henry. His brethren will do him no good by treating him harshly, neither will they do him good by conceding to his demands; for that would sustain him. If he is determined to bring forward accusations against me, let him know that he is not bringing them against me, but against the Lord, who has given me words of warning and reproof. It is against the Lord that he brings his charges.

The Lord has given me a message still again, that A. R. Henry has not worked on right principles, that he has dishonored God. Yet the Lord invites him to return, to repent, to humble his proud heart. He is arraigning the Lord for speaking to him in regard to his wrong course of action. Will the brethren pray for him, that the Lord may have mercy upon him. But if he will not hear, in no case gratify Satan by buying A.R. Henry's silence with money. If the case is put into court, obtain the

wisest counsel, and let the man become as Hazael. In no case dishonor God. If any of the brethren have pursued a wrong course toward A.R. Henry, let them take it out of the way, and if possible save his soul from death. But it will not save his soul to gratify a covetous spirit, which shows that money is what he desires. Living in a straight place, will he sell his birthright as did Esau, for a mess of pottage?

I hope that A.R. Henry will bring forth fruit meet for repentance. Lay to heart the solemn truth, which will be entered on the record book of heaven. Here is a man arrayed against God, showing to the universe of heaven and to worlds unfallen, in clearer and still clearer light, that his character is moulded by Satanic agencies.

The mind cannot conceive, nor the tongue express, the depths to which it is possible for the stubborn, jealous soul to sink, who rejects light and refuses all entreaties, all warnings, all prayers. Oh, how needful that we all pray for Christian consistency. We are in the world, living among

people whose eyes are shut to light, whose ears are open to hear all that is possible of the faults and errors of those who claim to believe the truth. Give no occasion for the devil to gain the victory. All hell triumphs when you do. Oh, how earnestly we should strive and pray that the hateful temper, the stubborn will, shall be brought into submission to God. Watching unto prayer will save many souls. If our words and tempers are sanctified, we shall adorn the doctrine of Christ our Saviour. If our brethren conduct themselves as saints of the most high God, if they show under every test that they have faith in him whom they profess to serve, if they are not easily provoked, they will be witnesses for Christ. Those who are by faith children of Abraham, have a high calling, and they have an example that is in accordance with their light and privileges. They trust in Him whose day Abraham saw afar off.

I entreat of you, A.R. Henry, to break the power of Satan. No longer be fastened a slave to his chariot wheels. God's power alone can break this chain, break the fetters of Satan. Heaven is

worth everything to you. Then break with Satan. Flee to Christ before it is everlastingly too late. A few more steps in the path you are pursuing will place you where light and truth will have no power over you. I send you this, for my soul has been wrestling in agony in regard to your case. I want you to be saved. I want you to have life, that life that measures with the life of God. I want to see you a victor. I want to see you an overcomer. Will you be this? Pursue the course you have entered upon, and you will divorce your soul from God; and then what?

In much affliction on your account, I remain,

Your friend,

(M. H. April 21, 1898.)

Chapter 195

To A. R. Henry

H-41-1898

"Sunnyside," Cooranbong, May 16, 1898

Testimony to A. R. Henry

May 16, 1898

To A.R. Henry

"Thus saith the Lord, Curse: 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 inherit 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."

I have not been able to sleep to-night; for vivid scenes have come up before me, in figures and symbols. I have been shown the condition of the people of God who have trusted in man and made flesh their arm. The state of the Michigan Conference is pitiable, but it is not beyond remedy, if the people will turn to the Lord with all the heart.

The present existing state of things was made to pass before me while I was at Salamanca, and I then gave my testimony before those assembled in the tabernacle. I did not speak my own words, but the words of the Lord. Cautions, warnings, and reproof have been given to the men in responsible positions. If without delay these men had sought the Lord, he would have been found of them. Some did receive the message then, and since that time they have placed themselves under the banner of the great Leader. But those who did not walk in the light who did not seek to do the Lord's will

according to his appointment, have brought disaster upon the cause and reproach upon the people to whom God has entrusted most solemn trust, which he would have them proclaim without faltering.

God has shown his people what is truth. He has opened to them the books of Daniel and Revelation, which set forth the truth for this time. Those who have closed their ears and their understanding to this truth, have imitated the people who in Christ's day would not receive the light. Evidence may be piled upon evidence, but men's hearts may be so hardened by the deceitfulness of sin that evidence, though greatly increased, will prove nothing to them, because it is not proof they want, but their own way.

There has been a strong resistance to the warnings and reproofs sent by God, among some who profess to believe the truth. To-night my spirit is stirred within me, and at eleven o'clock I dress and take my pen to write the words given me for A. R. Henry. "The heart is deceitful above all things, and desperately wicked: who can know it? I the

Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doing As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches and not by right shall leave them in the midst of his days, and at his end shall be a fool. A glorious high throne from the beginning is the place of our sanctuary. O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters."

Oh that all who have made flesh their arm and man their trust would even now in this their day realize their position, and cry to God in sincerity, "Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my praise. "Kill not the people turn to their God?"

"Behold, they say unto me, Where is the word of the Lord? let it come now." Taunts such as these have always been made, and will continue to be made. Those who make this are inspired by the

same spirit that led the priests to taunt Christ as he hung upon the cross, saying," "He saved others, himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him nor if he will have him; for he said, I am the Son of God." There hung the world's Redeemer in his dying agony, put to open shame by his own people. What power was working on the minds of these teachers and leaders?- The same power that to-day is stirring the whole world with intense hatred against those who refuse to confederate with evil, but who reprove, rebuke, and exhort the wrong-doer, even to his face. The very same power has been working upon you, A.R. Henry, leading you to betray Christ as verily as it led Judas to sell him for money. You are selling your Lord, and betraying his cause to his enemies irrespective of consequences; and thus reproach is brought upon the truth. By so doing you demonstrate the truth of the warnings and admonitions that have been given you. You have just that measure of love and interest in the cause of God that you have revealed by your attitude toward it. Connected with others,

you have made every effort to bring things under your control, and failing to do this, you would ruin the cause you professed to serve. Thus you show that you are doing the very work that the Lord revealed to me you would do.

Then dealing with men who needed all they could obtain with brain and pen to keep them from hunger and nakedness, you have followed principles of injustice. The Lord has left you and those who cherished the same spirit to reveal the motives that prompted you to action. Thus the testimonies of warning and reproof given you have been vindicated. The same spirit that led you to follow unjust measures when dealing with your fellow-men has led you to work away from the principles that the Lord designs shall rule in his cause and work, principles that the office of publication, at its establishment, was charged to maintain, until it should be no longer needed.

Could your eyes have been opened as you with others sat in counsel, you would have discerned the unseen watcher marking your words and acting the

hasty, overbearing spirit which controlled your decisions, especially when something took place to arouse your combativeness. A sufferer from indigestion, you have brought the results of this into council meetings and board meetings. You have presided when, owing to your diseased imagination, you were not fit to preside. You were not always in this frame of mind, but at times were conciliating and conceding. Angels of God were present to help you when you did wish and strive to do the will of God. But the prejudice that was created at Minneapolis, and kept warm by being encouraged by those who were pursuing a course displeasing to God, set you and those connected with you in determined rebellion against truth and righteousness. At times you were strongly convicted that you ought to give up your opposition to truth, and pursue a different course, but you were too stubborn and too proud to yield. At Minneapolis all the evidence that was necessary to convince unprejudiced minds, was given. But many went from that meeting with the record against their names, Weighed in the balances of the sanctuary, and found wanting. You did not then

take your position as you might have done upon the evidence given, and your course has brought its sure result. Afterward, when you had more convincing evidence, you would not walk in the light.

God is represented as weighing men, weighing their motives, their methods, their plans, their secret working and devising. He saw the sure outcome of your confederacy with others, and sent you and those united with you warnings concerning the true character and results of your work connection with the Lord's instrumentality. You and Harmon Lindsay have travelled much with Elder Olsen. He did not discern the spirit you were of, and therefore sanctioned many of your decisions, in the face of the warning that wrong principles were permeating the Office. Both you and Harmon Lindsay sowed tares wherever you went. Sometimes you did this consciously and sometimes unconsciously; for the atmosphere surrounding your souls was far from being the atmosphere of heaven.

Wrong and unjust plans were followed in dealing with God's workers, and many of these workers were discouraged. Unfair, underhand scheming, opposed to true principles, were corrupting the office. There was constant devising and planning to obtain control of all the publishing business. Jealousy against the Pacific Press was fostered and cultivated. You intrigued to obtain control of their institution, although you may not recognize or acknowledge your action by his name; but it was so. The Conference taking on all the crippled institutions was a blind to obtain control of every interest, every institution, by the consolidation of all. God would not have this. He would have his institutions independent of each other, and yet in perfect harmony with each other.

In your dealing, you have sacrificed Christian principles. The dealing with authors has been dishonest and supremely selfish. This has been presented again and again. God has been dishonored, and his law of ten holy principles, the transcript of his character, has been transgressed. The unseen witness beheld all wrong methods and

contrivances, and the secret, underhand working. His curse rests upon all such selfish, dishonest principles.

When suffering under reproach, Hannah cried to the Lord, and the Lord heard her prayer, and gave her a son. Then she declared the glory of the Lord, saying, "The Lord is a God of knowledge, and by him actions are weighed. Again, Isaiah says, "Thou most upright do weigh the path of the just." Solomon declares, "All the ways of a man are clean in his own eyes, but the Lord weigheth the spirit." And David writes, writes, "Men of low degree are vanity, and men of high degree are a lie: to be weighed in the balances they are altogether lighter than vanity.

The motives that prompt men in responsibility to action when they are dealing with our brethren or with worldlings, must be according to the word of God, for they are acting as God's representatives. Not one of your council meetings, not one of your board meeting but was attended by angels of God, who waited to impart wisdom and

to co-operate with every principle sustained by the law of Jehovah. In his books the Lord traced every motion made in these meetings, which his eye could discern as clearly as though there were no other interest in the world. He weighs every motive, every action. He has been grieved that his character has been misrepresented. A plan of working not at all of according to Christ's plan has been followed. Men have been urged and induced by specious reasoning to agree to the terms of other men, and to sell their rights and publications. Men in positions of trust departed from veracity, and by their over bearing spirit and their arguments, they have prevailed over their fellow-men. Their course has been a great injury to the workers in the Office, and a still greater injury to themselves, because they have clouded their own discernment, and lost their spiritual eyesight. Thus the office established by sacrifice was fast becoming a cage of unclean birds. It was not an increase of light that was needed to cure these spiritual maladies; for the wrong doers chose darkness rather than the light that discovers darkness. God did not acknowledge these wrong-doers as workers together with him.

Every right motive, every right principle violated prepares the soul for scheming and dishonesty. Those who follow such a course are making crooked paths for their feet, by which the lame will be turned out of the way. God hates these crooked practices. Christ died that he might take away our sins. He did not come that he might save us in our sins. But crooked paths and crooked practices have been sought out by some professing to believe the truth, and all that ingenuity could suggest has been taken to injure the cause of God. These plans and devices have been working like unholy leaven, just as the leaven of the Pharisees worked when Christ was on earth. All this has been done against the Lord Jesus. He has been betrayed by the wrong course of action followed, and the synagogue of Satan has triumphed.

Because the testimonies reproved you, notwithstanding the fact that hope and encouragement were presented if you would receive Christ and be converted, that he might heal your backsliding, you went farther than any man

professing to be a Christian has ventured to go. You have left an example for all who are reprov'd to follow, if they will, and some in their enmity will try to carry out just what you have done. These deceived, unless they repent and are converted, deluded souls will soon have to receive sentence at a tribunal from which there can be no appeal. They will then truthfully say, "Lord, thou hast searched me and known me: thou art acquainted with all my ways: thou knowest my thoughts afar off. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

The Lord is perfectly acquainted with your course of action. You have robbed his treasury to supply your exhausted funds, by exacting high wages, although when of your own accord you connected with the office, you understood that it could not pay its workers high wages. This was plainly stated; for I heard the words spoken, and heard you reply that you did not connect with the

office from a financial standpoint. You then accepted the wages offered you.

But while professedly working in the interest of this institution, you betrayed the cause of God into the hands of its enemies, and would now hurt it all you possibly can. The Lord sees all this. These is not a transaction that he does not behold. You may well inquire, "Whither shall I go from thy spirit? or Whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell on the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I may, surely the darkness shall cover me; even the night shall be light about me. Sea, the darkness hideth not from thee; but the light shineth as the day; the darkness and the light are both alike to thee."

Any money that you shall claim from the Lord's treasury, more than that which other workmen in the highest positions of trust have received, will be the dearest money you have ever

had in your possession. "I saw a great white throne," John writes, "and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead small and great stand before God, and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

I have presented these things to you that you may not provoke the Lord's anger by adding any more to your wrong by appropriating for your own selfish purposes means that do not belong to you. Those who gave you their confidence, and sustained you, were given institutions of your purpose to injure and betray the cause of God, but they did not believe that you would do as you have done. They were afraid of you, and kept in association with you, fearing that by disconnecting with you, they would bring harm to the cause of

God. The people of our faith did not know how the means they were investing to sustain the cause of God was being used, and now an empty treasury stares them in the face. This has been brought about largely through your suggestion and measurement, when connected with those who did not see or understand your purposes.

In order to carry out your plans, you have involved the cause of God in financial difficulties, and now notwithstanding the great injury you have wrought, you demand a large sum of money, God calls you an unfaithful steward. When that wave of selfishness passed through the Office, when men exacted higher wages for their work than any one should have received, light was give you in clear lines that the prosperity of the office depended on the unselfishness of those connected with it, that those who demanded such high wages would eventually oppress the hireling in his wages. They would use every means to receive books at little cost to the office, and thus accumulate means. Those who planned and devised to gain means in this [way] did not move in God's order, but

followed impulses inspired by Satan.

God weighs every man in the scales of the sanctuary. Each one may have his own individual standard, but God's holy, immutable law, in which there is no variableness neither shadow of turning, is the standard that all must meet. Read, and take heed, lest ye perish in the way of your own choosing" Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." God requires the powers of heart and mind and body. All there are the Lord's talents, lent him so human beings that they may be used to his name's glory. Life itself is a talent of great value; for when health is once lost, it may be gone for good as far as this world is concerned. Just as long as life is granted to a human being, that human being, whether man, woman or child, is under obligation to employ his entrusted talent in God's service, keeping himself in the most healthful conditions, that he may offer to God an acceptable sacrifice, which is his reasonable service. When man by faith walks with God, he uses he uses the

great talent of life to the best advantage. As far as possible, he should keep mind, soul, and body in a healthful condition, that his discernment may be clear, that he may understand spiritual things. He must not be so devoted to common business things that he will make no difference between the sacred and the common, and like Nadab and Abihu neglect the special requirement that associates his service with a holy God. He is not to think that he is at liberty to use his own supposedly superior qualifications, without the holy fire, the vital, sanctifying element that makes his service acceptable to God.

You have not preserved a vital connection with God. You have not had even a legal religion. "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." "I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye had entered ye defiled my land, and made mine heritage an abomination. This is a description to the life of what presents itself to

us at the present time. "The priests said not, Where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and they prophesied by Baal, and walked after things that do not profit, Wherefore I will yet plead with you saith the Lord, and with your children's children will I plead.... Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit."

How have they done this? By conforming to the spirit of the world. They have used God's capital to make a show, and as an excuse, they say that it is to give character to the work. But by doing this, they have gone directly contrary to the light God has given them, directly opposite to his admonitions and directions.

Is it because of the work in which you have engaged that you reach out your covetous, unsanctified hand to grasp all that possibly could be awarded to you for your supposedly valuable services. You are not sane upon this point. Without this highly prized ability without your

administration, the cause of God would today stand better in the sight of God, and man.

Warning was given that your long journeys with Elder Olsen were not called for. He would have done tenfold more good if he had not made flesh his arm by leaning upon unsanctified human ability. This is an offence to God.

Our Redeemer has opened a fountain for the healing of the nations, and it is at infinite cost to ourselves that we forsake this fountain of living water for cisterns hewn out by human endeavor. These cisterns may contain a little of the water of life, but they are shallow. Our work calls for aggressive warfare. It is not money or position or expensive buildings that are essential in the work of God, neither is it achievements that win applause from men and administer to vanity. All these are human cisterns, which in a time of drought can hold no water.

The Lord has appointed resources, and we are to accept his provisions. The fountain of the water

of life is open to all. All may come and drink. God is speaking to you, A. R. Henry. Your broken cistern is failing. Amid cares and disappointments, and mental and physical pain, your feverish thirst is not allayed; for you have forsaken the fountain of living water, and like many others, have tried, in weariness of heart and brain, to hew out cisterns in the resisting granite of your own lives, in order to secure you own ends. There is a fountain near you if you have not made the distance long by forsaking the living waters.

When the worship of God is the one devotion of your soul, you will love him supremely, and your neighbor as yourself. You have gone through years of selfishness and departure from God's ways. Has not your rebellion lasted long enough. By your influence the publish publishing house has been injured. You have transgressed a perfect, unchanging law. This law demands continuous, unswerving obedience. What record is written against your name? Have you kept the first four and the last six commandments? Have you loved God with a whole heart? Have you loved your

neighbor as yourself?

God accepts no half-hearted obedience. He demands entire obedience to every precept of his law. A. R. Henry, you have a soul to save or to lose. Satan is playing the game of life for your soul, and he is winning his prey. Unless you change your course of action, unless you are converted, you will never see the kingdom of heaven. Can you afford to still pursue the course you have been pursuing for many years, irrespective of justice, mercy, or the love of God? You do not know yourself. If you put your covetous hand upon God's means, it will be but a little while before you will wish that hand had been severed from your body rather than you had done what Satan tempted you to do.

To men God has committed high and holy trusts, and he says to them, Go labor in my vineyard. I would write more definitely, but if matters have been presented to you as they should have been, you have a knowledge of the tenor of the testimonies concerning the wrong principles

which have entered into the management of the publishing house at Battle Creek and all our institutions.

You do not know yourself. When you shall awake, when by falling on the Rock, your stubborn resistance to the Spirit of God is broken, you will then say, "Enter not into judgment with thy servant, O Lord; for in thy sight can no man living be justified. There is no one living who fully realizes the grievous character of sin.

Pure, uncorrupted motives and principles must become a controlling power in our offices of publication. At your Board meeting angels of God have covered their faces, that they might not behold the wrongs devised. Yet I have still an appeal to make. Stop where you are. You have no more right to the large wages you demand than have I or your brethren. If you obtain them by fraud, by carrying your case to worldly men, please read your Bible, and see what it says on this subject.

These words are to a large degree applicable to Harmon Lindsay. What representation have you been giving to the world? Read your Bible, and see how far you have departed from its teaching. There is only one course to pursue with those who while connected with the work of God attempt to work on the principles upon which you have worked, who reveal in life and character pride, vain glory, avarice, covetousness, which would lead them to rob God, ambition, murmuring, bitterness, evilspeaking. They must be separated from the work. They must not be allowed to continue in it year after year, to the injury of the cause of God, to their own spiritual and eternal ruin.

I tell you, now, my brother, that there is in your character alloy of so injurious a nature that it will destroy the value of the gold. You could not now pass through the gates of the city of God, because you have not reached his standard. You could not now be stamped with the impress of the divine similitude. Those who cannot pass the final review will be rejected as reprobate and worthless. Will you not now seek the Lord that you may find him.

E. G. White

(M. H. May 17, 1898.)

Chapter 196

To Men in Responsible Positions in the Work

B-26-1899

To the Men in responsible positions in the work.

In 1883 while in Healdsburg, at the hospitable home of Bro. and Sr. Harmon, I was shown that the publishing work was arranged and established under the special supervision of God. Those connected with this work must also be under the supervision of God, else an order of things entirely contrary to the light of his word will be established. Those who trust to their own wisdom will plan to carry out their special ideas. This will bring results unfavorable to the advancement of God's cause. There are those who undertake to mould and fashion things according to their own perverted judgment, when it is plainly revealed that their own

hearts need to be softened and broken under the controlling influence of God. How can it be safe to allow such men to control in your decisions.

A great work is in danger of being misshaped and deformed by human plans. It is in danger of being marred by men who do not lay their foundation upon the eternal Rock. They may regard some things as all right and other things as all wrong, just as they may be influenced in regard to the work. Their defective spiritual eyesight leads them to adopt a course of action that leaves God almost entirely out of the plans. They catch at ideas advanced by men who have not carried the burden of the work from the formation of the Church called Seventhday Adventists. This people take the word of God just as it reads and keep the original Sabbath of the fourth commandment.

They are distinguished from all others because they have obeyed the light given by the Lord in regard to the day to be observed as the Sabbath. After creating the world in six days, God rested on the Seventh, making that day a memorial of his,

creation. While the morning stars sang together and all the sons of God shouted for joy he sanctified and blessed the Seventh day. Seventh-day Adventists have been chosen by God as a peculiar people, separate from the world. The great Cleaver of truth has cut them out of the quarry of the world, and brought them in connection with himself. He has made them his representatives, and has given them the work of exalting his down-trodden law.

The work of God will be greatly marred if left in the hands of men who reason from their own human judgment. Self comes in, and traits of character that are not in accordance with the character of Christ put their impression on the work. A worldly policy is regarded as wise, while the divine policy, singular in the eyes of the world, is thought to be foolishness. A mark will thus be left on the work which will not appear objectionable, but which will receive God's disapproval.

New principles and decided movements are to find place in our institutions, for the guidance and

instruction of the youth, that they may be aided to apply Bible principles to all that they do. Bible rules are to guide in the daily life, that the light of God may be seen in the welfare of the youth in our institutions. Every worker is to be a laborer together with God. No human being is to be put in a low place to be landed over by any man, whatever his position.

No one is to be kept from expressing his opinion. "All ye are brethren." "All ye have one Father. All ye are members of one family."

The youth will make mistakes, but these can and must be corrected without harshness or any manifestation of Satan. No one is to lord it over God's heritage. It is not right to try to lead human beings into right lines by manifesting the contemptible attributes of Satan. Those who have an indwelling Christ will not manage in these lines. None of the workers should be neglected, overburdened, or overlooked. If any discrimination made, it should be in favor of the youth. The chief interest should be to set them a correct example.

Their future may be determined by their wise or unwise management.

At the conference in Battle Creek I had a testimony to bear to all in the conference. In every line of the work, in every institution there should be men who realize that the souls in their charge, if faithful to their trust, will be immortalized in the kingdom of God. Christ died to give them eternal life. By lives of rectitude they may receive a reward greater than their teachers. But if the men in any line of work shall forget the instruction of Him who honored humanity by taking human nature, and shall use roughly one of God's little ones, it were better for him that a mill stone were hanged about his neck, and that he were cast into the depths of the sea.

Will those who occupy leading positions in any of our institutions bear this in mind? There is a Watcher who follows closely in the steps of all in places of trust. Their responsibility is just as much greater as their position is higher than that of the ones they are to teach. With pains-taking effort

impart to those in your charge the knowledge you have received. Teach them to advance intelligently, that they may acquire adaptability in the lines of work to which they are called. Do not feel that your work is finished until you have made them as efficient as possible.

This work has been strangely neglected. The youth have been allowed to plod along in their own way and on a low grade when they might have advanced to higher grades, becoming capable of doing higher work. Those in charge of the work have not labored in a way that can meet God's approval. Many have given those under them a sharp thrust, a severe censure, which did not enlighten the one receiving it, but provoked feelings of retaliation. God asks, who hath required this at your hand? You are only a servant yourself.

The Lord would have Bro. _____ connected with the cause, if he will work patiently on these lines. My Bro., you do not know yourself. You need to learn self-control from the great Teacher. You need to learn to take care of the little things, to

heed the words "Gather up the fragments." You cannot estimate the cost incurred by not bringing the principles of the word of God into the every day practice. Thus the religious life is marred. Religion can only bless where it influences. It needs to be brought into every line of work.

Bro. Henry Kellogg, the Lord has wrought upon your life and character, and you have a love for the truth. Jesus loves you, and he has placed you in a position of trust, connecting you with his sacred work. You might have revealed that the Lord had wrought much, but you have failed to consecrate yourself, soul body and spirit, to God both in home and business life. Especially have you lost much by not taking your place in religious assemblies, placing yourself under the most healthful influences, in the channel of light. The precious opportunities for witnessing for Christ ought never to seem unessential. Do you know that when the people of God assemble to worship him, as earnest active witnesses, they, receive a rich blessing. They are Christ's representatives and he is in their midst to bless.

My dear brother, you have turned your back to Jesus. Satan has stolen a march on you. He came in such a subtle manner, so deceiving and beguiling you, that his working did not appear to you to be the working of the enemy. You have failed to see the importance of maintaining righteous principles in all branches of the work.

Eating the flesh and drinking the blood of the Son of God means studying God's word. But you have cast aside the word of God for a class of reading that has separated you from God, and the result of this course of action has been seen in your words and actions, in your attitude toward those with whom you associate in the office. If you leave the cool show waters of Lebanon for the turbid streams of the valley, your spiritual life will be of a malarious character. Put away all reading of a cheap character. It is exerting a baleful influence upon your soul. It is corroding your thoughts filling your mind with hay, wood, and stubble. You cannot possibly do the work of God with clear-sighted perception while you give your mind this

food. Your choice of reading is dwarfing and crippling your spiritual experience.

If your soul is tainted, your lips utter perverseness. But your position gives you no right to utter cutting words. It is not your right to disturb the peace of any soul or to utter words that aggravate the temptations of one who is struggling to overcome. Thus you drive your fellow creatures to Satan's battle ground. When one needs to be corrected, it is humiliating for them to have their wrongs pointed out. Do this kindly. "Considering thyself lest thou also be tempted." The Lord sees far more faults in you than in those upon whom you have borne so heavily.

While at Minneapolis many things were opened before me in regard to the propositions made by A. R. Henry and others. These plans were not inspired by the Spirit of God. If you had then stood in the love of God, you would have been able to distinguish between righteousness and unrighteousness. Plans were formed regarding the management of the work which could not bear the

light of day; for the signature of heaven was not upon them. Those who made these propositions had no idea of where their plans and imaginations would carry them. They did not realize that they would be led to subvert right principles, to obtain control of facilities that they might manage matters according to their own ideas, to build up what they pleased and to bind about what they pleased. This planning and devising was not carried on in a frank open way, but in a way which caused God to write opposite their names, they have dissembled. They have falsified. They have worked according to the deceptive practices of Satan, in order to establish a confederacy which would enable them to obtain advantages when dealing with authors. These men went to Eld. Smith and induced him to accept the lowest royalty.

Your committee selected to judge books is a fraud. Scarcely one of the members know how to estimate books. They have contrived to place in the market books like Bible Readings, which would cost very little for publication, and yet bring in a large revenue. But books that the world needed

have received but little attention. By wrong management they have been kept away from the people.

Take your Bible; read it; search it as for hidden treasures. Cling to the word. Pray and watch, that you may be able with clear, sanctified perception to consider the propositions made in council meetings. In no case neglect the work you must do for your individual self. You are not your own. You belong to God. You have been bought with a price, therefore glorify God in your body, and in your spirit, which are God's."

Every soul must be regulated by the law of God. Compare everything you propose to do with the law of God. Ask, is this the way of the Lord? As a man looketh into a looking-glass to see the defects in his face, so he must view his character in the great moral looking glass, comparing his character with the law of God. If men would do this they would see more clearly the result of their course of action upon their own souls and upon the cause of God, and they would fear to take one step

in the wrong path.

A neglect to live by the law of God cuts off a large portion of a man's life from God. He does not keep the way of the Lord, and therefore he robs his Maker of the service due to him. This reacts upon himself; for he fails to gain that grace, that power, that force of character that it is the privilege of each one to receive who surrenders all to God. Living apart from Jesus places him under Satan's temptations. He makes mistakes and errors in his work for the Master. His heart and mind is not conformed to the will of God. He does not obey God in the great matters which he regards as his special work, because right principles do not guide him in the doing of little things. He thinks the minor things of life unworthy of much attention, but the defects which he bears there pass into the larger things; he acts on the principles to which he has accustomed himself. The sure result is that Christian consistency becomes a hard lesson to practice. He has to work constantly against natural inclination and cultivated habits.

God calls upon us individually to conform our lives to the instruction given in the Old and New Testament. There can be no safe departure from the voice of God which speaks to us in his word. His rules are clearly specified; The standard which we must all meet is clearly defined.

The way of holiness is yet to be learned by those who have swerved from the will of God. In every act of life we are to be controlled by God's word. Every neglect in this line is a neglect of duty.

Chapter 197

Untitled

MS-75-1899

Those who have been separating from Christ by reason of false theories and maxims and customs hear the truth sent from God as a strange thing and inquire, "Doth he not speak in parables?" They lose sight of God and his manner of working, which is often an unexpected to the agent whom he uses as to the people to whom the agent is sent. In some character a prejudice is so strengthened by the first resistance of the truth that they take false positions, and hold to them, notwithstanding the most positive evidence from the word. With many there is an apparent desire to be much in prayer with God, and yet when the word comes from the Lord, they are startled into resistance, and they exclaim against it and the messenger as did the Jews, saying, "He is tearing away the very pillars of our faith." In their blindness they do not comprehend what constitute the pillars of faith.

This departure from God and his word has for a long time been coming in; and it was God who called the attention of several of our brethren to the Scriptures, calling upon them to dig for the truth which had been buried beneath customs and traditions, as for hidden treasure. Truths which to many minds have been a great mystery are to be unfolded. "The word was made flesh, and dwelt among us." This word is in a special sense to be proclaimed, that those who believe in Christ as a personal Saviour may have eternal life.

When the Israelites were dying from the sting of the fiery serpents, a brazen serpent was uplifted in the midst of them, that all might look and live. But there were those who stopped to reason regarding the foolishness of looking for relief to this means. That they should be healed by looking at a piece of brass was absurd to their minds, and they said, "We will not look." This decision was fatal, and all who would not accept the provision made perished.

The brazen serpent was uplifted in the wilderness that those who looked in faith might be made whole. In like manner God sends a restoring, healing message to men, calling upon them to look away from man and earthly things, and place their trust in God. He has given his people the truth with power through the Holy Spirit. He has opened his word to those who were searching and praying for truth. But when these messengers gave the truth they had received to the people, they were as unbelieving as the Israelites. Many are cavilling over the truth brought to them by humble messengers. They question, How can this message be truth? How is it possible that by looking to Jesus and believing in his imputed righteousness, I may gain eternal life? Those who have thus refused to see the truth do not realize that it is God with whom they are in controversy, that in refusing the message sent them, they are refusing Christ.

Nicodemus was surprised that Jesus should tell him he must be born again. "How can these things be?" he asked. "Jesus answered and said unto him, "Art thou a Master in Israel, and knowest not these

things?" The same question may be applied to those to-day who while standing in positions of truth know not the truth God has sent to his people. After years of refusal, they see glimmerings of light, but they have not entirely put away their sinful unbelief, and all heaven is ashamed of them. If these souls would only make the experiment, taking their burden of sin to Jesus for his forgiveness, they would understand what it means to be justified by faith, and their testimony would be heard in the congregation, "The Saviour has cleansed us from all sin. We have peace with God through our Lord Jesus Christ."

Christ's lessons were not a new revelation, but old truths which he himself had originated and given to the chosen of God, and which he came to earth to rescue from the error under which they had been buried. He himself was the great center of light and truth, but his instruction to the Jewish people was a new revelation to them. The Jewish economy is not yet fully comprehended by men to-day. Truths vast and profound are contained in Old Testament history. The gospel is its interpreter, the

key which unlocks its mysteries. The plan of redemption is unfolding these truths to the understanding. For a few years in the past, and especially since the Minneapolis meeting, truths have been made known that have been of great value to the world and to the people of God. The way has been made so plain that honest hearts cannot but receive the truth. But there are still treasures to be searched for. Let the shaft which has begun to work the mine of truth sink deep, and it will yield rich and precious treasures.

My heart aches for the heritage of the Lord. Precious souls in whom I have been interested for years are refusing the light which would place them under the guardianship of the Holy Spirit, to be moulded after the divine similitude. They have taken their stand on the strong side of the question, and view everything in the light of their previous opinions. How sad I have been made to see them turning from light, and choosing to walk in the sparks of their own kindling. Human wisdom and knowledge has taken the place of the Holy Spirit's teaching. Men who do not walk in the light will

walk in darkness and know not at what they stumble. They choose their own way, and not the way of the Lord. We would echo the words of Christ, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." "The words which I speak unto you, they are spirit and they are life."

God designs that the plan of redemption shall come to his people as the latter rain; for they are fast losing their connection with God. They are trusting in man, and glorifying man, and their strength is proportionate to the strength of their dependence. Some matters have been opened before me which will be fulfilled ere long. We are to know more than we do at the present time. We are to comprehend the deep things of God. There are themes to be dwelt upon which are worthy of more than a passing notice. Angels have desired to look into the truths which are revealed to the people who are searching God's word and with contrite hearts praying for wisdom, for greater lengths and breadths and heights of that knowledge which God alone can give.

Hundreds of commentaries have been written upon the gospel by men who are called great, and as we near the closing scenes of this earth's history still more wonderful representations will be made. We need to study the Scriptures with humble, contrite hearts. Those who will devote their powers to the study of God's word, and especially the prophecies referring to these last days, will be rewarded by the discovery of important truths. The last book of the New Testament Scriptures is full of truths that need to be understood. Satan has blinded the eyes of men, and they have been glad of any excuse for not making a study of this book. Here Christ has declared through his servant John what shall be in the last days.

Every Bible student in our school should study these prophecies with diligence. As we search the Scriptures, the character of Christ will appear in its infinite perfection. He is the one in whom our hopes of eternal life are centered. He is eternal life to all who will eat his flesh and drink his blood. Those who will look to him may be healed of the

serpent's sting: for he is sin-bearer, the only remedy for sin. By beholding him, we may become changed into the same image. Nothing must interpose between the soul and God. Faith, love, adoration, are to grow in the soul of the student. We are in possession of the richest treasures of truth, and if we follow on to know the Lord, we shall have a large field in which to work. The word records the deeds of mercy and the wonderful restoring power of Jesus. With aching hearts we read of his sorrow because of the sins we have committed, We may learn too how through his suffering and sacrifice in our behalf, we may be complete in him. Inspiration tells the story which is of more importance to us than all human learning, however broad and deep.

"This is life eternal," Christ said, "that they might know thee the only true God, and Jesus Christ whom thou hast sent." Why do we not realize the value of this knowledge. Why are not these glorious truths glowing in our hearts, trembling upon our lips and pervading our whole being.

In giving us his word, God has put us in possession of every truth essential for our salvation. The storehouse of the unsearchable riches of Christ is open to heart and mind. Thousands of men and women have drawn water from the wells of salvation, yet there is no diminishing of the supply. Thousands have set the Lord before them, and by beholding been changed into the same image. Their spirit burns within them as they speak of his character, telling what Jesus is to them and what they are to Jesus. But these men have not exhausted the grand and holy themes. Thousands more may engage in the work of searching out the mysteries of salvation. The life of Christ and the character of his mission may be dwelt upon, and rays of light will shine forth were distinctly at every attempt to discover truth. Each fresh search will reveal so nothing more deeply interesting than has yet been unfolded. The subject is inexhaustible. The study of the incarnation of Christ, his atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last, and looking to heaven with its

unnumbered years, he will exclaim, "Great is the mystery of godliness."

Chapter 198

To W. S. Hyatt

H-183-1899

Mainland, N.S.W. Nov. 9, 1899.

Dear Brother Hyatt:

I have some things to say to you which must be said. The first difficulties with brother Philip Wessels were created by the confusion that came into Battle Creek from the Minneapolis meeting. Two years of opposition were brought in and at two general conferences a spirit prevailed among some of our leading men which was not inspired by God. Here were Brother Philip Wessels and his brother who afterward came into the possession of much property. Had the influence of the leading men of Battle Creek been pure and holy, what an influence would have gone forth from them to help and strengthen and settle the Wessels family. But disunion and rejection of light were the prevailing

sins of those who had been long in the faith. They stood in stubborn defiance of truth and light and evidence, and the crooked paths made by them had an influence to unsettle the confidence of the Wessels brothers.

Better had it been for these brethren if they had never seen Battle Creek, for their minds were only confused and led astray by the pride and outlay of means they saw in the carrying on of the work in our schools. And the errors of Battle Creek would be seen in all they undertook in South Africa. Their experience might have been of an entirely different character had the work in Battle Creek been carried forward in simplicity, each worker learning Christ's methods of labor and his meekness and lowliness of heart. But money was misappropriated. Ambition and outward display was brought in, and things were not as God had specified they should be. He designed that the work should be carried forward in integrity and strict economy, for the vineyard of the Lord, which is the whole world, was to be worked.

Every institution we establish, every sanitarium and publishing house and church, should bear the inscription, "To him who hath loved us, and died for us, we dedicate this building, whose foundation and to stone were laid in His precious name." Everything that is done in the furnishing of these buildings should be done with reference to economy. Tasteful, appropriate structures should be erected to give character to the work, but there should be no unnecessary outlay of means. God designs that the work of the ministry shall be regarded as sacred. It is not to be in any way demerited. It is God's plan to work through His instrumentalities, His chosen earthen vessels, and men are honored when He places them as His appointed messengers. The work of preaching the word, presenting Christ crucified as the world's Redeemer, bears the divine credentials, and proof of its sacred character is given in the conversion of souls. It is not the large buildings erected for show that give character to the work, but the winning of souls to Christ. This seals the teacher as a living oracle, as Christ's apostle. This will demonstrate that the work we are doing is of God. "By their

fruits, "Christ said, "ye shall know them."

I will say to my brethren in South Africa There has not been that wisdom and keen foresight used in dealing with the Wessels family that there should have been. These brothers have invested their means in buildings and in various ways to sustain the work, and what use have you tried to make of them. True, they have not been free from mistakes and errors, but others, who have had much greater light, have revealed that they also erred. Have you given these brethren encouragement and wise, judicious help, or have you closed every avenue whereby they might be helped to be laborers together with God? Have you left them to drift whichever way they would, while their money was tied up in your buildings? Have you not, by your course of action, testified that you did not appreciate the work that has been done with their money? Have you not crowded out their influence, that they might have no part or lot with you? Much more might have been done than has been done to bind them up with the work.

The brethren in the ministry need every day the converting power of God upon them, else they will reveal how true are the words of Christ, "Without me ye can do nothing." Lines of work could have been entered into that would have called the young men of the Wessels family to act a part in God's cause. Then they would not have drifted away into the world to invest their money in worldly enterprises. Were you in their place, how would you feel? The Lord does not approve of the course of action pursued by the church. Ministers need daily the melting grace of God in the heart. They need the love of Christ shed abroad in the soul. They need to censure less, and give far more encouragement. Let us be faithful with one another. Church members should understand that they are not all converted. There are many who need to have the soul-temple refined and cleansed and purified, to open the windows of the soul heavenward and close the doors earthward.

There is need of an advance movement on the part of God's professed people. We need to draw nigh to God, and see if there are not jealousies and

evil-surmisings that are keeping the Saviour away. Selfishness and self-sufficiency close the door of the heart against Jesus, saying, "I want not thy way but my way." Humble yourselves under the hand of God, and he will lift you up. Your simple, heartfelt confessions of hard-heartedness, worldliness, and love of display and pleasure will be heard by God, and these sins will be seen as they appear in the sight of a holy God. The simple prayer of faith is music in the ears of the Lord. But you cannot have faith unless you talk faith and live faith. Then you may expect large things. The Holy Spirit will come upon you, and convert you, soul, body, and spirit, and you will show to all around you that your face is turned heavenward. You will be moved to holy endeavor. There is need of heart searching and seeking after God. Then God will take the stony heart out of your flesh, and give you a tender heart, which he can impress. May the Lord help and teach and lead and guide us by his Spirit, that in life and character we may be fashioned after the divine pattern.

I address every church member. Open the door

of the heart and let Christ into the soul. I address every laborer: Put on Christ. In this will lie your greatest triumph. Every minister, every worker in any line needs to put on Christ and have the mind which dwelt in Christ. There is revealed too little deep insight into the situation and real necessities of the Lord's blood-bought heritage. Souls have cost too much for us to be careless and indifferent in regard to them.

It is a sad fact that not all the men who have come from America as workers have been a help and blessing in South Africa. They were not living in connection with God. This has cost South Africa much. There are those who have not exercised wisdom in dealing with human minds, who have been too indifferent to reach out a hand warm with sympathy and earnest, intelligent love to help the ones Satan has tried to secure for his service. Circumstances consign every man, whatever his position, to a practical test; and the actual results of this test are offered to the world for inspection. "By their fruits," Christ said, "ye shall know them."

Differences of opinion will always exist, for every mind is not constituted to run in the same channel. Hereditary and cultivated tendencies have to be guarded, lest they create controversies over minor matters. Christ's workers must draw together in tender sympathy and love. Let not any one think it a virtue to maintain his own notions and suppose he is the only one to whom the Lord has given discernment and intuition. Christian charity covers a multitude of that which one may regard as a defect in another. There is need of much love and far less criticism. When the Holy Spirit is manifestly working in the hearts of ministers and helpers, they will reveal the tenderness and love of Christ.

Many things which have reference to outward forms are not all defined in the Scriptures, but are left unsettled; and personal preferences have often been urged too strongly over these matters. When every item is not in accordance with the practice of some other of the body of believers, let not little variances swell into grievances and cause disunion. The methods and measures by which we reach

certain ends are not always precisely the same. We are required to use reason and judgment as to how we shall move. Experience will show what is the fittest course to pursue under existing circumstances. Let not controversy arise over trifles. The spirit of love and the grace of our Lord Jesus Christ will bind heart to heart, if each will open the windows of the heart heavenward and close them earthward.

The sins marked out in the word of God must not be allowed to enter the life, as of little consequences. If we would faithfully walk in the light of God's word and will, we must be determined that we will not dishonor God by a lax, loose course of action. It is often the case that the customs and climate of a country make a condition of things that would not be tolerated in another country. Changes for the better must be made, but it is not best to be too abrupt. The truth received into the heart sanctifies the receiver. The power of the grace of God will do more for the soul than controversy will do in a lifetime. By the power of the truth how many things might be adjusted, and

controversies hoary with age find quietude in the admission of better ways. The great, grand principle, "Peace on earth and good will to men," will be far better practiced when those who believe in Christ are laborers together with God. Then all the little things which some are ever harping upon which are not authoritatively settled by the word of God, will not be magnified into important matters.

The great want in South Africa in religious lines is a clearer sense of the presence of God in every agency and in every enterprise. The purity and holiness of God is the great subject which must awaken the senses to the necessity of true conversion. While on one hand danger lurks in a narrow philosophy and a hard, cold rule of orthodoxy, on the other hand, there is great danger in a careless, impure liberalism. The great theme ever to be kept before people is the indwelling and co-working of divinity, expressed by Christ in the words, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Love your enemies, do good to them that hate you, and pray for them which despitefully use you, and persecute

you: that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking nor jesting, which are not convenient; but rather giving of thanks."

Let this entire chapter be studied by those who claim to believe the truth for this time. Open the heart to the grace of Christ. While we lament deplorable errors, let us receive the precious lessons of instruction the Lord Jesus has given us. God requires every heart to be filled with pure, clean, sanctified, Christlike love. The love of Christ must not be lost out of our humanity. We are laborers together with God. Ye are God's husbandry; ye are God's building. Christ declares, "Without me ye can do nothing." Then open the

door of the heart and let Jesus in. He is the great worker as well as the law-giver. The members of our churches need to awake to the realization that they must have none of self and all of Jesus. We must cooperate with the Lord Jesus. The soul is to be awakened to cry aloud with every aspiration for the living God. Let your swelling, struggling heart break for the longing it has for the indwelling of the Holy Spirit. Let everyone who has had an experience in their life in Christ show an earnest faith in God as the true worker. Show that you realize that you are only a channel through which God works. Appreciate the fact that God is our efficiency. We do not remember this, and therefore we lose much in religious experience. We work ourselves in place of being worked by the Holy Spirit's power. We forget to regard ourselves as merely agents.

We are to contemplate Christ. We are to do our God-given work in our respective places, and by our own example call out the energies of the church to a strenuous co-operation with heavenly agencies; for it is God that worketh in us to will

and to do of His good pleasure. God will honor His own name if we will clear the way by confessing our sins and removing every stumbling block out of the path of those who would be Christians were it not for the imperfect course of action pursued by those who claim to be followers of Christ.

Constantly we fall into the error of imputing to the human agent that which should be ascribed to God. This is one great reason why the Lord cannot glorify His name as He longs to do. If He did, the human agent would become selfsufficient, self-exalted. Men would ascribe to themselves and to their human energies the honor that should be given to God alone. We need to walk humbly with God, As teachers, we should be very careful to make straight paths for our feet, lest the lame be turned out of the way. In union with divine agencies, we shall have hope and assurance of success, but not a jot of the glory is to be ascribed to man. Having through faith, living, unwearied, persevering faith, secured the co-operation of an all-powerful agency, men must not make the mistake--now the reason of the great feebleness

seen in the churches--that it is their goodness and their merits that have done this great work. When this feeling is cherished, self-exaltation comes in and dishonors God. Self appropriates to itself the glory that God should have. As God's human agents we are to work with unremitting diligence, straining every spiritual sinew and muscles to lay hold of a power out of and above ourselves. Only thus can we accomplish our work. The Lord Jesus is beside us, ready to grasp the hand that is outstretched to Him who is omnipotent. When our hopes are fulfilled, self is hid with Christ in God, and all glory is given to the Captain of our salvation, who has anointed us with the oil of gladness by His divine efficiency. Then we go forth, working like inspired laborers together with God.

There will always be conditions in God's work. Every man is called upon to dedicate himself unreservedly to God, soul, body, and spirit. Amid self-denial and trial, discouragement and suffering, with the devotion of a martyr and the courage of a hero, he is to hold fast to that hand that never lets

go, saying, I will not fail nor be discouraged.

How much might have been accomplished in South Africa if the men sent to that field had been devoted Christians. But self was not hid with Christ in God, and therefore they exhibited self in large proportions. It grieves my heart to think of what might have been if all those who entered that missionary field had been humble, devoted, consecrated workers. Those who enter any portion of the Lord's vast vineyard should understand that their supposed acquired abilities will not give them success in their work. A too great recognition of self will place one where he will be alone, terribly alone, without the co-operation of his brethren, and without the co-operation of heavenly agencies. Some of the workers sent from America to Africa have been hindrances and not helps. The day of God will reveal the results of their work. They made confusion because they were not converted. Self was working without the power of the pure, true agency. Had these workers been sanctified, purified, and cleansed from all selfishness and self-superiority, had they had a genuine experience in

the things of God, had their example and influence been right, Africa would not be what it is to-day. The grand, farspreading influence of the truth would have embraced other territories. But some were selfishly afraid that the means in Africa would be used to open new fields.

A grand and noble work might have been in adding new territory to the kingdom of God with money that has been invested in America. I have felt intensely for the Wessels family, who have invested means here and there in the work in Africa, and then have been disappointed in the workers. They saw that the work did not advance and grow. Was there not a cause? Unconsecrated persons, who at home show that they are unfit to be missionaries, should never be sent into distant fields to work. Let those only enter missionary fields whose senses are sanctified, who move no faster in the investment of means than they have ability to perfect the work.

If in Africa there had been consecrated workers to push their way into unworked fields, with the

full co-operation of the men who are bearing responsibilities, the influence of this work would have added large numbers to the Lord's kingdom. But the same error has been committed in Africa that was committed in Battle Creek,--a center was made in one place at a large outlay of means, while other portions of the Lord's vineyard which should have been worked were neglected. God will use in his work humble men who do not think themselves so useful that they trust to their own judgment and efficiency. In Africa there were those who because of their humility were supposed to be unable to do much. Christ worked with these men. God gave them wisdom. But supposedly wiser men bound about the work, and gave little encouragement for it to advance. The very means that was needed to enter and establish the truth in new territories was placed in America where it would not do the greatest amount of good. God has seen all this, and has presented it to me. There was need of that means in new and unworked fields in the Lord's vineyard that the standard of truth might be uplifted. Had the work been done that needed to be done, men of talent would have come to a

knowledge of the truth, men who could have translated our books into different languages. Every dollar expended in America in adding building to building was needed in the fields that might have been entered but were not because many of the workers sent to South Africa were not sanctified. They were unable to take in the situation. They were not willing to deny self, lift the cross, and follow where Jesus led the way.

I am in sore distress as I see and understand what might have been done, yet was not done in a field that needed money and workers Light was given to me to call to the Wessels family for money needed in the opening of new fields, in the carrying of the message into new territory, where the truth should shine forth into the dark regions of heathenism. These fields needed the money that has been absorbed in America. The Wessels family has invested some money in the work in Australia. Thus they have helped us to educate missionaries to go into unworked fields.

The greatest praise men can bring to God to

exalt His sovereignty is to make themselves consecrated channels through which He can work. The Lord's work is to be done, and He called upon the members of His firm to act their part as obedient servants. If they have been fitted for service by the grace they have received, they are laborers together with God, but if they have not received this grace, they will be only hindrances. Through all the ages men have worked contrary to God, as did Balaam, because they have brought selfishness and covetousness into the work, leaving God out of their hearts and plans. The angelic agencies are represented as eager and longing to bring divine resources to human agencies for the conversion of souls that the Lord may be glorified. But there are many men and women who are not daily converted to God. They weave self and their own plans into the sacred work, and they are hindrances. God could bless consecrated human instrumentalities who are willing to let the divine influences use them to the world, yet heaven waits while men get in the way of His work with their own plans and methods. God says, Take up the stumbling blocks; make room for me to work;

prepare the way of the Lord and make his paths straight.

Ellen G. White

Chapter 199

To S. N. Haskell and wife

August 13, 1900.

H-121-1900

Sunnyside, Cooranbong, New South Wales

Dear Brother and Sister Haskell,

These cold mornings I am unable to write much, but will write a few lines to you. Since the cold weather has come I have not been as well as I could wish, but if I do not attempt to write much or to speak long I get along very well.

I received a letter from Brother Irwin stating that Dr. Kellogg has at last taken his position against Sister White, because she does not sustain him in the work he has carried to such extremes. John Wessels went to America and took his position fully with Dr. Kellogg. He has made

statements in regard to our work and our surroundings in Cooranbong which have no foundation in truth. He has proved himself and thus the matter stands. It seems to be Minneapolis acted over again in Battle Creek. John Wessels carried the news that W.C.W. and A.G. Daniells had plans all devised that Elder Daniells should be president of the General Conference and W.C.W. secretary, also president of the Foreign Mission Board. There is not one thread of truth in these statements. Such a plan has never been so much as thought of.

W.C.W. has felt very strongly, that under no circumstances should we locate in Battle Creek or East of the Rocky Mountains. Our position must be near the Pacific Press. We have planned to go into the country, in or near Fruitvale, so that we might have no connection with any duties or offices that would demand our attention. Here we hope to complete the book-making we now contemplate. We had gotten a good hold upon it here, but have not completed the work in hand because of our plan to leave this country the last of August. Willie was very loth to leave so soon, but it was my

decided judgment that we must reach America before winter, since the change of climate at that time would be most trying to me at my age. So you can see that our plans were made not to get anywhere near a school or under the shadow of an office where our time and strength might be consumed as they have been in this new portion of the Lord's vineyard. We must be within ten or fifteen miles of the Pacific Press.

I had proposed that we occupy our home in Healdsburg. The fruit season would give us all the fruit we need. But W.C.W. objects. He thinks that we should not be near any school. This has been a problem for us to settle, and I have not yet fully decided not to go into our home at Healdsburg. But we will know better what to do when we reach Oakland and have opportunity to look about.

Be assured that we do not leave this field willingly. We intend to return as soon as it seems that God wills it. The climate agrees with me, and the hearts of the people are with my heart. I am loth, very loth, to leave at this time, when the

sanitarium is going up and we are so much needed here. But I have sold my farm and all my farming implements, my furniture, and the stock and goods required on the place,--cows, horses, carriages. This is a great relief to us, although things are sold at considerable reduction. But I shall not have them to worry about.

I write you these particulars that you may see what our plans are in reference to our future work. My writings must be put in print as soon as possible, and we must be within ten or twenty miles of the publishing house, where the trams can take the workers quickly to and from the office.

Now in regard to the work in America: we have the fullest confidence in Brother Irwin as the proper man for the place he occupies. We see no reason why he should be exchanged for another man. The reports in regard to Elder Daniells taking his place are without the slightest foundation as far as my knowledge is concerned. But they are just as true as were the reports that were sent over from Healdsburg to Battle Creek to Elder Butler, in

regard to plans that were to be worked up and prosecuted in Minneapolis. We do not worry. The cause is the Lord's; He is on board the ship as chief director, and he will guide our bark into port. Our Master can command the winds and the waves. We are only his workers, to obey orders; what he saith, that will we do. We have no need to be anxious or troubled. God is our trust. The Lord sends his richest endowments of reason and reasoning to a people he loves, and who keep his commandments. He has by no means forsaken his people who are working in his lines. God is seeking to make his church the continued incarnation of Christ. The gospel ministers are the under-shepherds, Christ is the divine shepherd. The members of the church are the working agencies of the Lord. His church will stand out prominently. It is the Lord's body. With all its working forces it must become one with the great Head. Among the members of Christ's body there must be unity of action. They are partakers of the divine nature, having escaped the corruption that is in the world through lust. This lust has many branches and comprehends much; but those who are partakers of the divine

nature will hold the doctrines of God's word in their purity. The Bible is to be followed implicitly.

As God's commandment-keeping people we have a most sacred work to do in making clear, simple, and plain the spiritual basis of our faith. All need to become familiar with the requirements of God for this time. Influences of various kinds and orders will come in to sway the people of God from the saving tests for this time. But there will be brought in a vast amount of man-made tests that have not the least bearing upon the work given us of God to prepare a people to stand with the whole equipment of the heavenly armor on, without leaving off one piece. The word of God and his down-trodden law are to be made prominent in so marked a manner that men and women, members of other churches, shall be brought face to face, mind to mind, heart to heart with truth. They will see its superiority over the multitudinous errors that are presented and are pushing their way into notice, to supplement if possible the truth for this solemn time. Every soul is taking sides. All are ranging themselves either under the banner of truth and

righteousness or under the banner of the apostate powers that are contending for the supremacy.

The word of God in his law is binding upon every intelligent mind. The truth for this time, the third angel's message, is to be proclaimed with a loud voice, meaning with increasing power, as we approach the great final test. This test must come to the churches in connection with the true medical missionary work, a work that has the great Physician to dictate and preside in all it comprehends. Under the great Head we are to present God's word requiring obedience to the system of Bible truth, which is a system of authority and power, convicting and converting the conscience. The demand of the word to obedience is a life and death question. The present truth for this time comprises the messages, the third angel's message succeeding the first and second. The presentation of this message with all it embraces is our work. We stand as the remnant people in these last days to promulgate the truth and swell the cry of the third angel's wonderful distinct message, giving the trumpet a certain sound. Eternal truth,

which we have adhered to from the beginning is to be maintained in all its increasing importance to the close of probation. The trumpet is to give no uncertain sound. We must devise and plan wisely, practicing simplicity and the strictest economy and manifesting Christ's likeness of character. Faith, eternal faith in the past and in the present truth is to be talked, is to be prayed, is to be presented with pen and voice.

The third angel's message in its clear, definite terms is to be made the prominent warning; all that it comprehends is to be made intelligible to the reasoning minds of today. While we bind ourselves to the development of the truth in the past angel's messages, we are announcing the message of the third angel and of the other angels that follow the third, the second time proclaiming the fall of Babylon.

We are to give the message, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird... Come out of

her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This message is to come to the churches. We are to consider the best plans for accomplishing this. The message must be so presented as to command the attention of reasoning minds.

These sacred truths, believed and practiced, are not to be carried in any coercive manner, but in the spirit of the Master. The Holy Spirit will reach noble minds and the better spirit of men. In all our sanitariums there should be men who understand the doctrine of truth and who can present it by pen and voice. They will be brought in contact with men of no mean minds, and they should plead with them as they would plead with an only son. It should be our aim, saith the Lord, not to put in responsible positions of trust men who are not fitted by experience, men who do not take deep views of Bible truth.

Many suppose that appearance and style and pretence are to do a great work in reaching the higher classes. But this is an error. These persons

can read these things. Appearance has something, yes, much to do with the impressions made upon minds, but the appearance must be after a godly sort. Let it be seen that the workers are bound up with God and heaven. There should be no striving for recognition by worldly men in order to give character and influence to the work in these last days. Consistency is a jewel. Our faith, our dress, and our deportment must be in harmony with the character of our work, the presentation of the most solemn message ever given to the world. Our work is to win to belief of the truth, win by preaching and by example also, by living godly lives. The truth in all its bearings is to be acted, showing the consistency of faith with practice. The value of our faith will be shown by its fruit. The Lord can and will impress men by our intense earnestness. Our dress, our deportment, our conversation and the depth of a growing experience in spiritual lines, all are to show that the great principles of truth we are handling are a reality to us. Thus the truth is to be made impressive as a great whole and command the intellect. Truth, Bible truth, is to become the authority for the conscience and the love and life of

the soul.

In our institutions and in all our work there is need of conscientious, godly men, men who have been wrestlers in their life work, who have maintained faith and a clear conscience, men who are seeking, not for the applause of the people but for the favor of God men through whom the Lord can work. We want men who will make it their first business to wrestle with God in prayer, and then go forth in the wisdom of the inspiration that God can give. Then we are a spectacle unto the world, and to angels, and to men. If men would not have their minds darkened, their hearts hardened, they must obey God at any cost to themselves. They are not only to pray to God, but to act their prayers.

There is a work to be done in our world, and, Brother and Sister Haskell, we must be of the number who will do this work. "Many shall be purified and made white and tried; but the wicked shall do wickedly, and none of the wicked shall understand." The inability to understand is because of the strong unwillingness to confess and forsake

error and accept the truth which involves a cross. Satan will strive to retain every soul in his strong power. He will not willingly let go his dominion over men who have influence upon other minds. Therefore God's own method of advancing the gospel in his dominion are met by great opposition from the whole synagogue of the Satanic agencies. As the last conflict with Satan will be the most decisive, the most deceptive and terrible that has ever been, so also will his overthrow be the most complete.

After. Breakfast. All but the last paragraph of the preceding letter I wrote between quarter of five and seven o'clock. My mind was clear, and the Spirit of the Lord was manifestly, upon me as I wrote.

I shall try to place myself in the hands of the Lord moment by moment. I realize that the wisdom of man is foolishness; the wisdom of God is infallible. The final resurrection to judgment will complete on the one hand the triumph of Christ and his church, and on the other will be the destruction

of Satan and his followers. Time will be the only sure revealer of God's plan. In every action God looks at the heart. No external arrangements in conformity with the world, to secure its friendship, can be made without positive danger of transgressing God's holy precepts. Pride and love of worldly praise lie at the foundation of all this self-exaltation and desire for recognition. These prompt a desire for outward show and an appearance of being linked with the friendship of the world. Selfrighteousness which is so deceptive, is bound up with the unsanctified heart. The warning is given us, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." O that our physicians and ministers and church members may see this matter in its true bearing. O that they may exalt the Lord God, and let him be their fear and their dread.

Chapter 200

To Officers of the Gen. Conf.

Nov. 1, 1900

7- B-139-1900

St. Helena, California, Oct. 24, 1900.

To the Officers of the General Conference,

Dear Brethren,

I have received a letter from Dr. Kress, written from Vancouver. He has written plainly, and seems to think it a very great mistake to hold the General Conference in Oakland. Before Brother Irwin left here, I plainly stated my ideas to him regarding this.

For the sake of the cause of God it is my duty to say that the reports made to you by -----, that Eld. Daniells was to be President of the General

Conference in the place of Elder Irwin, and that W. C. White was to occupy a prominent position on the Foreign Mission Board, are most surprising falsehoods. Such a thought never entered our minds, and we have never said anything to cause such a report to be circulated. All my workers and W. C. White himself understand that in leading Australia W. C. W. laid off every official duty that he might help me in my book work. I employ him as my general helper in this work.

An old cottage on my place is being fitted up as an office. In this there will be four rooms which can be occupied by my workers. We hope soon to get out some books which have been in a state of preparation for some time.

I am now located in the Pratt house under the hill on which the Retreat stands. The manifest working of the power of God in this matter is a cause of great thankfulness. Here I am retired from the strife of tongues. I decided that I could not make my home in Battle Creek, Healdsburg, or Oakland; and we made up our minds to wait and

watch and pray for guidance as to where we should locate. It was a great surprise to us when this place was brought to our notice, and we saw plainly the hand of God in it. I was softened and subdued in spirit at the thought that God had selected this place for me, and I no longer questioned my duty in the matter of location. We acknowledge the unexpected interposition of Providence in our behalf under the most depressing circumstances. Light has shone amid uncertainty, and we now rejoice in certainty and in the peace of God. We do not doubt that God was the primary mover in the matter of our location, and may it be said of us as of the disciples, "They glorified God." The Lord has placed us here, and we will praise him. We are thankful to be away from the din and confusion of the battle. We would not place ourselves where we would become the sport of Satan's inventions.

I shall not now relate the way in which the Lord will work in the future crisis, because the way is not prepared for me to do this. The Lord will fit men, women, and, yes, and even children, as he did Samuel, for his work, making them the repositories

of sacred truth. He who never slumbers or sleeps watches over each one, selecting their spheres of labor in his broad missionary field. The last message of mercy is to be given to the world by the proclamation of gospel truth. All heaven is watching the aggressive warfare which God's servants are carrying forward under apparently discouraging circumstances. New conquests over the opposing elements of the world, over idolatry and heathenism, are being achieved. New honors are being won as the Lord's workers rally round the banner of the Redeemer, and raise the standard of truth. To the faithful ones, who learn of God, precious gifts are being imparted, that they may become laborers together with God, connecting the church here below with the church in heaven. All the angelic messengers are at the service of the humble, believing ones on earth; and as the redeemed army here below sing their songs of praise, the choir above join with them in their thanksgiving, ascribing praise to God and to Jesus the Son of God.

Let me tell you that I am not to pass again over

the ground which I passed over at Minneapolis. I am not to be in the midst of scenes of contention and strife. I would most gladly bear my testimony to many thousands of people, but there are those who would not understand the message God has given me to bear. They have not been drinking deeply at the fountain of life, and they would not understand my words any more clearly than they have understood my writings. They have a work to do in preparing themselves for the messages which may come to them when they are ready.

I do not refuse to go to Battle Creek if the Lord indicates that it is my duty to go. But I may not be present at the General Conference if it is held at Battle Creek, or even if it is held in Oakland. I have a great and most solemn work before me in preparing for publication the writings which till now have been merely private testimonies, to be laid away in a drawer, with no need paid to their instructions. Should I now attend a Conference at Battle Creek or in any other place, and bear the clear cut testimony I would have to bear, there would be cavilling over the instruction given, as

there has been over the written testimonies. There would be great blindness of heart, and a disposition to misapply truth. Poor unconsecrated souls would be brought into even greater danger and peril than they are in now.

Those who have not profited by the books, written as God has impressed me by his Spirit to write, would not be any more inclined to profit by the spoken testimony.

God has been greatly dishonored by the spirit which has led men to present matters in a false light. They have received evidence piled upon evidence, and have had all the light that will come to them in regard to the work given me of God. Until their understanding is sanctified, God will not be glorified by my placing before them the precious, sacred things he has given me. I therefore feel no call to meet with you at Battle Creek, where the enemy has been permitted to take possession of minds and hearts, leading them to deceive themselves and others. I have felt deep humiliation of soul as I have been led to understand the

treatment of the light given me for the people. I will visit the churches, but I am not called upon to place myself where I will be subject to unsanctified speeches. To many souls all that I might do or say would be more than lost. I will embrace every opportunity to work for those who are in the darkness of error, who have never heard the truth. I will attend meetings where I can talk with those who have never had the light to reject.

It seems impossible for me to be understood by those who have had the light but have not walked in it. What I might say in private conversations would be so repeated as to make it mean exactly opposite to what it would have meant had the hearers been sanctified in mind and spirit. I am afraid to speak even to my friends; for afterwards I hear, Sister White said this, or, Sister White said that. My words are so wrested and misinterpreted that I am coming to the conclusion that the Lord desires me to keep out of large assemblies and refuse private interviews. What I say is reported in such a perverted light that it is new and strange to me. It is mixed with words spoken by men to

sustain their own theories. I am warned to beware of those who although they have a profession of faith, are not meek and lowly in heart. They do not see themselves as they are. They do not work with Jesus, revealing in his meekness and lowliness.

I fear that I cannot accomplish anything in the General Conference by speaking words to ears unsanctified and hearts unconverted, to men who know the truth, but do not obey it. I am sustained and greatly blessed when speaking to those who have not heard the truth. When doing missionary work among unbelievers, I am always receiving grace and power from God to give back to him.

Christ commissioned his disciples, "Go ye into all the world, and preach the gospel to every creature." What then? "He that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues: they shall take up servants: and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the

sick, and they shall recover."

There are a few who have felt the importance of the message, and who have solemnly taken up their appointed work, opening new fields instead of spending so much time in ventilating new theories in the churches.

When God's professed followers have an experimental knowledge of the truth, they will seek to fulfil the words of Christ. To his disciples the Saviour said, "These are the words that I spake unto you while I was yet with you, that all things must be fulfilled which are written in the law, and in the prophets, and is the psalms concerning me. Then opened he their understanding that they might understand the Scriptures."

This is the experience the Lord desires every Seventh-Day Adventist to gain. He desires them to understand the Scriptures so thoroughly that they will have a whole treasure house of knowledge from which to draw. Then they will be able to feed the flock of God with his Word. They will not

think that they must bring forward some original theory in order to make their ministry successful. They will not think that they must hunt up tests new and odd and strange. These are sophistries which taste strongly of the dish, fables which have no power to sanctify, purify, and cleanse the soul from the uncleanness which sin brings in its train.

The teacher of the Word need on bended knees to seek for an understanding of the Scriptures. The workers in the Lord's vineyard need to draw continually from the Scriptures, not from the chambers of their imagination, sowing chaff among the wheat and making the chaff of more importance than the wheat, that they may secure glory for themselves. It is time that the men and women who have the Word of God in their hands rested not until the Holy Spirit gives them an understanding of the Word and works a reformation in their hearts. Then the movers in the proclamation of the last message of mercy for a fallen world will show that they are controlled by the Holy Spirit.

Truth, Bible truth, this is what the people need. They need none of the inferior tests which have been manufactured by men and attached to the truth as a part of it. These tests weaken those who believe them. We have a work to do of no inferior order. On our knees we are to claim the promises of God's word, asking that we may receive pure, unadulterated truth, and that we may see the necessity of practicing this truth and living by every word that proceeds from the mouth of God. Then men and women will be converted to the truth. The hand of God will be recognized in the raising up of new churches, baptizing with the apostolic spirit many who will go forth to do missionary work in places where the people know not the truth. These will need to be taught to gain an experience free from human sophistry.

Such missionary work will furnish the churches with a sure, solid foundation, a foundation having this seal, The Lord knoweth them that are his. God will be glorified in his people. Christian missions will be built upon Jesus Christ. Under the supervision of God the work will go forward, and

innumerable evidences will be given of the genuineness of the work. The workers will not seek to glorify themselves or any human being, but will praise God as the Designer and Organizer of every holy, ennobling work. They not only profess to be believers, but are believers. They are sanctified by the truth; for truth acted as well as preached has a purifying influence upon the character.

In the home and in the church the true missionary for God is a living exposition of truth. He eats the flesh and drinks the blood of the Son of God, and his life is moulded according to the divine similitude. He understands and assimilates the Word, saying, "I live, yet not I, but Christ liveth in me." True missionary work leads those connected with it to bow before God in self-humiliation and in unfeigned gratitude to God for the past and present manifestation of his power. They hide self in Christ, praising and glorifying him as the One altogether lovely.

Christian missionary work is of great value to the home churches. By it the members, who know

and believe the truth, are inspired with holy, sanctified zeal to deny self, to lift the cross of Christ, and labor with self-sacrificing zeal to send the truth to places nigh and afar off. Christian missionary work has a reflex influence upon the churches, an influence uplifting and sanctifying, demonstrating the importance of Christ's teaching in the sixth chapter of John. Christian missionary work has a salutary influence upon unbelievers; for as the workers labor under divine superintendence, worldlings are led to see the greatness of the resources God has provided for those who serve him. God's truth, demonstrated by the working of great in the heart, multiplies the agencies of Christian usefulness and makes a decided impression upon the world.

God desires his servants to be living examples of the purifying influence of the truth. He desires them in life and character to show its ennobling, elevating tendencies. They are to illustrate the excellence of the truth, raising the standard of Christian courtesy, Christian tenderness and love. With an intensity of effort they are to seek and save

those who are perishing in sin. Let the heart yearn even to breaking over those who know not the truth. The minds of believers must not be centered upon themselves, investigating every different feeling and writing to others for an explanation. Let them go to work and forget self in the loving desire to help perishing souls. Let them think and plan and act for those who know not God. It is not only the learned, the talented, who are to work for others. All who claim to believe in Jesus should work for others. This is Christian usefulness. We all need to show a holy dependence on our heavenly Father. Devout dependence upon God, sanctification of spirit, earnestness in service, this distinguishes between those who serve God and those who serve him not. We who believe are to illustrate in our lives the excellence of the life of Christ. Church members are to arise and shine amid the moral darkness of the world. If we are united to the Light of the world, we shall reflect light to others. If we partake of the Saviour's rich grace, we shall be a universal blessing.

We are called upon to show a hallowed

patriotism, to reveal the attributes of Christ in the home and in the church. Let all seek to manifest the benevolence of Christ. He gave his life to save a fallen world, and shall Christians, those who claim to be his representatives on earth, ever remain weak and inefficient? God help us to arise and take a most decided stand in the center of a large circle of benevolent work. Thus we may glorify and magnify the name of Him who is truth. We are laid under the most solemn obligations, to furnish in Christians missions a grand illustration of the principles of the kingdom of God. The church is to be active in its working as an organized body to diffuse the influence of the cross of Christ, working for those nigh and afar off. Under God all who will eat the flesh and drink the blood of the Son of God will be registered in the courts above, "Laborers together with God: ye are God's husbandry: ye are God's building." Controlled by the great Designer, they reveal what human beings can be when they wear the yoke of Christ, learning his meekness and lowliness.

It is because so many of God's professed

followers seek to be first that they cannot be trusted. Were they humble men, willing to be instructed and taught by God, they would be a power in showing the world the influence of truth upon the human character. Those who work in Christ's lines, never seeking to exalt self, will reveal steady progress and constant activity in missionary enterprises. They will not be satisfied unless church is added to church. Church members are not to center themselves in certain localities, forgetting that the Lord's vineyard is to be worked. They are to make aggressive warfare, planting the standard of truth in new places. God expects those in his service to contend earnestly for the faith once delivered to the saints.

Chapter 201

The Law in Galatians

Ms. 87, 1900

Oakland, California, Cir. 1900

The Law in Galatians

I am asked concerning the law in Galatians. What law is the school-master to bring us to Christ? I answer: Both the ceremonial and the moral code of ten commandments.

Christ was the foundation of the whole Jewish economy. The death of Abel was in consequence of Cain refusing to accept God's plan in the school of obedience to be saved by the blood of Jesus Christ typified by the sacrificial offerings pointing to Christ. Cain refused the shedding of blood which symbolized the blood of Christ to be shed for the world. This whole ceremony was prepared by God, and Christ became the foundation of the whole

system. This is the beginning of its work as the schoolmaster to bring sinful human agents to a consideration of Christ the Foundation of the whole Jewish economy.

All who did service in connection with the sanctuary were being educated constantly in regard to the intervention of Christ in behalf of the human race. This service was designed to create in every heart a love for the law of God, which is the law of His kingdom. The sacrificial offering was to be an object lesson of the love of God revealed in Christ - in the suffering, dying victim, who took upon Himself the sin of which man was guilty, the innocent being made sin for us.

In the contemplation of this great theme of salvation, we see Christ's work. Not only the promised gift of the Spirit, but also the nature and character of this sacrifice and intervention, is a subject which should create in our hearts elevated, sacred, high ideas of the law of God, which holds its claims upon every human agency. The violation of that law in the small act of eating of the

forbidden fruit, brought upon man and upon the earth the consequence of disobedience to the holy law of God. The nature of the intervention should ever make man afraid to do the smallest action in disobedience to God's requirement.

There should be a clear understanding of that which constitutes sin, and we should avoid the least approach to step over the boundaries from obedience to disobedience.

God would have every member of His creation understand the great work of the infinite Son of God in giving His life for the salvation of the world. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not."

When he sees in Christ the embodiment of infinite and disinterested love, and benevolence, there is awakened in the heart of the sinner a thankful disposition to follow where Christ is drawing.

Chapter 202

Talk in College Library

Ms 43, 1901

A Call to Reconsecrate, Reorganize, and Advance

I would prefer not to speak today, though not because I have nothing to say. I have something to say. The state of things that has existed in the conference is not clearly understood by some who occupy positions in the conference or by others who bear responsibilities in other lines of the work.

The work has been increasing; it has been growing. The light that I have had from the Lord has been expressed over and over again, not to as many as there are here today, but to different individuals. The plans upon which God wishes us to work have been laid down.

Never should the mind of one man or the minds

of a few men be regarded as sufficient in wisdom and power to control the work and say what plans shall be followed. The burden of the work in this broad field should not rest upon two or three men. We are not reaching the high standard which, with the great and important truth we are handling, God expects us to reach.

Over and over again men have said, "The voice of the conference is the voice of God; therefore everything must be referred to the conference. The conference must permit or restrict in the various lines of work." As the matter has been presented to me, there is a narrow compass, and within this narrow compass, all the entrances to which are locked, are those who would like to exercise kingly power. But the work carried on all over the field demands an entirely different course of action. There is need of the laying of a foundation different from the foundation which has been laid in the past.

We have heard much about everything moving in the regular lines. When we see that the "regular

lines" are purified and refined, that they bear the mold of the God of heaven, then it will be time to endorse these lines. But when we see that message after message given by God has been received and accepted, yet no change has been made, we know that new power must be brought into the regular lines. The management of the regular lines must be entirely changed, newly organized. There must be a committee, not composed of half a dozen men, but of representatives from all lines of our work, from our publishing houses, from our educational institutions, and from our sanitariums, which have life in them, which are constantly working, constantly broadening.

I have been shown the fields which should have been opened in America. But where in California or Michigan, the two great centers of the work, is aggressive work being done? Where is seen the wrestling in new fields?

God desires that His work shall be a rising, broadening, enlarging power. But the management of the work is becoming confused in itself. Not that

anyone wishes to be wrong or to do wrong, but the principles are wrong. These principles are so foreign to God's principles that God cannot bless those who work upon them. What must be done is to bring in other minds. Those who have been at work in the same channels for years have been discouraged and confused. We cannot entrust to such as these the tremendous responsibilities which are now to be handled.

Instruction has constantly been given as to the sacred, elevating, ennobling principles which should control in our institutions. The interests of the General Conference and all that concerns the handling of the work require minds that are controlled by the Holy Spirit. Unless those who have charge of the work give evidence that they are controlled by the Holy Spirit, unless they give evidence that they receive power from God to impart to the responsibilities with which they are connected, a change should be made without delay.

God forbid, brethren, that this conference should close as our conferences have closed in the

past, with the same management, the same tone, the same order. The Lord wants those who have a knowledge of the truth to come to their senses. He wants them to arouse. It is time for us to arise and shine because our light has come, and the glory of the Lord has risen upon us. If we are not going to do this, we might just as well close our conference today as later.

From the light God has given me, everything connected with this conference is to be regarded as most sacred. Why? Because at this time the work is to be placed upon a proper basis. Wrong principles have been followed. For the last fifteen years wrong decisions have been made; and now God calls for a change. He wants in His work men of faith and capability, men who realize that there is a ladder for them to climb round by round, and that those who climb this ladder will finally step off it into the everlasting kingdom of our Lord and Saviour Jesus Christ. Let us move heavenward. Let every thread of selfishness that has been woven into the work be now cut out.

The work should stand 100 percent higher than it stands today. The satanic agencies are working with all their power to weaken and destroy us, and unless there is a waking up among the people of God, the enemy will gain the victory. God calls upon us to arouse, to take hold of His work, and labor for time and for eternity.

Many are treading over and over again in the same ground. Our large churches ought to be turning out men who are educated and trained and disciplined, prepared to enter the Lord's vineyard; but what are they doing? The barren fields, specially in the South, are crying to God for help. These fields have scarcely been touched, notwithstanding the message that God has been giving for a number of years.

It is high time that this came to an end. Let the work be woven after the same pattern that it has in the past and it will finally come to naught. God calls for a decided change. Do not wait until the conference is over and then gather up the forces to see what can be done. Let us see what can be done

now. Find out what power and intelligence there is that can be brought into the conference. Let all unite in taking hold of the work intelligently. This is what is needed.

Every institution should have a voice in the working of the cause in which [it has] an interest. God wants us to come to the place where we shall be united in the work, where the whole burden will not be laid on two or three men. Unless a change is made, Brother Irwin will soon be where he cannot work at all. He needs support. He has been in the work of wrestling so long that he must have a change or else he will break down.

We need men who will stand as true to principle as the needle to the pole. God will test the men who are given responsibilities in His work, and unless they show that they have a true idea of what Christlike principles are, He will remove them and put others in their place. God wants us to know what it means to work on the principles of heaven. He wants those in the office to know what it means for everyone to stand in his lot and place,

obeying the words, "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" [2 Peter 1:5-7]. Brethren, let us hang these words in the chambers of the mind. If we live on the plan here outlined, we "shall never fall; for so an entrance shall be ministered unto... [us] abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" [verses 10, 11].

God is in earnest with us. He has seen the close dealing, and it is contemptible in His sight. It leaves men where, if they do not change, they will never see the kingdom of God. They are as destitute of the nobility, the generosity, the tenderness, the compassion, the love of Christ, as the hills of Gilboa were destitute of dew and rain. They cannot be aroused to see their condition. Enough has been said, but it does not lead them to reform. The message from heaven is professedly accepted, but no change is made. This is what alarms me. I see that unless there is more

tenderness, more compassion, more of the love of God, the blessing of heaven will be withdrawn. John knew what he was talking about when he said, "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, expect thou repent" [Rev. 2: 4, 5].

We need to study what John has written about the love of God. This love has not been cultivated, and when it is not cultivated, the opposite attribute is developed. The love of God has not been manifested in our publishing houses. Those who have practiced sharp dealings have flattered themselves that they are keen businessmen, but they have been losing instead of gaining, and unless they change, their light will be removed. They fail to realize that it is for the interests of the institution with which they are connected for them to act nobly every time, to come up to the help of the Lord. God will never acquit us till His principles are followed in our institutions.

God means what He says. He calls for a change. The same things are being repeated, the same ideas followed, the same committees appointed. In a small section a king reigns, and all others are secondary, when there are other men who are better able to do the work, because they have not been working on narrow plans.

I feel intensely over this matter. I do not want to talk in this way. If you will melt under the tenderness of God, breaking your hearts before Him and placing yourselves where you will not mislead, you will see that He hates selfishness. When you bring selfishness into the management of His cause, it makes the crime one-hundred-fold greater. It makes God ashamed of you.

You are to be representatives of Jesus Christ, representatives of His character. You are to show that you are carrying out the living principles of heaven in every line of action. God will not accept your common fire. He wants you to use the sacred fire which He has kindled on the divine altar. It is His desire that this fire shall consume all

commonness, all selfishness, all cheapness. These things must be purged from the men who are helping to prepare a people to stand in the last great conflict, which is just upon us. Self must be hid in Christ. When this is done, Christ will appear. Christ will be seen as the great Worker.

God desires the committees which have been handling the same things for so long, to be relieved of their command. They should have a chance for life, to see if they cannot get out of the rut into which they have fallen. I have no hope that they will do this without a thorough change, because the Spirit of God has been working with them yet the wrong, unreformed, is still there.

The Lord desires His Holy Spirit to come into this meeting. He declares that every vestige of sharpness in dealing must be removed, for He hates it. No sharpness is to be exercised toward His servants who are working for Him, bringing the tithe into the treasury that His cause may be sustained. God's treasury is to be supplied by the tithe, which is to be regarded as a sacred fund. It is

God's, and it is to be liberally given, that the work may be sustained. Those in responsible places are to act in such a way that the people will have firm confidence in them. These men should not be afraid to open to the light of day everything in the management of the work.

When the cause was younger, my husband used to counsel with men who had sound judgment. The work was much smaller [then] than it is now, but he did not feel able to manage it alone. He chose counselors from among those bearing responsibility in all parts of the work. And, after counseling together, these men would go back to their work feeling a still greater responsibility to carry the work forward in right lines, to uplift, to purify, to solidify, so that the cause of God might move forward in strength.

We should be filled with joy and gladness to think that God has given us the privilege of being co-laborers with Him. We may have all the power which God has pledged Himself to give us when we consecrate ourselves to Him. In heaven the

pledge was made that all the facilities and riches of heaven would be imparted to every sincere, faithful worker who feels his entire dependence upon God.

When you leave God out of the question, and allow your hereditary and cultivated tendencies to come into your work, you are on very slippery ground. You are not making straight paths for your feet, but crooked paths. We cannot afford to do this. Our redemption cost too much. Christ laid aside His royal robe and kingly crown, and stepped down from His high command, in order that He, divinity and humanity combined, might make Himself a stepping stone whereby man might reach heaven. This He did that men might stand on vantage ground with God. His holiness imbues the life of everyone who eats the bread of life and drinks the water of salvation. He who receives and practices the words of Christ has eternal life. This life is in him, because he is in Christ

How can the Lord bless those who manifest a spirit of "I don't care," a spirit which leads them to walk contrary to the light which the Lord has given

them? But I do not ask you to take my words. Lay Sister White to one side. Do not quote my words again as long as you live until you can obey the Bible. When you make the Bible your food, your meat and your drink, when you make its principles the elements of your character, you will know better how to receive counsel from God. I exalt the precious Word before you today. Do not repeat what I have said, saying, "Sister White said this," and "Sister White said that." Find out what Lord God of Israel says, and then do what He commands. Christ said, "I must work the works of Him that sent Me."

We are to follow the principles God has laid down in dealing with one another; for we are the purchase of the blood of Christ. Think of it! The purchase of the blood of Christ! We cost His life. He was crucified for us, and yet those whom He desires to see standing next to heaven, giving unmistakable evidence that they are receiving the light of His glory, are walking in darkness.

It is not emotion that we need, but a living faith

in the living word of a living Saviour, a Saviour who proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." He wants us to live His principles. But there are those in positions of responsibility who do not appreciate these principles. They have been tested and tried. A change must be made. Let them have an opportunity to get out into the field and see what it means to wrestle for the cause as some of God's servants have wrestled. Let them see what it means to build up the work, what it means to establish something out of nothing. Then they will understand that it is God's desire that His servants shall be linked together, that every part of His work shall be connected with every other part, all being joined together by the golden links of heaven.

There are to be no kings in our work, no man who will put out his hand and say to God's workmen, "You cannot go there; we will not support you if you go there." "We!" What have they to do with the supporting? Is the means of support theirs? The money comes from the people, and God has instructed me to tell those who are

working in destitute fields to go to the people and tell them their necessity. They are to draw from the people means to build up the work in the field where they are.

There is a world to be warned. Are we to have committees which will bind about the work? As we look over the cities of America, where are the monuments for God? Where are the churches to glorify His name? I thank God for the medical missionary work. God will call for every soul who is educated to work in this line in connection with the gospel ministry. He has places for them. Let not one stone be placed in the way of those who are striving to teach our youth how to do this work. The Lord will show that He will work with those who will work. He says, "Ye are laborers together with God."

My heart ached when I was in California. There are there young men laboring among the churches, but where is the power to open new fields? Where are those who will say, "We are not to stay with those who know the truth, but are to go to new

fields"? There is a world to be saved, as far as men and women will yield to the claims of truth. The seeds of truth must be sown. "Lift up your eyes, and look on the fields," Christ said, "for they are white already to harvest." He wants us to see the condition of the field. And then you are to feel at ease and travel from place to place visiting the churches? No, no! God help you by giving you the spirit of the message, that you may yearn after souls and not let go until they are converted. This is the work God desires to see done, and till this spirit takes hold of every man and every conference, the work cannot go forward in power. The Lord desires His people to adopt the light on health reform, leading out in paths of self-denial and self-sacrifice.

Oh, how it has hurt me to have blocks thrown in my way in regard to this subject. Some have said, "Sister White eats cheese, and therefore we are at liberty to eat cheese." I have tasted cheese once or twice, but that is a different thing from making it an article of diet. Once when at Minneapolis, I sat down at a table on which there

was some cheese. I was quite sick at the time, and some of my brethren told me that they thought if I ate a little cheese, it might do me good. I ate a small piece, and from then it has been reported in large assemblies that Sister White eats cheese.

I have not had meat in my house for years. But do not give up the use of meat because Sister White does not eat it. I would not give a farthing for your health reform if that is what it is based upon. I want you to stand in your individual dignity and in your individual consecration before God, the whole being dedicated to Him. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

I want you to think of these things. Do not make any human being your criterion. You have a body which is fearfully and wonderfully made. That body should be most carefully dealt with. The physical system must be kept in perfect order, that the brain power may be keen and strong.

Any unnecessary burden placed on the stomach

will becloud the brain. Come to a meeting like this, eat a hearty meal, take no exercise, and your ideas are good for nothing. You are sleepy. You do not really understand the propositions to which you assent. Bring your diet into conformity with natural laws, and a great change will be seen.

Do not refer to what Sister White has said. I do not ask you to do this. God has told me that my testimony must be borne to this conference, and that I must not try to make men believe it. My work is to leave the truth with the people, and those who appreciate the light from heaven will accept the truth. God wants you to make straight paths for your feet, lest the lame shall be turned out of the way.

The Lord desires that with the conference shall be connected the ability He has given Dr. Kellogg. He wants His people to make the most of the ability He has bestowed on His servants. He did not wish the medical missionary work to be separated from the gospel work, or the gospel work separated from the medical missionary work. These

are to blend. The medical missionary work is to be regarded as the pioneer work. It is to be the means of breaking down prejudice. As the right arm, it is to open doors for the gospel message.

God wants His workers to stand shoulder to shoulder with Dr. Kellogg, who at times has been almost desperate and has almost lost his reason because of the positions taken by some. Many have thrown stones before the car to hinder its advance, when they should have realized that God wants the medical missionary work to go forward.

Before I came to this conference, I was in doubt as to where to stay during the meeting. Dr. Kellogg had courteously invited me to make his house my home. The question arose, "It will be said that Dr. Kellogg has influenced me." But I thought, "Let people say this if they wish to. They have said it before, when there was no more reason for it than there is now." Still, as I wished to remove every possible excuse for talk, I decided not to go to the doctor's. On Friday evening, at our season of worship, [* At her Elmshaven home in

Northern California.] I was asking the Lord to direct me where to stay. I had been sick, and was still sick. I did not wish to attend the conference at all, because I knew that the exertion would be a terrible strain on me.

As I was praying, a soft light filled the room, bringing with it a fragrance as of beautiful flowers. Then a voice seemed to say, "Accept the invitation of My servant, John Kellogg, to make his house your home. I have appointed him as My physician, and you can be an encouragement to him." This is why I am staying at Dr. Kellogg's house. I wish in every possible way to treat Dr. Kellogg as God's appointed physician. This I am going to do. And I want my brethren to put their unjust sayings far away from them. Inquire, What saith the Lord? Go to Him for help. Depend not on the opinions of human beings, for they are liable to err. Go to the Lord God of Israel. He will give you understanding and knowledge. You are not to lean on any human being.

At our season of prayer that evening the whole

family was broken down. Though they knew nothing of what I had seen, yet they realized that the Spirit of the Lord was among us. The blessing of God flowed through the room like a tidal wave. The Spirit took hold upon us, and Brother and Sister Druillard wept and praised the Lord. We did indeed have an outpouring of the Spirit. Such things are more precious to me than gold or silver.

I want to say to you, for Christ's sake, unify. We cannot reform ourselves by putting our fingers on the wrongs of someone else. Christ says that we must love one another, that we must deal honestly, justly, and truly with one another. He says, "I hate your false weights and measures." He knows every one of us, and He wants us to come into close connection with Him. He told Cornelius where to find Peter. He knew just where Peter was to be found. The angel of the Lord could have given Cornelius the message, but this is not God's way. He wished to bring about a connection between Peter and Cornelius. The light He had given Peter was to be given by Peter to Cornelius.

My brethren, let the Lord God of Israel is among you. Give Him room. Instead of manifesting hatred, manifest the love of God. God help us all to take a right position.

I believe that God is here today. If I did not believe this, I would not say what I have said. I believe He can send what I have said home to your hearts.

There is a work to be done, not by standing aloof from one another, but by working on God's principles. The Lord wants you to stand in His strength. He wants you to open the windows of the soul heavenward and close them earthward. He wants to reveal His salvation. He wants the medical missionary work and the gospel to be inseparably bound together. His work is to be a united whole. God wants the talents He has given Dr. Kellogg. He wants the talents that are in our institutions to be connected with the management of His work. Committees are to be formed which will have an interest in every part of the work. Then the work will be managed on a higher grade than it has yet

been managed.

Medical missionary work opens the way for the gospel. I wish to say that God has not blessed the work as He would have blessed [it] had there been an appreciation of the work that he is carrying on. I thank God that Dr. Kellogg has not sunk into despair and infidelity, as I was afraid he would. Dr. Kellogg, it may be that I have written to you too strongly, but I felt that I must get hold of you, and hold you with all the power I had. I appreciate the work that is being carried on in medical missionary lines. How anyone can see this work, and not realize that God is working, is a mystery to me.

It is God's design that Dr. Kellogg shall stand in his place to give character to the work by reaching the higher classes. God's people ought to feel honored that He has given them instrumentalities whereby the higher classes may be reached.

I wish to say that I want to take hold of the medical missionary work to the utmost of my

ability. We have done the best we could in this line of work in Australia. I thank the Lord that His blessing has accompanied our work. Christ's ministers must stand in an altogether different position. They must be evangelists; they must be medical missionaries. They must take hold of the work intelligently. But it is of no use for them to think that they can do this while they drop the work which God has said should be connected with the gospel. If they drop out the medical missionary work, they need not think that they can carry forward their work successfully, for they have only half the necessary facilities.

The Lord loves us yet. Let us praise Him for this. Let us take hold of the work in a new way, with heart, and mind, and strength. Do not any longer pick flaws in your brethren. I see enough vultures watching for dead bodies. Let us have nothing of this nature in our work. Let there be no picking flaws. Attend to yourselves, and you will have all you can do. When you purify your souls by obeying the truth, you will have something to impart.

May God help you all and help me. I want help and strength and power. But do not quote Sister White till you stand on vantage ground, where you know what you are doing. Take the Word of God. It is full of meat and drink. Study the Bible, and you will know more of God than you do now. You will have something fresh to impart to others. You will not go over the same ground again and again. You will realize that there is a world to save. I ask you to put on the whole armor, and be sure that your feet are shod with the preparation of the gospel of peace. Manuscript 43, 1901. (A talk presented by Ellen White in the Battle Creek College library, April 1, 1901.)

White Estate Washington, D. C.

December, 1983

Remarks at General Conference

At this juncture Sister E. G. White, who was present, came forward, and spoke as follows:

I feel a special interest in the movements and decisions that shall be made at this Conference regarding the things that should have been done years ago, and especially ten years ago, when we were assembled in Conference, and the Spirit and power of God came into our meeting, testifying that God was ready to work for this people if they would come into working order. The brethren assented to the light God had given, but there were those connected with our institutions, especially with the Review and Herald Office and the Conference, who brought in elements of unbelief, so that the light that was given was not acted upon. It was assented to, but no special change was made to bring about such a condition of things that the

power of God could be revealed among his people.

The light then given me was that this people should stand higher than any other people on the face of the whole earth, that they should be a loyal people, a people who would rightly represent truth. The sanctifying power of the truth, revealed in their lives, was to distinguish them from the world. They were to stand in moral dignity, having such a close connection with heaven that the Lord God of Israel could give them a place in the earth.

Year after year the same acknowledgment was made, but the principles which exalt a people were not woven into the work. God gave them clear light as to what they should do, and what they should not do, but they departed from that light, and it is marvel to me that we stand in as much prosperity as we do to-day. It is because of the great mercy of our God, not because of our righteousness, but that his name should not be dishonored in the world.

In the thirty-first chapter of Exodus God says: "Verily my sabbaths ye shall keep: for it is a sign

between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.

It is not for men in any part of the world, in any line of his work, to depart from God's principles in any business transaction. God wants the world to see that business can be carried on in accordance with the principles that mark the character of God in Christ. What are God's commandments?--They are the wall which is built round his people. There is to be no departure from his principles, no bringing in of worldly policy principles. No worldly customs or practices are to be brought in for this people who are to be representatives of Christ to follow. When we keep the commandments of God, we are in touch with God, and he is connected with us.

We read in the first chapter of first Peter: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through

sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." To gain this inheritance, you must be incorruptible and undefiled. You are not to be perverted in any way from the straight lines which God has laid down.

"Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." We are living in the last time. We are standing as it were on the very borders of the final conflict.

Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be

found unto praise and honor and glory at the appearing of Jesus Christ." Think of this, brethren. Consider it. There are thoughtful men here and they need to think.

"Whom having not seen, ye love; in whom, though now you see him not, yet believing, ye rejoice with joy unspeakable, and full of glory." This is the standard that God wants us to reach. "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time the Spirit of God which was in them did signify," when it testified beforehand the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

Every soul in every Conference, in every part

of the Lord's vineyard, has the privilege of knowing the truth. But truth is not truth to those who do not practice it. Truth is only truth to you when you live it in the daily life, showing the world what those people must be who are at last saved.

"Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance."

Why, I ask you, are men who have not brought self into subjection allowed to stand in important positions of truth and handle sacred things? They have grown to the stature of men, but they have brought with them their childish tendencies. God does not want any such thing. He has made provision for all to have in them the grace of Christ. No others will enter heaven. There has been one rebellion there, and there will not be another. We have been given an opportunity to get rid of every kind of rebellion.

"As he which hath called you is holy, so be ye holy in all manner of conversation." When you leave this meeting and go to your homes, be quick to hear and slow to speak. Keep yourselves under subjection to the Spirit of God. At the last Conference which I attended here, there was gossiping and controversy in every house. If the people had prayed instead of gossiping, if they had talked with God, the condition of things would have been very different.

Many of you have been educating yourselves to talk with human beings instead of talking with God. You have built up barriers against the principles which should have been carried into every part of the Lord's vineyard.

Slow to speak, slow to wrath. It only takes a word to fire up a man who has not made a practice of talking with God. This spirit is as contagious as the leprosy. One and another catch it, and thus dissension and strife and commotion are brought in. God is not in any of this work. Brethren, before

we have finished, we shall know whether or not God is handling this Conference.

"As he which hath called you is holy, so be holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." You may be exalted to heaven as far as position is concerned, but position does not make the man. Do you obey the commandments of God? Are you one with God? Are you sanctified by the Spirit of God? Those who fill positions in the Conference must have the righteousness of Christ. This gives a man a power in his work.

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." Do not exalt self. Christ has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and

ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

"Pass the time of your sojourning here in fear; forasmuch as ye know that ye are not redeemed with corruptible things, as silver and gold." If you depart from the principles that are to live through the eternal ages, and bring common things into God's service, he will scatter your work to the four winds.

"Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers." There are those here that have traditions, and they stand just as the Pharisees stood. Notwithstanding they may say that unity and love, compassion and tenderness are correct principles, yet in their own line of practice they cling to the old traditions. "You are to stand by the old traditions," they say. But what we want is God's traditions. We want to have the living principles of heaven brought into our lives.

You are redeemed by the precious blood of

Christ, the Lamb without blemish and without spot. And what were you redeemed from? Let me read it again. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth"--it means everything whether you are bound up with God by the truth, or whether you are not. "Seeing ye have purified your souls in obeying the truth the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." Think of this.

"Being born again." You see, if we do these things, we are born of the Spirit. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth

forever." We want you to do all these things. Here are men, sober and right-minded men, who are occupying influential positions on committees, and are handling sacred things, things connected with the service of God. These individuals have been called to bear responsibilities, to carry an influence in the work of God, and the work has been increasing, and ought to increase to fourfold of what it is. Some of those engaged in the work have their intelligence sanctified, and others are unsanctified, but everything will be revealed; for "by their fruits ye shall know them."

Now, whatever the work done by men in responsible positions, its character will be testified to by its fruits. In the office of publication, the light that God has given me for years is that those in positions of responsibility there are to gather in the youth, to talk to them, to train them for the Lord's service. Do not indulge a spirit of combativeness. Keep the unsanctified tongues under control. Do not blame and censure. Act just as you would want the overseers to act toward you were you in the position of these young people. God wants every

individual in his service to represent him.

The men who have woven their own human passions into life and character, who have nurtured self all the way along, are not to think that they are qualified to deal with human minds. God wants every person to begin at home, and there live the Christ-life. In the church and in every business transaction a man will be just what he is in his home. If he submits to the Holy Spirit's guidance in the home, if he understands his responsibility to deal with minds there, then when in responsible positions he will pursue the same course. Remembering the tenderness of Christ toward him, he will manifest the same love and tenderness toward others.

All who are educated in the office of publication should see there exemplified the principles of heaven. I would rather lay a child of mine in his grave than have him go there to see these principles mangled and perverted. The principles of heaven are to be carried out in every family, in the discipline of every church, in every

establishment, in every institution, in every school, and in everything that shall be managed. You have no right to manage, unless you manage in God's order. Are you under the control of God? Do you see your responsibility to him? If you do realize this responsibility, you will realize that you are to mold and fashion minds after the divine similitude; and then those in the different institutions here, who are being trained and educated to become workers, will work for God, to hold up the standard of righteousness.

O, my very soul is drawn out in these things! Men who have not learned to submit themselves to the control and discipline of God, are not competent to train the youth, to deal with human minds. It is just as much an impossibility for them to do this work as it could be for them to make a world. That these men should stand in a sacred place, to be as the voice of God to the people, as we once believed the General Conference to be,--that is past. What we want now is a reorganization. We want to begin at the foundation, and to build upon a different principle.

The institution under the management of Dr. Kellogg has done a great work for the education of the youth. It has sent forth more workers in the cause in medical missionary gospel lines than any other agency I know of among our people throughout the world. And I ask, How have you treated the matter? Have you felt that you were to honor God by respecting and honoring the work that has been done in his name for the upbuilding of his cause.

The principles of health reform have been proclaimed by us as a people for thirty years. And yet there are among us ministers of the gospel and members of the church who have no respect for the light that God has given upon health reform. They eat as they please, and work as they please. God calls for a straight testimony to be given to those who claim to believe that we are living in the last days of this earth's history. A line of distinction must be drawn between those who serve God, and those who serve him not. God calls upon his people to put away self-pleasing. When in body, soul, and

spirit they will dedicate themselves to God, his power will be revealed in a remarkable manner. Here are men who are standing at the head of our various institutions, of the educational interest, and of the Conferences in different localities and in different States. All these are to stand as representative men, to have a voice in molding and fashioning the plans that shall be carried out. There are to be more than one or two or three men to consider the whole vast field. The work is great, and there is no one human mind that can plan for the work which needs to be done.

There are those who always take a negative position. This counts nothing toward building up the work. What has been done here in Michigan? What has been done in America, in the fields that have needed laborers and efficient helpers? I ask you what field where the people have never heard the truth, has been searched out and worked? Who has been preparing men to take hold of the field? And yet upon us rests the responsibility of fulfilling Christ's command, "Go ye into all the world, and preach the gospel to every creature."

After Christ's baptism he preached the gospel to the cities that were round about. He was working and healing--the medical missionary work was bound up with the preaching of the gospel. I am so thankful for the medical missionary work, carried in gospel lines. It is to be taught, it is to be carried forward; for it is the very work that Christ did when on this earth. He was the greatest missionary the world ever saw.

You may say: "Why not, then, take hold of the work, and heal the sick as Christ did?"--I answer, You are not ready. Some have believed; some have been healed; but there are many who make themselves sick by intemperate eating or by indulging in other wrong habits. When they get sick, shall we pray for them to be raised up, that they may carry on the very same work again? There must be a reformation throughout our ranks; the people must reach a higher standard before we can expect the power of God to be manifested in a marked manner for the healing of the sick.

We talk of the Holy Ghost; we preach of the

Holy Ghost; but we need to understand better what the office of the Holy Ghost is. We need to understand that we must co-operate with God in every sense of God can not co-operate with us. "We are laborers together with God."

According to the light that has been given me-- and just how it is to be accomplished I can not say-- greater strength must be brought into the managing force of the Conference. But this will not be done by intrusting responsibilities to men who have had light poured upon them year after year for the last ten or fifteen years, and yet have not heeded the light that God has given them. The word of God is to be our guide. Have you given heed to the Word? The Testimonies are not by any means to take the place of the Word. They are to bring you to that neglected Word, that you may eat the words of Christ, that you may feed upon them, that by living faith you may be built up from that upon which you feed. If you live in obedience to Christ and his word, you are eating the leaves of the tree of life, which are for the healing of the nations.

Here are the very words that we want to bring into our life practice. The men that have long stood in positions of trust while disregarding the light that God 'has given, are not to be depended upon. God wants them to be removed. He wants a new life element brought into the publishing institutions. There are those who have stood as managers and yet have not managed after God's order. Some have served on committees here and committees there, and have felt free to dictate just what the committee should say and do, claiming that those who did not carry out these ideas were sinning against Christ. When the power of God is manifest in the church and in the management of the various departments of his work, when it is evident that the managers are themselves controlled by the Holy Spirit of God, then it is time to consider that you are safe in accepting what they may say, under God. But you must know that you are guided by the principles of the Word of the living God. The Great General of armies, the Captain of the Lord's host, is our leader.

The children of Israel thought that if they should have a king and be like the other nations, they would be a wonderful people. God directed his servant Samuel to tell them what would be the result if their desire were granted. He told them what kings would do. Nevertheless, they said, we will have a king to reign over us. They had a king, and to their sorrow they learned of how little avail was an earthly ruler when God went not forth with their armies.

Now I want to say, God has not put any kingly power in our ranks to control this or that branch of the work. The work has been greatly restricted by the efforts to control it in every line. Here is a vineyard presenting its barren places that have received no labor. And if one should start out to till these places in the name of the Lord, unless he should get the permission of the men in a little circle of authority he would receive no help. But God means that his workers shall have help. If a hundred should start out on a mission to these destitute fields, crying unto God, he would open the way before them. Let me tell you, if your heart

is in the work, and you have faith in God, you need not depend upon the sanction of any minister or any people; if you go right to work in the name of the Lord, in a humble way doing what you can to teach the truth, God will vindicate you. If the work had not been so restricted by an impediment here, and an impediment there, and on the other side an impediment, it would have gone forward in its majesty. It would have gone in weakness at first, but the God of heaven lives; the great Overseer lives, the One who knew where Cornelius lived, and who appeared to him as an angel, and declared to him, Your prayers and your alms have come up as a memorial before God. And now do you send men for one Simon, whose surname is Peter, who lives with one Simon a tanner. And he told him the very place where Simon the tanner lived. Then the angel of the Lord went to Peter, and prepared his mind for the reception of the men.

Our God knew about the Ethiopian who was in his chariot studying the prophecy of Isaiah concerning Christ, and he sent Philip to meet that Ethiopian, and the Ethiopian asked him to come

and sit in his chariot, and there Philip proclaimed the truth to him more fully. And he said, Here is water; what doth hinder me to be baptized? And he was led down and baptized, because he believed on the Lord Jesus Christ.

The Lord enters into every house, into every office, into every room, where his work is done. Angels of God are passing and repassing through these offices, and there is a record kept of everything that is done in these places. By this record the workers are to be judged. "By thy words thou shalt be justified, and by thy words thou shalt be condemned;" every word and action. God is watching, and every one will be rewarded according as his works have been.

The time has come when this people are to be born again. Those that have never been born again, and those that have forgotten that they were purged from their old sins, and can not see afar off, and have practiced their old habits of talking, prejudicing others, hindering the work, and being generally in the way of its advancement, would

better be converted. God wants you to be converted, and may he help, that this work may go forward. He is a power for his people when they come into order. There must be a renovation, a reorganization; a power and strength must be brought into the committees that are necessary. Let every one of you go home, not to chat, chat, chat, but to pray. Go home and pray. Talk with God. Go home and plead with God to mold and fashion you after the divine similitude.

Let us right here at this meeting see that the converting power of God is essential. If we will take hold of the Master, take hold of all the power he has given us, the salvation of God will be revealed. Let me tell you that the sick will be healed when you have faith to come to God in the right way. We thank God that we have the medical missionary work. Wherever we carry the gospel, we can teach the people how to take care of themselves. This is our pioneer work. The medical missionary work gives us access to places where otherwise we could not enter, where the people would not give us a hearing. We have been in the

field. We have been over the ground. We know what this means.

There are places in the South to be worked. God will help us all to act our part if we will only have the spirit of self-denial and self-sacrifice. In the name of the Lord we call for men to build up and strengthen this work; but they themselves need to be built up in the most holy faith, that they may work in the different Conferences, that there may be a healthy, holy influence circulating through each Conference, and that there shall be a supply in any case where God calls for men to enter missionary fields. There is a great work to be done, and my heart is panting and longing for the salvation of souls.

God wants us to love one another. He says, "By this shall all men know that ye are my disciples, if ye have love one to another," "as I have loved you; that ye also love one another." This is the new commandment. It was new because Christ had not, before it was spoken, given the evidence of how much he loves us. "As I have loved you,"-- that

makes it a new commandment. He wants you to consider his love, manifested in dying for our sinful race; and consider what you can do in order to extend the knowledge of that love. Every believer in the truth has a relation to another soul, and that soul to still another, and through these lines of influence we may extend the blessings of God's grace. Thus we may diffuse heaven's atmosphere in place of the malarious atmosphere which has surrounded so many souls; and by means of which God's work has been hindered and his name dishonored.

Brethren, remember that you are dealing with sacred things. Again I urge you to go home and pray. I have many things as they were written out in my diary ten years ago; I shall have these things copied that I may read them to you. I shall read you what God expects of his people, who believe the grandest truth ever given to our world. We have a whole treasure house of truth, and if you will become familiar with the truth while here, you can bring from the treasure house things new and old, and you will be able to help the people wherever

you may go.

In this city there are many in the school, many in the publishing house, and many training for the medical missionary work. And on every hand there is work to be done. There is work in the regions right around us, and a wide field for work in the regions beyond. God help us to stand prepared for the battle, having on the whole armor, and our feet shod with the preparation of the gospel of peace. That is what you need. Be at peace among yourselves. When you do that, you are educating character. You are forming characters for the future, immortal life. I want to have a home with the blessed, and I want you to have a home there. I want to work in harmony with you, and I want that every one who has an impetuous temper, that will flare up and lead him to act like a frantic man--I want him, as he begins to speak in this way, to remember Christ, and sit right down and hold his peace. Say not a word.

God help us to restrain our tongues. The voice is a precious talent, and it is to be used to a

purpose. It is not lent to you that you may swear; but every one, who gives way to an unholy temper might just as well swear. God help us to submit to Jesus Christ, and to have his power right here and now.

Remarks at General Conference

Mrs. E. G. White:

I have been given light all along the way in regard to the workings of the cause, and last night some things in regard to the medical missionary work were brought more especially before me.

When health reform was first brought to our notice, about thirty-five years ago, the light presented to me was contained in this scripture. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in

Zion, to give them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

In the light given me so long ago, I was shown that our own people, those who claimed to believe the present truth, should do this work. How were they to do it? In accordance with the directions Christ gave his twelve disciples, when he called them together, and sent them forth to preach the gospel. "When he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.... These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand,

Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."

In the light given me so long ago, I was shown that intemperance would prevail in the world to an alarming extent, and that everyone of the people of God must take an elevated stand in regard to reformation in habits and practices. At that time I was eating meat two or three times a day, and I was fainting away two or three times a day. The Lord presented a general plan before me. I was shown that God would give to his commandment-keeping people a reform' diet, and that as they received this, their disease and suffering would be greatly lessened. I was shown that this work would progress.

Then, in after years, the light was given that we should have a sanitarium a health institution, which was to be established right among us. This was the means God was to use in bringing his people to a right understanding in regard to health reform. It was also to be the means by which we were to gain

access to those not of our faith. We were to have an institution where the sick could be relieved of suffering, and that without drug medication. God declared that he himself would go before his people in this work.

Well, the work has been steadily increasing. The way was opened for our churches to take hold of it. I proclaimed health reform everywhere I went. At our camp meetings I spoke on Sunday afternoons, and I proclaimed the message of temperance in eating, drinking, and dressing. This was the message I bore for years before I left for Australia.

But there were those who did not come up to the light God had given. There were those in attendance at our camp meetings who ate and drank improperly. Their diet was not in harmony with the light God had given, and it was impossible for them to appreciate the truth in its sacred, holy bearing.

So the light has been gradually coming in. Over

and over again instruction was given that our health institutions were to reach all classes of people. The gospel of Jesus Christ includes the work of helping the sick. When I heard that Dr. Kellogg had taken up the medical missionary work, I encouraged him with heart and soul, because I knew that only by this work can the prejudice which exists in the world against our faith be broken down.

In Australia we have tried to do all we could in this line. We located in Cooranbong, and there, where the people have to send twenty-five miles for a doctor, and pay him twenty-five dollars a visit, we helped the sick and suffering all we could. Seeing that we understood something of disease, the people brought their sick to us, and we cared for them. Thus we entirely broke down the prejudice in that place.

Here is Battle Creek, with a large church, the members of which are called upon, in the name of the Lord, to go out into the field and help their fellow beings, to bring joy to those in sorrow, to

heal the sick, to show men and women that they are destroying themselves.

Medical missionary work is the pioneer work. It is to be connected with the gospel ministry. It is the gospel in practice, the gospel practically carried out. I have been made so sorry to see that our people have not taken hold of this work as they should. They have not gone out into the places round about to see what they could do to help the suffering. Dr. Kellogg has been carrying too heavy a load, and our own people have been standing by, warring against him. His work has been made heavier and harder because of the lack of sympathy shown by those who ought to have seen the importance of the work he was doing.

Cautions were given Dr. Kellogg, showing him that his work was to reach the higher classes by maintaining the very highest standard in the Sanitarium. This is the only way in which the higher classes can be reached; and I felt that our people ought to feel highly honored because God had placed among us an instrumentality that could

reach the higher classes. I saw that these would come to the Sanitarium, and would receive help from the treatment. They would see and be charmed by the spirit pervading the institution. They would feel full of peace and rest as prayer was offered at their bedside.

This is the work which is to interest the world, which is to break down prejudice, and force itself upon the attention of the world.

I encouraged Dr. Kellogg all I could, and cautioned him when I saw that he was bearing too heavy a load; for what would the work do were he to drop out? As he labored with all his skill in the most difficult cases in the institution, the responsibility upon him was heavy enough. He did not need any of your discouragement. The responsibility of the lives in his hands was enough. As he prayed about his work, and then took up the most difficult cases, where if the knife had slipped one hair's breadth, it would have cost a life, God stood by his side, and an angel's hand was upon his hand, guiding it through the operation.

All human beings are of value in the sight of God, because they were purchased by the blood of his only begotten Son. He wants everyone to stand in close connection with him. The medical missionary work is doing this, and it should have the support of everyone of you.

When the Sanitarium Hospital was to be built, there was so much opposition to this move that in duty bound I had to stand before the people, and say, "From the light that has been given me, this building should be erected." Soon after the building was finished, I came to Battle Creek, and Dr. Kellogg said, "You shall be the first to occupy it." He gave us rooms there, and we thought we should occupy them for the winter. But the sick came till room after room was occupied. I saw the situation, and I said, "I can not stay here any longer; for those who wish to be relieved of their suffering are crowding in, and the rooms I have will be needed. The doctor begged me to stay, but I told him that I could not. I hired a house. And it was not long before the hospital was full of patients.

Thus the work has moved on. And I have seen that all heaven is interested in the work of relieving suffering humanity. Satan is exerting all his powers to obtain control over the souls and bodies of men. He is trying to bind them to the wheels of his chariot. My heart is made sad as I look at our churches, which ought to be connected in heart and soul and practice with the medical missionary work.

In Australia we have been wrestling to get a sanitarium established, and a building is now in process of erection, though not yet completed. The sanitarium work was started in a private dwelling-house, and the one in charge of it devoted part of his time to Conference work and part of his time to medical work. He was afraid that it would not be possible to pay the rent of the house which had been hired; so in order to help, I rented one room, and Brother Baker rented two. But these rooms were soon needed for patients, and the work has grown so that at the present time several houses are rented for the sanitarium patients and nurses.

Through this work many souls have accepted the truth. A minister from Tasmania, a wealthy and educated man, came to the Sanitarium for treatment, and while there, became interested in the truth. He soon began keeping the Sabbath, and he at once began to help the work with his means.

Whole families have commenced keeping the Sabbath through some of the members coming to the Sanitarium for treatment. But I need not say more about this; for you know it. You are not ignorant of it.

I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of a minister is to minister. Our ministers are to work on the gospel plan of ministering. It has been presented to me that all through America there are barren fields. As I traveled through the South on my way to the Conference, I saw city after city that was unworked. What is the matter? The ministers are hovering over churches, which know the truth,

while thousands are perishing out of Christ. If the proper instruction were given, if the proper methods were followed, every church member would do his work as a member of the body. He would do Christian missionary work. But the churches are dying, and they want a minister to preach to them. They should be taught to bring a faithful tithe to God, that he may strengthen and bless them. They should be brought into working order, that the breath of God may come to them. They should be taught that unless they can stand alone, without a minister, they need to be converted anew, and baptized anew. They need to be born again

The barren fields in America have been presented to me. In every city in Michigan there should be a monument erected for God. You have been long in the truth. Had you carried the work forward in the lines in which God intended you to, had you done medical missionary work, trying to heal soul and body, you would have seen hundreds and thousands coming into the truth. But this will not be seen while you crowd into Battle Creek,

leaving unworked the places which should have the truth. The Lord has said to his people, "Get out of Battle Creek. Work for souls ready to perish," and they should get out of Battle Creek. Go to places where the people have not heard the truth, and live before them the gospel of Jesus Christ. Do among them practical missionary work. Thus many souls will be brought to a knowledge of the truth.

You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness, that it be not said of you, "Curse ye Meroz, curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord."

I was troubled before leaving California. I did not want to come to Battle Creek. I was afraid the burdens I would have to bear would cost my life. I knew that every church in Michigan needs the sanctification of the Spirit of God. I knew that the

ministers laboring with those who know the truth, tending them like sick sheep, should be out in the field, planting the standard of truth in new places, bringing the sick to their houses, and clothing the naked. Christ says that his righteousness will go before those who do this work, and that the glory of God will be their reward. But this work is not done by our churches, and the ministers are preaching to those who know the truth, when there are thousands who know nothing of the third angel's message.

I said that I could not go to Battle Creek. The weather was too severe for me to make the journey. The Conference was appointed to be held in Oakland. But night after night I was speaking to a congregation like the one now before me. Then I would wake up and pray, saying, "Lord, what does this mean?" I thought that I could not go to Battle Creek; but when I found that my mind was there, and that in the night season I was working there, I said, "I think I will have to go to Battle Creek, notwithstanding the fact that the Conference has been appointed to be held in Oakland."

Then came the difficulty of where I would stay while in Battle Creek. No matter with whom I should stay, it would be said, "Some one has been talking with Sister White, telling her about the state of the church. This is why she talks as she does."

Dr. Kellogg has kindly invited me to make his house my home, but I had decided that I could not do this. One Friday night at our season of prayer, while I was asking the Lord to guide me and show me what to do, the Spirit of God came in, and a holy, solemn awe fell upon us. A voice said to me, "Respect the courtesy of Dr. Kellogg. I have appointed him as my physician, and I will be his helper if he will trust wholly in me. You can encourage him." With the voice there came a fragrance as of beautiful flowers: and though none of the family saw what I saw, or heard what I heard, yet they felt the influence of the Spirit, and were weeping and praising God.

Then, of course, I accepted Dr. Kellogg's invitation. It is because of the direction of the Lord

that I am staying there. There I can find retirement. I thank the Lord that I am there.

It is because of the directions I have received from the Lord that I have the courage to stand among you and speak as I do, notwithstanding the way in which you may look at the medical missionary work. I wish to say that the medical missionary work is God's work. The Lord wants every one of his ministers to come into line. Take hold of the medical missionary work, and it will give you access to the people. Their hearts will be touched as you minister to their necessities. As you relieve their sufferings, you will find opportunity to speak to them of the love of Jesus.

I am ready to say to you to-day that I am in harmony with the resolution. Many who have been more or less out of line since the Minneapolis meeting will be brought into line. God will help those who love the truth, who give themselves, heart and mind and strength, to him. God will work mightily with his ministers when their hearts are filled with love for the poor lost sheep of the house

of Israel. Hunt up the backsliders, those who once knew what religion was, and give them the message of mercy. The story of Christ's love will touch a chord in their hearts. Christ draws human beings to himself with the chord which God has let down from heaven to save the race. The love of Christ can be measured only when this cord is measured.

God wants every soul to be imbued with the Holy Spirit. He wants those who have felt it their duty to circulate disparaging reports about Dr. Kellogg and the medical missionary work to be converted. Take hold of the gospel ministry as it really is.

I am fully in favor of this resolution, because I know that medical missionary work is the gospel, in practice, and, as the Lord has declared, is never, never to be separated from the gospel ministry. If the workers in California and Michigan, the two great centers of our work, would become converted and stand before the Lord as little children, the salvation of God would be revealed. What we need

is to seek earnestly for kindness and humility. Our hearts need to be cleansed from all that has led to separation, to the speaking of words which would not have been spoken if men had sincerely tried to see what the medical missionary work is really doing.

Medical missionary work, ministering to the sick and suffering, can not be separated from the gospel. God help those whose attention has been aroused on this subject to have the mind of Christ, the sympathy of Christ. God help you to remember that Christ was a worker, that he went from place to place healing the sick. If we were as closely connected with Christ as were his disciples, God could work through us to heal many who are suffering.

The Lord bless his people, and enable them to come to a right understanding of his will.

An Appeal to our Ministers

Talk to Ministers by Mrs. E. G. White

April 15, 1901.

There is much that must be considered, which can not be touched this morning, and I hardly know what to bring before you, because there is so much to say. The light that has been given me for the past fifteen years has been a representation of the great responsibility which is attached to the work of the ministry. The work of the minister should be regarded in a far higher light. It is the low estimate placed on this work that leaves our Conferences in such a weak, feeble condition. We can not afford this. Those ministers who place a low estimate on the work intrusted to them neither do justice to themselves or to the church. Just as long as our ministers fail to feel a sense of responsibility proportionate to the greatness of their work, there will be a deficiency in our Conferences.

We can not, as a people, allow things to go on in this way. Those who are placed in charge of Conferences should be men who understand the movements of the Spirit of God upon the human heart, so that when the Spirit is absent they will know that something is wrong. Before they give the word of God to the people, they are to understand what it means to talk with God.

In many minds principles have become so confused that it is difficult for them to grasp correct principles. So great is the dullness of conception that many know scarcely anything of what it means to be witnesses for Christ in these last days. If they only knew, if they only understood, if they could only see what might be in comparison with what is, there would be such an awakening, such a breaking down before God as we have never seen before.

There is a great necessity for individual examination. You may very intelligently examine your brother-ministers and very closely judge them, while you yourself are in far more need of

closer examination and judging than you bestow on them. Many lay burdens on their brethren, weakening and discouraging them by their criticism, instead of uplifting and strengthening them. God wants us to take ourselves in hand. Examine yourselves, whether ye be in the faith or not. Prove your own selves. Just as soon as you fasten the mind on Jesus Christ, the Saviour who made a complete sacrifice for every one; just as soon as you see that you must be a complete man because he has made a complete sacrifice for you, you will seek earnestly for help from above to overcome your own failings.

I am not going to specify any one in particular as being in the wrong. There should be a general reformation, a closer examination of self. Ask yourselves the question, "What should I be?" Christ says, "Without me ye can do nothing."

My heart has been filled with sadness as I have looked over the field and seen the barren places. What does this mean? Who are standing as representatives of Jesus Christ? Who feels a burden

for the souls who can not receive the truth till it is brought to them. Our ministers are hovering over the churches, as though the angel of mercy was not making efforts to save souls.

God holds these ministers responsible for the souls of those who are in darkness. He does not call you to go into fields that need no physician. Establish your churches with the understanding that they need not expect the minister to wait upon them and to be continually feeding them. They have the truth; they know what truth is. They should have root in themselves. These should strike down deeply, that they may reach up higher and still higher. They must be rooted and grounded in the faith.

Very many will get up some test that is not given in the word of God. We have our test in the Bible,--the commandments of God and the testimony of Jesus Christ. "Here are they that keep the commandments of God and have the faith of Jesus." This is the true test, but many other tests will arise among the people. They will come in in

multitudes, springing up from this one and that one. There will be a continual rising up of some foreign thing to call attention from the true test of God.

These things make it necessary that the minister who meets these tests should have a discerning mind, that he may not give credence to any false doctrine. Voices will be heard, saying, Lo, here is Christ, when there is no Christ there at all. It is some human notion which they wish men to accept and believe.

But the saddest thing is that principles become perverted. Not that there is no one who tries to carry out principle, but that principle has become so daubed with untempered mortar that it will need the closest investigation from the word of God to see if all is in accordance with the principles of true godliness, founded upon a "Thus saith the Lord."

God wants those who have come to this Conference to wake up, that they may not be sleeping on the walls of Zion. There should be an

investigation of self. When you begin this work, you will find that you have your hands full. Too many who have entered the ministry have not had that thorough, cleansing, refining influence upon mind and character that takes away the chaff, enabling them to bring to the foundation Stone only gold and silver and precious stones. Here is the great need, the great lack. God wants us to come to him just as we are, throw our helpless souls upon Jesus Christ, and be born again.

The fact is, many have entered the ministry with a babyish, childish, pettish, and self-willed spirit, just as their mothers allowed them to grow up. This is why I am speaking so often to fathers and mothers about realizing the great responsibility that rests upon them. Every particle of this childishness must be left behind. You have grown to the full stature of men, therefore the childish things you entertained, the disagreeable traits of character which you know are not after Christ's order, your impetuous words, must be put away.

Words are a talent, and you have no right to use

God's talents in any way but for his glory, for the benefit of every one around you. There must be a thorough conversion of the soul, that there may be a conversion of the tongue and lips. Then the treasure house of the soul will be full of precious truths, because Christ's character is studied. Then you will be blessed as overseers and shepherds. And when you as shepherds, exemplifying the traits of Christ's character, come before the flock, they will see the importance of having practical religion, practical godliness, not merely the accepting of a form or a theory.

Some think that they must be so wonderfully orthodox, but they are not orthodox at all after Christ's order. They catch some little point and dwell upon it, magnifying it above all else. Of those who do not see as they do they say, "We do not want this man to preach because he does not see this point," and, "We do not want that man to preach because he does not see that point." But they do not know what they are about. Leave that man with God.

It is not for you to dissect the ideas of this one and that one. We served our time at this at Minneapolis. Let there be no more of it in the work of God. God wants us to realize that judgment is right upon us. Let us beware lest before we are aware of it, the thief comes upon us with stealthy tread. Let us stand where we look not at the defects and errors of others, but at Jesus, saying, "I have an individual case pending in the heavenly courts. It means everything to me whether I shall be weighed in the balances of the sanctuary and found complete in him, or whether I shall be found wanting.

Provision has been made for every one of us to be saved. Those who do not accept the provision made by the shedding of the blood of the Son of the infinite God place their minds on little items, to the neglect of the great truths essential for salvation. They are diverted from the great Pattern, diverted from the study of the character of Christ. Failing to see him, they are not changed from glory to glory, from character to character.

God wants us to look to Jesus. But we are not Bible-keepers. We do not obey the commandments of God. A lawyer came to Christ with the question, "What shall I do to inherit eternal life?" Knowing what was in the mind of the lawyer, Christ placed upon him the burden of the answer. "What is written in the law?" he asked. "How readest thou?" I wonder whether you do not need your attention called to this. "How readest thou?"

The question asked by the lawyer is a decided one, and with the answer comes sounding down along the line to our time. The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." This includes the whole man. The powers of the body as well as of the mind are to be used in the work of God. The whole being is to be consecrated to the service of the Master.

There are many things I wish to say which I shall touch at another time. I want now to say to you, Look unto Jesus, and see in him what you

should be. In order to have eternal life we must love God supremely and our neighbor as ourselves. On these two great arms hang all the law and the prophets. These principles take in the entire Bible. We may have faith, hope, and confidence; but these will do us no good unless we have the love of Christ in the soul. The love that the Saviour has expressed for us we are to express for our brethren. This love will exert a vivifying influence upon the life and a reformative influence upon the character. This is what God wants to see.

As I have seen the fields ripe unto the harvest, and as I have seen the lack of interest manifested in them, I have wondered how you could do as you have done. I can not understand it. If you are connected with him who gave his life to save the world, how can you see the purchase of his blood perishing in their sins without making any efforts to save them? Christ says, "I came not to call the righteous, but sinners to repentance." We are not to give the call to those who have received the truth and understand it, to whom it has been repeated over and over again till some one thinks he must

bring in something original. He brings in little fables which are not worth a straw. These he brings forward as tests God has given, when Satan has originated them to divert minds from the true tests God has given. Thou shalt love supremely the God of heaven. This is your first work. And when you do this, you will love your neighbor as yourself. You will treat human beings as souls Christ died to save. Put away all pettishness and fretfulness. All these things are to be purged from the heart. You are to be purified through belief in the truth. God wants us to have the sanctification of the Spirit.

The truth is to be borne to those who know it not. Labor for souls as they who must give account to God. Every one of you will be called to account for what you ought to have done and did not do. God wants you to be faithful stewards. He wants you to seek for the lost sheep of the house of Israel, he wants you to be hunters and fishers for souls. He wants to see manifested in you the living faith which knows how to labor for souls. He will use men who will seek earnestly for sinners, who will get down on their knees and pray with them. God

wants you to make more earnest efforts than ever before to go into the regions beyond, then when the next Conference is held, it will be found that churches have been established in many places. Angels of God are waiting for an opportunity to work with you.

Christ came to save that which was lost, and he calls you to go forth to labor for those who know not the truth, instead of only sermonizing and doing a little work for the churches. You would then do fifty times as much in encouraging the churches and setting them a right example. God wants you to know how to wrestle, to know what it is to labor for souls, and to carry the burden of souls on your heart. When you are educating them, Christ is educating you. When you are giving them lessons, Christ is giving you his lessons, and these are of the greatest value. To those who have placed stumbling-blocks in the way of their brethren, who have felt it their solemn duty to hold back men who have the truth, and who could give the trumpet a certain sound, I would say, Take your hands off quickly. Feel that you have a work to do for your

own souls, and that it is best for you to be about it, lest you lose the chance of so growing up into Christ and be complete in him.

This is all I feel it my duty to say this morning. This is all you can work upon at present. I have other things to say later on. I will only add, Let us seek the Lord, and let us confess our sins.

Chapter 206

To A. T. Jones

June 30, 1901

6- J-64-1901

Elder A. T. Jones,

Dear brother,

I attended a meeting of the conference after you spoke yesterday, and I could not roll off the burden which came upon me. The way in which you spoke did not leave the best impression upon the people. That night I was greatly burdened, and One of authority said to me, "Say to my servant, Alonzo Jones, that he is to stand as a representative man. He is to put on Christ Jesus, and is to be guarded in his attitude and words, so that he shall not give others an excuse for being dictatorial and overbearing. The spirit of harshness, of a desire to rule, must be put away from our ministers, our

teachers, and the managers of our institutions. The meekness of Christ must be revealed.

You have naturally a dictatorial spirit, and it has increased in your efforts to eradicate the evils which have come in since the Minneapolis meeting. Your great strength and power lies in linking up with Jesus Christ. John Corliss and your self are men through whom God can work if you will let the knowledge of the truth be a burning and a shining light. However wrong the course of others, let no thrusts be made, no yokes laid upon the neck of any one. You are to break every yoke. God calls upon you to be tender-hearted, pitiful, and courteous in presenting the blessed invitations of the gospel. Let every word be that which, under similar circumstances, would be spoken by the Saviour.

It is essential for you to soften and subdue your manner of address, else you will do harm. Do not exhibit your natural traits of character, but be clothed with humility. You have most powerful truth to present, and it will exert its influence if

your life testifies to your close relation to Christ.

There is no use of putting harshness into the voice. "The fruit of the Spirit is love, joy, peace, longsuffering, 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 also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another."

"I feel myself so condemned before God that I repented, and in contrition of spirit asked him to forgive me for every word I had spoken which, though truth, it would have been better not to speak."

Chapter 207

To W. M. Healed

Aug. 25, 1901

6- H-116-1901

Los Angeles, Cal., Aug. 21, 1901.

Elder Healed,

Dear brother,

I cannot sleep after one o'clock. I have words to speak to you. For many years I have been instructed that you are in danger of looking at things in a wrong light. This places you where you are not a wise counsellor. You have traits of character which need to be entirely changed, else you will be a hindrance to the work, leading some to entertain suspicions, and to strike out in independent lines of action. Such a course of action is surely a mistake, and if followed will bring

difficulties not easily managed.

It is not according to the light which the Lord has given for you to link up with our institutions. There is work for you to do in new fields. When you act as a supervisor, you hinder the work, placing the stone in front of the wheel, instead of behind. Your ideas are not always after the order of God. Should they be carried out, precedents would be established which would bring in a state of things difficult to manage. Difficulties would arise which would be charged to the separation of this Conference from the Conference in the northern part of the State. This separation is right, and it will be a great blessing if unwise minds do not create suspicion, saying, "But," and "Suppose," bringing up this and that danger, making a mountain out of a molehill.

If you seek the Lord with the whole heart, he will abide with you. But your temperament is such that it is hard for you to work in Christian union with your brethren. You have a great variety of negatives of your own creating, which, introduced

into other minds, set in operation a train of thought opposed to the Lord's plan. Be careful how you drop into the hearts of your brethren the seeds of suspicion and questioning. It is not profitable to keep questions and suppositions as a stock in trade. Do not by your criticisms throw a mist over the path in which God desires to lead his people.

This is the drawback in your make-up. Your mould must not be placed on the work. The Sanitarium must be under the supervision of men of far-seeing judgment.

When you drop in other minds your seeds of suspicion, these seeds, springing up, bear fruit of a very objectionable character. O that you could see the necessity of separating from all suspicion. There is nothing in it which advances the work. If you would stand apart from it, you would be far better fitted to handle responsibilities. You have often stood on the negative side, and you will continue to stand there as long as you think that you must invent something of a different order from the work of your brethren. If you would drink

from the foundation of living water, this would quench the thirst to have your wisdom regarded as superior.

It is not in accordance with the mind of the Lord to encourage suspicion, jealousy, envy, and evil surmising. The Lord desires his people to unite and to look constantly to Jesus. They are to work in sympathy and love, with entire confidence in one another. Christ declares, "All ye are brethren."

My brother, the Lord desires you to come into line. Learn to place yourself not in the negative side. Unless your plans are followed, it is as natural for you to do this as to breathe.

Your suppositions regarding the position and work of Elders A. T. Jones and E. J. Waggoner were incorrect. Your letters to Elder Butler, to warn him against something, were entirely misleading. He burned these letters, so that no one should learn the source of his light. These letters resulted in retarding the work of God for years, and brought severe and taxing labor upon me.

One such experience as that we had in Minneapolis, as a result of your unwise letters, is sufficient. This experience has left its impress for time and for eternity. O my brother, I beg of you for Christ's sake to be careful how you plant in other minds the seeds of unbelief, to bring forth results as sad as those we have seen in the past.

The Lord desires this Conference to sustain the same relation to the California medical missionary association as the northern Conference sustains to it. Inspired with one purpose, it is to be in perfect unity with the other parts of the work.

There has come into the California Conference a spirit of judgment, an inclination to draw apart. There are some who unless things appear right to their human judgment, draw apart from their ministering brethren. Thus God is dishonored. You think you see danger that may be at some time, and you speak words of criticism, sowing seeds which like mustard seeds become great trees. Give your mind up to unifying rather than to drawing apart.

God desires this criticism, which produces tares resembling wheat, to be entirely done away.

"Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately."

Let every soul note the importance of having a supply of oil. Fill your lamps with holy oil from the two olive trees. This oil is the symbol of the Holy Spirit, which is poured into the minds of believers, that they may be co-workers with heavenly agencies. The wise virgins, the waiting ones, had their faith and love and patience nourished by the oil of the Spirit of God. Thus it must be with each one who is saved. It is by the Spirit, the gracious agency of heaven, that the lamp is kept from

flickering.

Believers must shine as lights in the world, in readiness for the Lord's coming. Readiness for the Lord's appearing is now to be earnestly sought for. The church of the living God is to put on her beautiful garments,--the white robe of Christ's righteousness,--that she may be ready and waiting for the summons.

Chapter 208

To Brn-Srs. of the Iowa Conference

(cf. Lt 134, 1902)

Nov. 6, 1901

5. B-165-1901

Des Moines, Iowa, 1901,

Dear brethren and sisters of the Iowa
Conference,

I wish to write a few lines to you. In Iowa there are many places to be worked. As a general rule, the laborers in the Iowa Conference should go out from the churches into new fields, using their God-given ability to a purpose in seeking and saving the lost.

In the Iowa Conference there are many

precious souls who will make good workers. These need to be awakened to the necessity of taking hold of the Lord's work and doing something for him. They should be educated and trained, that they may go forth to labor for others. Let them gain an experimental knowledge in seeking to save those perishing around them.

God has appointed to every man his work. While so many in the towns and cities around us are perishing for lack of knowledge, how can God's people sleep on in indifference? If those who know the truth fully realized the awful peril of their fellow-men, they would have a burden to work for the Master. Going out into new fields, they would by the power of example lead others to unite with them.

All sin is selfishness. Satan's first sin was selfishness. He sought to grasp power, to exalt self. A species of insanity led him to seek to supersede God. And the temptation which led Adam to sin, was the false statement of Satan that it was possible for him to attain to something more than he already

enjoyed--possible for him to be as God Himself. Thus seeds of selfishness were sown in the human heart.

God desires every one to understand the hateful character of selfishness, and to co-operate with Him in guarding His human family against its terrible, deceptive power. The first result of the entrance of sin into the world was the birth of principles of selfishness. The design of the gospel is, by means of remedial missionary work, to confront this evil of selfishness and destroy its destructive power by establishing enterprises of benevolence.

As a remedy for the terrible consequences into which selfishness led the human race, God gave His only begotten Son to die for them. And in this gift He gave Himself. How could He give more? "I and My Father are one," said Christ. By the gift of His Son, God has made it possible for man to be redeemed and restored to oneness with Him. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not

perish, but have everlasting life."

Sin has extinguished the love which God placed in man's heart. The work of the church is to rekindle this love. She is to co-operate with God by uprooting selfishness from the human heart, placing in its stead the benevolence which was in man's heart in his original state of perfection.

Love is the great principle that actuates the unfallen beings. With what amazement then do the angels behold the indifference of those who have light and knowledge! The heavenly host are filled with an intense desire to work through human agencies to restore in man the moral image of God. They are ready and waiting to do this work. The combined power of the Father, the Son, and the Holy Ghost is pledged to recover man from his fallen state. Every attribute, every power, of divinity has been placed at the command of those who unite with the Saviour in winning men to God. O, that all would appreciate the truth as it is in Jesus! O that all would love God in return for the love wherewith He has loved them!

My brethren, I wish to present before you the necessities of the unworked fields in your sight. In His great mercy the Lord has furnished those fields with laborers who have precious talents. Means is now needed to carry forward the work. I present this matter before the churches in Iowa, and may the Lord impress hearts with the needs of His work, that gifts may flow into His treasury for those barren fields! Our neglect of the fields ripe for the harvest is our condemnation.

God is calling upon His people to give to Him of the means that He has entrusted to them, that institutions both small and great may be established to glorify His name. By giving for His work, God's people show in a practical manner that they love Him supremely and their neighbor as themselves.

If sinners repent, their pardon is procured through the merits of Christ. Then work interestedly, trying to lead souls to repentance. All who see this matter in its true bearing will more fully comprehend the wondrous, glorious plan of

salvation. There will be no desire to argue over just what is meant by Christ being our righteousness, or to try to explain some questions which do not in any way make more plain the terms of salvation. It is not so essential to understand the precise particulars in regard to the relation of the two laws. It is of far greater consequence that we know whether we are transgressing the law of God, whether we stand in obedience or disobedience before the holy precepts.

Carelessness in regard to the principles that must be brought into the lifepractice, is a fatal mistake, and needs special attention. He who is saved must set things right in his heart.

Christ reproved the Pharisees, saying, "Woe unto you, scribes and Pharisees, hypocrites? for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel."

Some in our day, by their attitude toward the law as revealed in Galatians, have brought a sad chapter into their life-experience. Let none indulge in speculative theories, or call attention to things that do not pertain to the great and solemn work of deciding their own eternal destiny. The twenty-third of Matthew describes the condition of those who are blinded, who can not discern the relative importance of things that they should understand.

Because the spiritual eyesight of some in positions of trust has been clouded, God's great and sacred work has been neglected. Justice, mercy, and the love of God have not been manifested. By their deeds some have shown that they have not been actuated by right principles. A practical evidence of love for their brethren has been wanting. While very scrupulous about little matters, making a man an offender for a word, they have not scrupled, by dealing unjustly with the heritage of the Lord, to commit sins that are great in the sight of God.

The time is very near when all those matters

will be adjusted by a power that no one can evade. The scenes enacted in the day of judgment will put everything on its proper basis.

Christ's righteousness has been misrepresented by some in positions of responsibility, who, supposing they were doing God's service, have done things which show that they are spiritually blind. Men have been overbearing and imperious in spirit, and their wrong course of action, their want of principle, will cause them to be denounced by the Lord as surely as the Pharisees were denounced. The woes that fell on the Pharisees will as verily fall on all who are engaged in a like work, unless they repent.

Spiritual guides whose spiritual eyesight is blinded, tamper with the conscience, and by subtle reasoning make imaginary and false distinctions between the guilt of various transactions. They lightly pass over some very great wrongs, and with great severity condemn other wrongs that do not begin to compare with the enormity of their own sin in creating and working upon false principles.

God calls for a decided and thorough change.

It is righteousness that exalts a nation; and it is sin that brings ruin. With humble, contrite hearts let all study the Bible. That which is revealed in the Scriptures is for you and for your children. Eat the word, and digest it; for it is the bread of life. But do not be eager and troubled to know something in regard to things that are not revealed. Some do not seem to comprehend that which is plainly opened before them in the Scriptures concerning their eternal salvation, and as a result, their practical life is greatly deficient. If they studied the word of God and obeyed it, their minds would not be so full of conjectures in regard to things they need not understand or comprehend.

In every place in the world God is working to bring men to a knowledge of Christ and His righteousness. He speaks to them in His word. The Bible is the key that unlocks the mysteries which it is essential for human beings to understand in order to know what they must do to gain eternal life. The Bible is its own expositor. Its bright beams are to

be carried to all parts of the world, that sin may be revealed. The Bible is a chart, pointing out the waymarks of truth. Those who are acquainted with this chart will be enabled to tread with certainty in the path of duty, wherever they may be called to go.

God's people should exercise faith, bringing practical religion into the home, the neighborhood, the church, and the institutions that have been created to advance the work of God on this earth. There should be a far more genuine practice of faith in the every-day life. God's people must reveal the attributes of Christ,--the meekness, the generosity, the tenderness, that He always exercised in behalf of the poor, the distressed, and the needy. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Let there be no shutting up of the bowels of compassion; for those who do this are weakened, and deprived of the Spirit of God.

In many the absence of a Christlike spirit has

been very marked. Many who claim to follow Christ do not have His fragrance of character. By performing deeds of mercy and by speaking words that are like apples of gold in pictures of silver, they should exercise an uplifting influence over those with whom they have to do. But too often the words are harsh and the actions unbecoming to a Christian. God can not approve of such words and actions; for they are an offense to Him.

Let us notice the answer which the divine Teacher gave to the lawyer, who asked, "What shall I do to inherit eternal life?" "He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?"

In answer to this question, Christ gave the parable of the good Samaritan. In this parable He

called to the minds of His hearers an incident that had actually taken place:

"A certain man," He said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy to him. Then said Jesus unto him,

Go, and do thou likewise."

In this parable are summed up all the principles contained in the law. Eternal life is the theme. And when the principles of justice and mercy are in any way violated in word or in practice, those who thus disobey God's expressed injunctions commit a sin of far greater magnitude than was the sin committed in Eden; because sin was a new thing to our first parents. All have before them the result of Adam's transgression of God's law. The taking of the forbidden fruit,--seemingly so small a matter,---resulted in opening the flood-gates of woe upon the world. All the violence and crime now existing in the world can be traced back to this transgression.

Those who are called to be superintendents or managers in our institutions must, as soon as they come into office, lay aside all wrong practices, and, with a full realization of their high obligations, solemnly dedicate themselves to God, asking Him to preside over the sacred work which He has appointed them to manage. They should expel all selfishness, all desire for worldly gain, all

crookedness and deception, all over-reaching in business transactions. Never, never are they to stain their work with the sin of greed, or with corrupt, fraudulent actions, as overreacting in trade God will not bless any proceeding that is not carried on in accordance with holy, sanctified principles.

Let every one be assured that a worldly policy and a worldly spirit is not sanctified by connection with God's institutions. If Christ were on earth today, He would cleanse His institutions of everything unlike the pure principles of heaven.

Those who have had these principles kept before them, and yet continue to go contrary to them, should be separated from the institutions. Those who in their work in the institutions that are to give to the world a representation of God and of heavenly things, do not give evidence of purity and elevation of character, should labor elsewhere.

Those who are under training to work for God should have instructors who possess the very highest talents,---teachers who will ever know

before them the way in which Christ deals with the minds of those who were seeking after truth.

It is time for God's people to reveal Christ's righteousness: and for them to show that they are not of this world, but of the kingdom of heaven. When those connected with the service of God are clean and pure and holy, the Lord will give power and grace and prosperity and success to the teachers of truth, and souls will be converted.

Ellen G. White

Chapter 209

The Work in Nashville

Oct. 20, 1902

6-Ms 124, 1902

St. Helena, California, May 1902.

The Work in Nashville.

From the light given me, I know that the Lord used Edson White and W. O. Palmer to do missionary work in the South. This field has been represented to me as a field sinfully neglected by those who believe the truth. God's people have not done the work that ought to be done there. The Lord accepted these two souls, brought from darkness to light, and put it into their hearts to do a work in the Southern field. The history of these work has revealed much that can not be repeated here. But the Lord has shown me that He has accepted Edson White's work, and has preserved

his life when in perilous places. He has put His Spirit upon him, and has opened the way before him, and given him success.

The establishment of the work in Nashville was in God's order. In and around Nashville there are large colleges built for the education of the colored people. These grand buildings stand as representatives of a great and good work that is being done for this race. The Lord has favored and blessed those who have given themselves to this work. It was in the order of God that Seventh-day Adventists should enter Nashville. I was instructed that memorials for God were to be established in this place, not right in the city, but at a little distance from it. Efforts were to be made to reach both the white and the colored people. The medical missionary work was to be established there; for it is the right hand of the gospel. But the work would have to move slowly; for there was not much means with which to carry it on.

The work was not to be carried forward as a private business, but as a Conference enterprise.

A deep interest should be shown in the building up of the work in and around Nashville. A sanitarium should be established. If possible, a building already erected should be secured, if a suitable one can be found in a favorable locality. As soon as possible, steps should be taken to advance this work. When this institution is established, it will have great influence among the people. Let us ask the Lord to open the way for this work and to lead us in its advancement. We have a God who hears and answers prayer.

In this work, one man's mind is not to control. The work is to be done in the fear of the Lord. All the brethren are to have a voice in the final decision.

The Lord in His providence will work on minds as He has worked in the past, leading men to favor our people by offering them property at low prices.

Mistakes have been made in the work in Nashville, but let not those who have acted no part

in the work give expression to unkind criticism. If the brethren consider their own mistakes and errors, they will refuse to be the first to cast a stone.

Investments have been made in the work in Nashville that might better not have been made until there was a better showing there. Some of the money spent in buildings should have been kept until actually needed for printing materials.

The work of expending means required a man who had not so many and so varied responsibilities as were resting upon Edson White. He should sit with the leading men in counsel; for he has been chosen and accepted by God to do a work in the Southern field; but he should have given the financial management of affairs into the hands of a man wise in management, who had not so many burdens resting upon him. While other men are to stand in their place as leaders in their lines of work, he is to occupy his position as leader in his specific line of work.

All these men who act as leaders are to be subject one to another. The voice of no one of them is to be heard above all the rest in settling important questions.

I have much to say, but not now, in regard to the way in which the work should be carried forward. I have felt very desirous that Edson should carry forward the work that the Lord has said he should do in the ministry of the word. If he will give himself to this work, if he will humble his heart as the heart of a little child, if he will depend on his heavenly Father, God will bless and strengthen him.

He is to unite with his brethren, some of whom have already been his associates in labor. Elder Butler is president of the Southern Union Conference, and I believe that this is right. The men who have been placed in office are to carry forward their appointed work. By walking humbly with God, they are to learn how to bring their different lines to perfection. There is to be perfect unity among the workers. They are to respect and

uphold one another, each esteeming the other better than himself, each standing steadfastly at his post of duty.

Brother Palmer is very much worn and exhausted. He can not continue to carry the responsibilities that he has been carrying. He must lay off some of His burdens. Edson White is not to have the deciding voice in framing and carrying out financial plans for the work in the South; for these matters mean very much. The work must be carried forward in straight lines. Edson and Brother Palmer are not to be laid aside, but connected with them are to be other men, men of wisdom and intelligent understanding.

To Edson White I am instructed to say, Cut down your work to that which you understand best. You have carried so many responsibilities that you are nearly bankrupt in mental and physical strength. Do not try to rush things as you have been doing. You can not afford to sacrifice your needed rest and sleep in order to drive forward your work. You are wearing out altogether too fast, with

overtaxed nerves, aching head, and sleepless nights, you have been losing ground physically, mentally and spiritually.

The Lord would have you make straight paths for your feet lest that which is lame be turned out of the way. He desires both you and Brother Palmer to stand with all the armor on, prepared by sanctified experience to show yourselves strong men. He wants you to be successful in your work. There are those who will misrepresent your motives, as they have misrepresented them over and over again. Therefore move with moderation and great caution.

You have felt your trials pressing you sorely. But has not Christ borne all that you are called upon to bear? He can make you rich even amidst the humiliation of the deepest poverty. You may feel that you are accused wrongfully. Was not this the daily experience of your Master? Bear patiently all that comes. In the last great day those who have been so ready to judge will be greatly surprised by Christ's estimate of Character. To those who in

sincerity have followed righteous principles, will be given a great reward. Nothing has ever been thought or said or done that has escaped the Lord's notice. He knows the motives that prompt men to action. Therefore have courage in Him.

The work in Nashville demands our first attention. I was a little surprised at first to know that five hundred dollars from the funds of the Southern Union Conference had been apportioned to the work in Graysville, while there was such need of means in Nashville. But the light given me was that this was the right thing to do. Brother Kilgore has helped the work in mission fields. He has not been wanting in liberality; and now, if means has been sent to Graysville to help the work there in an emergency, let no one question the matter. All the workers should be filled with a noble spirit of helpfulness and of willingness to use the Lord's money where it is needed most. Graysville needed money at the time that the five hundred dollars was sent there; and when the work there is firmly established, and the time comes for a school and a sanitarium to be built at a little

distance from Nashville, the workers can with confidence call for help from Graysville.

We are in this world to help one another. In Christ's work there were no territorial lines, and those who attempt to make such lines in Christ's work to-day might better pray, "Lord, give me a new heart." When they have the mind of Christ, they will see the many parts of the Lord's vineyard that are still unworked. Never will they say, "Our means is needed to carry forward the interests we have in hand. It is of no use to call for means from us."

For their usefulness and success, the Lord's servants are dependent in Christ. He reads their hearts. He knows their motives and purposes, and He calls upon them to separate from themselves everything that would prove a hindrance to their success in presenting the truth for this time. This is the work that is to be made first of all. As they give themselves to it, success will surely crown their efforts. Angels of God will impress hearts, and many will be brought into the light of truth.

"I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bonds of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ."

We are to learn from past experience how to avoid our failures. We pray to our heavenly Father, "Lead us not into temptation," and then, too often, we fail to guard our feet against leading us into temptation. We are to keep away from the temptation by which we are easily overcome. Our success is wrought out by ourselves through the grace of Christ. We are to roll out of the way the stone of stumbling that has caused us and others so much sadness.

Listening to the words of Christ, we are safe. Whatever your calling, whatever your hope, listen! "If any man will come after Me," He says, "let him deny himself, and take up his cross, and follow Me." Obeying these words, in entire dependence on the Saviour, go forth to give to the world an example of what it means to be a Christian. Yoke up with Christ. This is the only bond of the gospel. Learn daily how to carry out more acceptably the instruction Christ has given. Live as become the subjects of His kingdom. To carry out the words, "Thy will be done on earth, as it is done in heaven,"--- this is our life-work.

M.H.

Chapter 210

To Brn-Srs. of the Iowa Conference (cf. Lt 165, 1901)

Lt 134, 1902

Christ's Righteousness Revealed by Love, Not
Selfishness

I am instructed to say to you, that as Christians, it is your privilege to bring practical religion into the home, the neighborhood, the church, and the institutions that have been established among you to advance the Lord's work on this earth.

God's people are to reveal the attributes of Christ,--the tenderness, the compassion, the unselfish generosity that He always manifested toward the poor, the distressed, and the needy. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of

compassion from him, how dwelleth the love of God in him?" Let there be no shutting up of the bowels of compassion; for those who do this are deprived of the Spirit of God.

In many, the absence of a Christlike spirit has been very marked. Many who claim to follow Christ have not His fragrance of character. By performing deeds of mercy, and by speaking words of kindness that are like apples of gold in pictures of silver, they could exert an elevating influence over those with whom they come in contact; but too often their words are harsh, their actions unbecoming a Christian. God cannot approve of wrong words and actions; for they are an offense to Him. He calls for a decided and thorough change. The time is very near when these matters will be adjusted by One whom none can evade. In the day of judgment everything will be put on its proper basis.

The Sin of Selfishness. All sin is selfishness. Satan's first sin was a manifestation of selfishness. He sought to grasp power, to exalt self. A species

of insanity led him to seek to supersede God. And the temptation that led Adam to sin, was Satan's declaration that it was possible for man to attain to something more than he already enjoyed--possible for him to be as God Himself. The sowing of seeds of selfishness in the human heart was the first result of the entrance of sin into the world.

God desires every one to understand the evil of selfishness, and to cooperate with Him in guarding the human family against its terrible, deceptive power. The design of the gospel is to confront this evil by means of remedial missionary work, and to destroy its destructive power by establishing enterprises of benevolence.

As a remedy for the terrible consequences into which selfishness led the human race, God gave His only begotten Son to die for mankind. How could He have given more? In this gift He gave Himself. "I and My Father are one," said Christ. By the gift of His Son, God has made it possible for man to be redeemed, and restored to oneness with Him.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Love is the great principle that actuates unfallen beings. With amazement the angels behold the indifference that those who have light and knowledge manifest toward a world unsaved. The heavenly host are filled with an intense desire to work through human agencies to restore in man the image of God. They are ready and waiting to do this work. The combined power of the Father, the Son, and the Holy Ghost is pledged to uplift man from his fallen state. Every attribute, every power, of divinity, has been placed at the command of those who unite with the Saviour in winning men to God. Oh that all would appreciate the truth as it is in Jesus! Oh that all would love God in return for the love wherewith He has loved them!

Sin has extinguished the love that God placed in man's heart. The work of the church is to rekindle this love. The church is to cooperate with God by uprooting selfishness from the human

heart, placing in its stead the benevolence that was in man's heart in his original state of perfection.

Christ Our Righteousness. I am sorry that so many are doubtful in regard to justification by faith, and that some are standing in opposition to the light that God has given on this subject. Sinners are committed for trial. They must answer the charge of transgressing God's law. Their only hope is to accept Jesus Christ, their Substitute. He has redeemed the fallen race from the curse of the law, having been made sin--a curse--for them. Nothing but the grace of Christ is sufficient to free the transgressor from bondage. Through His grace those who are obedient to God's commandments are made free.

If sinners repent, their pardon is procured through the merits of Christ. Those who understand this matter in its true bearing will more fully comprehend the wondrous, glorious plan of salvation. They will not desire to argue over just what is meant by Christ being our righteousness; nor will they desire to try to explain questions that

do not in any way make more plain the terms of salvation. It is not essential to understand the precise particulars in regard to the relation of the two laws. It is of far greater consequence that we know whether we are justified or condemned by the holy precepts of God's law.

Carelessness in regard to the principles that must be brought into the lifepactice, is a fatal mistake, and needs special attention. He who is saved must set things right in his own heart. In the days of Christ the religious leaders neglected the weightier matters of the law for matters of minor importance. The Saviour reproved them, saying, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel."

Some in our day, by their attitude toward the law as revealed in Galatians, have brought a sad

chapter into their life-experience. Let none repeat the past. Let none indulge in speculative theories, or call attention to things that do not pertain to the solemn work of deciding their own eternal destiny. The twenty-third [chapter] of Matthew describes the condition of those who are so blinded spiritually that they cannot discern the relative importance of things which they should understand.

Christ's righteousness has been misrepresented by some in positions of responsibility, who, supposing they were doing God's service, have done things which show that they are spiritually blind. Men have been overbearing and imperious in spirit, and their wrong course of action, their lack of principle, will cause them to be denounced by the Lord as surely as the Pharisees were denounced. The woes that fell on the Pharisees will as verily fall on all who are engaged in a like work, unless they repent.

Because the spiritual eyesight of some in positions of trust has been dimmed, God's great

and sacred work has been neglected. By their deeds some have shown that they have not been actuated by right principles. They have not revealed justice, mercy, and the love of God. They have not given practical evidence of love for their brethren. While very scrupulous about little matters, making a man an offender for a word, they have not scrupled to deal unjustly with the Lord's heritage. Thus they have committed sins that are great in His sight. They have tampered with the conscience, and by subtle reasoning have made imaginary distinctions between the degrees of guilt of various transactions. Lightly passing over very serious wrongs, they have condemned with great severity wrongs that do not begin to compare with their own sin in cherishing and working on false principles. They should remember that righteousness exalts a nation, and that sin brings it to ruin. And this is as true of individuals as of nations.

My brethren and sisters in Iowa, with humble, contrite hearts study your Bibles. That which is revealed in the Scriptures is for you and for your

children. Eat the Word, and digest it; for it is the bread of life. Do not be eager to know something in regard to things that are not revealed. Some do not seem to comprehend that which is plainly opened before them in the Scriptures concerning their salvation, and, as a result, their religious life is greatly deficient. If they would study and obey the Word of God, their minds would not be so full of conjectures in regard to things that they need not understand.

In every place God is working to bring men to a knowledge of Christ and His righteousness. He speaks to them in His Word. The Bible is the key that unlocks the mysteries which it is essential for human beings to understand in order to know what they must do to gain eternal life. The Bible is its own expositor. Its bright beams are to shine into all parts of the world, that sin may be revealed. The Bible is a chart, pointing out the waymarks of truth. Those who are acquainted with this chart will be enabled to tread with certainty the path of duty, wherever they may be called to go.

Let us notice the answer that the divine Teacher gave to the lawyer who asked, "What shall I do to inherit eternal life?" "He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said: "this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?"

In answer, Christ gave the parable of the good Samaritan, relating an incident that had actually taken place: "A certain man," He said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw

him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy to him. Then said Jesus unto him, Go, and do thou likewise."

In this parable are summed up all the principles contained in the law of God.

On every hand we can see the terrible results of the selfishness that led Adam to transgress God's law. The taking of the forbidden fruit-- seemingly so small a matter--resulted in opening the floodgates of woe upon the world. To this transgression can be traced all the violence and the crime now existing. And when in this age of the world the principles of justice and mercy are in any

way violated in word or deed, there is committed a sin of far greater magnitude than the sin that was committed in Eden; for sin was a new thing to our first parents.

My dear brethren and sisters in Iowa, determine to reveal Christ's righteousness more fully than you have revealed it in the past; determine to show that you are not of this world, but of the kingdom of heaven. You are in danger of losing a rich experience. Will you not cultivate the grace of Christ in your hearts? Let not selfishness, springing from self-love, separate you from one another and from God. Bind yourselves to one another by the cords of Christian benevolence. If faithful, you will hear from the Saviour's lips the words, "Well done, thou good and faithful servant: ...enter thou into the joy of thy Lord." Letter 134, 1902 (To Brethren and Sisters of the Iowa Conference, August 27, 1902)

White Estate Washington, D. C.

January 12, 1976

Chapter 211

To C. P. Bollman

November 20, 1902

B- B-179-1902

"Elmshaven," Sanitarium, Cal., November 19, 1902.

Dear Brother Bollman,

I have a deep interest in you. I recognize the fact that you have capabilities which, if sanctified, would enable you to be a laborer together with God. But at the present time you are not this kind of a laborer.

You need to realize that you can not be a complete whole. There are responsibilities that others must carry. There are others whose qualifications are fully as essential as your own to the progress of the work. Every worker needs to

guard himself against thinking that he is a complete whole. My brother, you should learn that wherever you are in God's service, other minds besides yours should be brought into connection with the work. You will desire to do things that in your judgment should be done. But your will is not always to be followed. On some lines other minds may be more capable of giving wise counsel than is yours; therefore you need to counsel with your brethren. In your board-meetings let the other members fully express their minds. Do not regard your own judgment as fully sufficient to decide matters without any other voice.

There is one talent in which you are greatly deficient,---the talent of soul-saving. Of all sciences, the highest and the most essential is the science of soul-saving. It embraces very much. In your position of trust you need to learn more concerning this science; for you need to exert a molding influence over every one with whom you have anything to do. But in order to do justice to this work, you must first learn of Christ.

My dear brother, I have a message to bear to you. Less of self and more of Christ would make you much more useful. You need not keep yourself within yourself, as an entity distinct from your brethren. Their various talents are not yours; but the talent that is of greatest value with God is the talent of soul-saving, and this all need to obtain.

The Lord would have you become a much more humble man, that He may converse with you. Unless in some respects you change, there will always be difficulty. To every man God has given a work, and He requires him to do this work in the best way. My brother, your case has been opened before me, and I have been instructed to say that you need the milk of human kindness and the tender Spirit of Christ. You need to be converted through and through, else you will daily meet with great loss.

The resurrection of Christ is the life of the church. When we see a man or a woman whose heart the Saviour can not make tender and sympathetic, we all need to cherish the love of

Christ in the soul, in order that through our lives He may reveal His unutterable tenderness, gentleness, and sympathy. The Lord Jesus is ever prepared to irradiate with the glory of His presence every heart that will open to let Him in.

I speak to all who have any part to act in the work of the Nashville Publishinghouse: Be converted. When you are converted, your tongue and your lips will be used to the glory of God. The value of the talent of speech will be fully recognized. Those in Nashville who desire to sit in heavenly places with Christ must be soundly converted in their ministry. Brethren and sisters, sweeten up. Be bright and shining lights, whatever your position. I bear this message to all the workers in the Office. Christ's presence must be manifested in your spirit, your words, your department.

Where there is a heart in which the light of heaven does not radiate, there is a solitude in which Christ can not abide. By the side of every soul is an angelpresence. I have been instructed that with Christ there was given to our world all the treasures

of heaven. Nothing was reserved. If man does not open the door of his heart to Christ Jesus and commune with Him, Satanic agencies will commune with him.

It is to the glory of God that cheerfulness abound. If the softening, subduing influence of the grace of Christ be present, pleasant words will always be spoken. If one makes mistakes, go to the erring one alone. Speak not words of counsel with a vim, but modulate your voice. He who occupies an influential position as God's steward should take special care not to irritate by word or act. He should speak pleasantly to every worker, and reveal no irritability or sourness of disposition.

Let all the workers in the Office remember that they are to represent Christ in word and act. There is to be no sharp speaking, no fretful scolding; for angels of God are walking up and down in every room. Christ loves to commend every faithful worker, and He will do it. Every good act is registered in the book. Little mistakes may be made, but words of censure arouse feelings of

retaliation, and God is dishonored.

Let every one placed in a position of trust be as much more careful how he speaks and acts, as his position is greater in responsibility than the position of his fellow workers; for those connected with the work of God can please the Master by speaking kindly only. Any word spoken thoughtlessly or unadvisedly should be retracted on the spot. If the speaker forgets to do this, or if he does not regret his thoughtlessness, some one should in the spirit of Christ remind him of his duty to apologize; for we are to remember that as Christians professing to work in unity, we must not set like sinners, whose sinful words and works, unless repented of, will condemn them.

All the workers in the Office are under the supervision of God, and are expected to speak respectfully because they are in His presence just as verily as if they could see him. They are to show love and respect, cheerfulness and true courtesy, to one another, remembering that in this life they are in a school where they can learn lessons that will

prepare them for promotion to the school above. It costs nothing to speak kindly, and kindness fulfills the law of Christ. By the constant practice of this virtue, habits are formed that will make beautiful characters,--characters fit for entrance into the courts above. Thus men and women may become members of the royal family, children of the heavenly King. My brethren and sisters, will you not set a watch upon your lips, that you may speak no unpleasant words?

Professing Christians who act like little children, speaking pettishly and showing hastiness of temper, offend God. He has paid a great price to redeem them from Satan's power, that they might become sons and daughters of God. When they act like sinners, they are counted as sinners, and must repent and do their first works of love. Christians are to love one another, as Christ has loved them. Upon the manifestation of this love hinges the world's recognition of the truth of the gospel. It was for this that Christ prayed in the last prayer He offered. Christians must not act like unruly children. Before the world those who claim to be

God's children must give evidence that they have left behind them the childish ways of their unconverted life.

Every human agency connected with the Lord's work needs to appropriate the work in which he is acting a part. The work in God's institutions is to be carried on without friction, without hasty speech, without dictatorial words. The workers are to be pure, clean, and holy in thought, in word, in act. They are to be Christ's witnesses, testifying that they are born again.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakingings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." We should study this instruction. It is our privilege to grow "unto the measure of the stature of the fulness of Christ." We are not to be thoughtless or careless in speech, hurting one another by unkind words.

"Wherefore also it is contained in the scripture,

Behold, I lay in Sion a chief Corner-stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed."

How keenly Satan is watching to see how he can gain access to the human soul! We need to inquire, as a certain lawyer inquired of Jesus while He was surrounded by a great multitude, "Master, what shall I do to inherit eternal life?" Christ required the answer from the questioner himself. "What is written in the law?" He said; "how readest thou?" This was an unexpected turn to the lawyer, yet he knew very well what answer to give. He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus said, "Thou hast answered right; this do, and thou shalt live."

In the answer of the lawyer the whole duty of man is presented in a few words. On these two principles, love to God and love to man, hang all the law and the prophets. The first four of the ten commandments are summed up in the one great precept, "Thou shalt love the Lord thy God with all thy heart."

The last six are included in the other, "Thou shalt love thy neighbor as thyself."

We are to walk by faith, not by sight. Through faith and obedience we obtain every advantage. Through faith "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." I can testify that the righteousness of Christ entitles us to the blessings of the covenant of grace. In this life there is nothing of greater importance than preparation of character, that we may at last enter with joy into the saints' abode on high. Why do we not improve our privilege of being saints here below?

Those who to-day believe in Christ, need more than pentecostal power, inasmuch as He has given them a large, open field in which to work. It is while living here below that we serve the Lord Jesus Christ and show His grace in our words and actions. As the representatives of His kingdom, we are to reveal His character, giving to the world an illustration of what heaven will be. We are to engage in no strife for supremacy, no bitter wrangling. We are not to manifest a selfish or contentious spirit. Our work is to reveal to the world that God's children love one another.

Let us consider the promises assuring us that we may become sons and daughters of God. Let us study Paul's prayer for his Colossian brethren. "For this cause we also," he wrote, "since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might,

according to His glorious power, unto all patience and long-suffering with joyfulness."

How complete this prayer is! There is no limit to the blessings that it is our privilege to receive. We may be "filled with the knowledge of His will." The Holy Ghost would never have inspired Paul to offer this prayer in behalf of his brethren, if it had not been possible for them to receive an answer from God in accordance with the request. Since this is so, we know that God's will is manifested to His people as they need a clearer understanding of His will.

To the church at Ephesus Paul wrote: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to

know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end."

Here are brought to view the possibilities of the Christian life. How far short of reaching this standard falls the church of to-day! Strife, discord, selfish pride of opinion, self-exaltation,---self, self, self,---all this is manifest in those who claim to be followers of the meek and lowly Jesus. When shall we awake? When shall we meet the expectations of Christ?

I address those who are connected with the work at Nashville. Will you not reach a higher standard? Will you not, in heart and mind and purpose, be one with Christ and with one another, laboring in harmony because Christ is abiding in you? Should Christ appear among you to-day, how would you stand? How many would be found with

garments spotted by sin, not having on the robe of Christ's righteousness?

I have been instructed to speak with authority to our people, to cry aloud and spare not; for there are many who are as those described in the message to the church in Sardis: "These things saith He that hath the seven Spirits of God and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received, and heard, and hold fast, and repent."

Among those to whom this message to the church in Sardis was sent, there were those who had heard and been convicted by the preaching of John the Baptist, but who had forsaken the faith in which they once rejoiced. There were others who had received the truth from Christ's teaching, and who were once ardent believers, rejoicing in the faith, but who had lost their first love, and were without spiritual strength. Because they did not

hold the beginning of their confidence firm unto the end, they were believing as men without faith. They quibbled about matters of no special importance which were not given by the Lord as tests, and dwelt upon their differences of opinion till these differences became as mountains, separating them from Christ and from one another, destroying unity and love.

We are in danger of falling into similar errors. Never should that which God has not given as a test be carried as was the subject of the law in Galatians. I have been instructed that the terrible experience at the Minneapolis Conference is one of the saddest chapters in the history of the believers in present truth. God forbids that the subject of the two laws should ever again be agitated as it then was. Some are not yet healed of their defection and would plunge into this subject once more. Should they do this, differences of opinion would again create division. This question must not be revived.

"These things saith He that hath the seven stars." These words show the origin of the

message. Then a plain truth is stated. "I know thy works, that thou hast a name that thou livest, and art dead." With God, outward show weighs nothing. The outward form of religion, without the love of God in the soul, is worthless.

"Be watchful, and strengthen the things which remain, that are ready to die." This is our work. There are many ready to die spiritually, and the Lord calls upon us to strengthen them. God's people are to be firm to duty. They are to be bound together by the bonds of Christian fellowship, and are to be strengthened in the faith by speaking often to one another about the precious truth entrusted to them. Never are they to quarrel and condemn. They are to unite upon the importance of obedience to God's law.

"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." There must be a waking up among our people. Those who abound in the love of God will not go into apostasy. They will not lose their faith in the truth.

"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." There are to-day on the earth a faithful few who love God supremely and their neighbor as themselves.

"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."

God sends to His church to-day this message: "Unto the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that

thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

My brethren and sisters, think on these things, and pray over them. Do not be strengthless, but strong in the Lord, understanding what the will of the Lord is.

C. M.H.

The Southern Work

Sister White then read and commented upon the following article, written by her some time in 1902:

The Southern Work

"Nashville as a Center

"Many have asked the question, Why did our brethren select Nashville as a center for work? I answer, Because the Lord in His wisdom directed them to this place. It is His purpose that light shall shine forth from memorials established for Him in and near Nashville.

"There is no place in the South better suited than Nashville for the carrying forward of the publishing work. It is the best place in which to do the work that has been started there.

"There is not in Nashville the bitter opposition to the work for the uplifting of the downtrodden colored race that exists in many other cities of the South. Much work is being done there to uplift the colored people, and the sentiment in favor of these efforts will be a security to our people in their work.

"There are in Nashville large educational institutions for the colored people. In these institutions much excellent work has been done and is being done. The teachers and students in these institutions are to be given the privilege of hearing the message of present truth. It is for this reason that God directed that different interests for the advancement of our work should be established in Nashville.

"The truth is also to be brought before those who have given of their means and influence for the benefit of the colored race. Some have taken a noble stand for the uplifting of this people. Their efforts put to shame the efforts made by Seventh-day Adventists. They should be put in possession

of the most valuable truth ever given to mortals. We are to do all that we can to remove the prejudice that exists in their minds against our work and against the Bible Sabbath. If the efforts that we put forth are in accordance with God's will, if we move under the Holy Spirit's guidance, many among them will be converted. The Lord causes light to shine on the pathway of those who are seeking for light."

We must try to remove their prejudice against the Bible Sabbath. And never must we say to them, "You must work on Sunday." At one time, while I was in Australia, those in charge of our school at Avondale came to me, saying: "What shall we do? The officers of the law have been commissioned to arrest those working on Sunday." I said: "It will be very easy to avoid that difficulty. Give Sunday to the Lord as a day for doing missionary work. Take the students out to hold meetings in different places, and to do medical missionary work. They will find the people at home, and will have a splendid opportunity to present the truth. This way of spending Sunday is always acceptable to the

Lord."

I wish to say that it is necessary to use the greatest caution in working for the colored people. The efforts put forth must be such as will not arouse the prejudice of the white people. By the work of the steamer "Morning Star" much has been accomplished that otherwise could not have been done. Thus the workers have been enabled to reach places that otherwise they could not have reached. The boat served as a home for them, and as a place to which to invite those interested in the truth.

In writing in regard to the Southern field, I have said, "The Southern work," supposing that our people would certainly understand that I meant especially the work for the colored people. I wish it now to be understood that this is what I have meant.

Let the families settle in the South, and work on the land, at the same time becoming acquainted with the people and the field. Thus real advancement will be made. Those who go to the

South must be very careful of what they say. Let them not criticize the white people in regard to the way in which the colored people have been treated.

Many, many years during which we ought to have been working for the colored people have passed into eternity, and now the field, in all its barrenness, stands before the world as an open rebuke to those who could have helped. When the children of Israel were in bondage in Egypt, their cry of suffering came up to God, and He delivered them with a strong hand and with an outstretched arm. He delivered the colored people from slavery, and then He place upon the people of this nation the responsibility of uplifting them, of placing them in a position where they could help themselves.

You say that the colored people are depraved and wicked, that their standard of morality is very low. Who made them wicked? Who spoiled their morals? I want you to think of this, and of the burden that rests upon the white people to help the colored people.

Few realized how difficult is the work for the colored people, and how greatly they need help. My heart has been made sick and sore as I have seen the situation. Why do not our people take hold of the work? Why do they find fault and criticize the laborers there, because they do not work just as they think they ought to? Why do they, when mistakes are made, make a mountain out of a mole-hill? Why do not those who find fault go themselves to some unworked portion of the field, and there demonstrate how much better they can do than those whom they criticize?

"The Lord has a great work to be done in the Southern states of America. It was in accordance with God's purpose that the publishing work was started in Nashville. In His providence, He has brought together in this place a company of workers who are to act their respective parts in the publishing house, standing as representatives of Christianity.

"A sanitarium should be established in a

favorable location outside the city of Nashville. A school for colored people should be established outside the city, on land that can be utilized for industrial purposes. These institutions will give character to our work in the South. They will be instrumental in establishing the faith of many in Bible truth. God Himself has wrought to bring together in Nashville workers who are especially fitted to reach the colored people, and raise them from their degradation. This He will help them to do if the work is not hindered and blocked by ministers and workers in other places.

"In every place those who accept the truth are to be a light to those around them. The Lord says to us: 'Ye are the light of the world.... Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.'

"The Work in Graysville and Huntsville

"Nashville is within easy access of Graysville and Huntsville, where a beginning of great value to the work in the South has been made. God has

answered the many prayers offered in behalf of these two places. By the work in Nashville, the work in Graysville and Huntsville is to be confirmed, strengthened, and settled. Graysville and Huntsville are near enough to Nashville to strengthen the work there and to be strengthened by it. But it must be understood that we are to put forth special efforts to help the colored people. No longer is our indifference in this respect to continue.

"The schools in Graysville and Huntsville were established in the order of God. They are to do a work for Him. They are to become self-supporting, by making the best use of their land, by raising those products best suited to the climate and soil of their locality. Various industries are to be established. The Lord will greatly bless these industries if the workers will walk in His counsel. If they will look to Him, He will be their wisdom and their righteousness. His wisdom will be seen in the work of those who follow His directions. He will teach all who will learn of Him His meekness and lowliness."

The workers in the school at Huntsville are to have our tender sympathy and our practical aid. Do not let them suffer for the lack of facilities, for they are trying to educate the colored people. The school at Huntsville is in positive need of our care and our donations.

"The interests in Graysville and Huntsville will grow into usefulness, if the believers there will do their very best in the Lord's way. Let each one connected with the schools in these places remember that on him rests the responsibility of reflecting light to those in darkness.

"A Call to Our Publishing Houses and Sanitariums

"God has given our publishing houses opportunity to cooperate with Him by assisting the newly-established publishing house at Nashville.

"When a publishing plant is established in a new field, it must receive help and encouragement

from the various plants already in operation, that it may develop into a strong, influential institution. Every new institution is to be regarded as a sister-helper in the great work of proclaiming the third angel's message.

"The publishing house in Nashville is now in need of several thousand dollars to establish its business on a firm basis, and to enable it to do without delay the work that is to be done in its territory. We are instructed by the Lord to call upon the long-established houses to favor the Nashville publishing house as they were favored years ago when in straitened circumstances. They are to act toward the Nashville institution the same part that was acted toward them in their early history. God expects them to help their sister institution by gifts and offerings. They now have opportunity to show their repentance for past neglect."

My husband and myself, under the direction of God, established the publishing houses in Battle Creek and Oakland, and I know how we worked.

God instructed me that I must go to the camp-meetings, and ask for means, and I went, just as He told me. I went alone, for my husband was sick. I went from camp-meeting to camp-meeting, calling for means; and I feel that I now have a right to call upon these publishing houses to help in establishing similar institutions. -

"God has given our sanitariums an opportunity to set in operation a work that would be as a stone instinct with life, growing as it is moved by an invisible hand. Let this mystic stone be set in operation. If ever a place needed medical missionary work, it is the Southern field. Had this work been done for the colored people immediately after the proclamation of freedom, how different would be the condition of the Southern states to-day! Medical missionary work has not yet been done as God requires it to be done in this needy field. Sanitariums should have been established in many places. This would have opened doors for the entrance of Bible truth. It would have removed much of the prejudice existing against those who

look upon the colored people as having souls as well as the white people.

"To many of the colored people God has given rare and precious talents. Many will be brought to a knowledge of present truth. But it will take untiring effort and God-given wisdom to break down the barriers that have been erected against the education of the colored race,--barriers that for years have been growing stronger.

The Work Before Us

"'Go ye into all the world, and preach the gospel to every creature.' is the commission Christ has given us. This is our great missionary charter, and the Saviour has declared: 'Lo, I am with you alway, even unto the end of the world.' 'All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations.' Success will reward obedience to this command. Go just where the Lord sends you, to bear His message and do His work. Souls are to be saved. How?-- By being brought to a knowledge of the truth. 'Sanctify them

through Thy truth,' the Saviour prayed. Acquaintance with God's truth is the only means of sanctification.

"During the time of the end the activity of Satan's servants will greatly increase. The activity of God's servants is to increase proportionately. Christian is to unite with Christian, church with church, in the accomplishment of God's work, and all are to be under the guidance of the Holy Spirit.

"Angels are ascending and descending the ladder of shining brightness, arrayed for the defense of God's people. They are commissioned to draw nearer and still nearer to those who are fighting in defense of their faith. Will you seek to pull the weapons out of the hands of those who are fighting in the warfare? Will you hinder them because they are not doing just exactly what you think they ought to be doing?

"A good beginning has been made in the Southern field. Impressions favorable to the truth have been made, and prejudice has been removed.

In the forward march of events, the Lord has wrought wonderfully for the advancement of this work. Battles have been fought and victories won. The work is to be supported and vindicated, for God is in it. By His blessing many will see that it is being done in fulfillment of His purpose, and will say, It is of God. Let us not be found fighting against Him.

"When God's people are willing to follow the path of providence where Christ leads the way, their numbers will increase and their boundaries will be greatly enlarged. But as yet the reformation that God requires has not taken place. The Lord has gone before His people, but unbelief has pressed in on every side. Not one-thousandth part of the work has been done that should have been done for the colored people, who need help more than any other people in America.

"What excuse can be given to God for the awful condition of the colored race! God asks, 'Why are those living in this part of My vineyard left to become the sport of Satan's temptations?' He

calls for united action. But no blind zeal is to be shown. Nothing is to be done in defiance of law; but the truth is to be proclaimed and lived.

"Angels have hushed the music of their harps as they have looked upon a people unable, because of their past slavery, to help themselves. And yet those who have the torch of truth kindled from the divine altar have not carried the light to this sin-darkened field. There are those who have turned from the work of rescuing the downtrodden and degraded, refusing to help the helpless. Let the servants of Christ begin at once to redeem their neglect, that the dark stain on their record may be wiped out.

"Let the work in the Southern field go forward. Let no one say: 'Money is not needed in this field. It is needed more in my part of the vineyard.' Let God's people begin at once to redeem their neglect. Let the gospel message ring through our churches, summoning them to universal action. Let no one look upon the work that has been done for the colored people as of no account, for the Lord has

said, 'I accept it.'

"Those who place themselves under God's control, to be guided and controlled by Him, will catch the steady tread of the events ordained by Him to take place. A holy, consuming emulation will take possession of them. Let the church have increased faith, catching zeal from their unseen, heavenly allies, from the knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Let them gain from God strength for the accomplishment of the great work to be done for the most needy people in this Christian nation. Let no man lay his hand upon the means and resources, saying, 'They are more needed somewhere else.'

"When God's people heed a 'Thus saith the Lord,' the dearth of means brought about by transactions that do not bear the stamp of divine approval will be removed. When they catch the Spirit of Him who gave His life for the life of the world, they will no longer stand still in impotency,

pointing to what they can not do, and forbidding others to work. Putting on the armor of Christ's righteousness, they will go forth into the warfare, willing to do and dare for God, knowing that in His omnipotence He will supply their need."

Brethren, shall not the work for the colored people go forward? Will you not say, "Amen," to this? (Congregation: Amen.) When my son Edson has written to me about the difficulties that the workers had to meet, I have written back to him, over and over again: "Do not fail or become discouraged. Hold fast to the work." And his reply has been: "We are doing it. But it seems sometimes as if the work would slip out of our hands."

The Lord has put His approval upon the work done in the Southern field. Mistakes have been made; but have not mistakes been made in every field where work has been started? When you watch for mistakes, and put out your hand to discourage where God approves, you are working and talking against the Master. God is very much displeased with every one who has placed any

hindrance in the way of the advancement of the work for the colored people.

Let us take hold of the work in the Southern states intelligently. I rejoice that Brother Butler is with us in this work. I have known that the time would come when he would again take his place in the work. I want you to appreciate the trials that he has passed through, and to help him all you can. God desires the gray-haired pioneers, the men who acted a part in the work when the first, second and third angels' messages were first given, to stand in their place in His work to-day. They are not to drop out of sight. We commit Brother Butler to you, in the name of the God of Israel, asking you to help him all you can. And Elder Butler must plan to have others share his burdens.

I commit my son, James Edson White, to you. He has nearly lost his life in trying to bring the work in the South to its present point of advancement. How little some appreciate the efforts that he has put forth! But God knows the work that has been done. He knows of the struggles

and the sacrifices of the workers, and of their attempts to accomplish something for the Lord. Brethren, do not do anything to weaken Edson White's hands. There is enough in the work itself to distress his soul and to wear him out.

I have felt reluctant to have Edson stay in the South, fearing that he would lose his health, and perhaps his life. Christ said, If they receive you not in one place, go into another. He was referring to the persecution that would come. But His words would apply also to a worker whose health was breaking down under labor in an unhealthy climate. Brother Butler should have periods of rest, and Edson White should have an occasional rest. And the other workers in the field must guard their health carefully. God is jealous of His servants. He desires that they shall place themselves where they can best preserve, their mental and physical powers, because if these are not preserved, the spiritual powers will be so weakened that the work will suffer much.

I have said to my son, "Come to us, and help

me to get out books for the people." But he has always answered: "No; I can not come. I can not leave my work."

I have tried to help him. He has written to me, saying: "People are coming into the truth, but they are in need of food and clothing. What shall we do?" I have sent him help from time to time, as I could.

God lives and reigns, and if you take hold of His work cheerfully and willingly, He will bless and sustain you. When you are tempted to murmur and complain, keep your mouth closed. Remember that at such times silence is eloquence. Speak no words that you will not be willing to meet in the judgment. And remember that, when God sends His servants to do a hard work in a hard field, He does not want you to make their work harder by criticism and faultfinding.

The Southern work is before you, as it has been presented to you this morning. A good work has been done, and it has been done in the face of the

most trying circumstances. The Lord calls upon us to come up to His help in this needy field. You remember the words, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

Christ loved us so much that He gave His life for us. He died on the cross to give us an opportunity to gain the crown of eternal life. Shall we allow those around us to perish in their sins without making an effort to help them? Shall we try to hinder the workers who are seeking to save souls? We want you to help in the Lord's work, that God may not be disappointed in you. We want you to have hearts that are sensitive to others' needs, hearts that are tender, full of pity for the infirmities of those around you.

The Lord is good. He is merciful and tender-hearted. He is acquainted with every one of His children. He knows just what each one of us is doing. He knows just how much credit to give to each one. Will you not lay down your credit list

and your condemnation list, and leave God to do His own work? You will be given the crown of glory if you will attend to the work that God has given you.

Let us help one another all we can. Let us speak words of kindness, words that will be a blessing, not a curse. We are living in the great day of atonement. We are now to confess and forsake our sins, that we may be saved. Let us humble our hearts before God, that we may go from this meeting shoulder to shoulder, full of faith and confidence. The lives of many have been filled with talk and doubt and suspicion. There is hardly a brother who has confidence in a brother, or a brother who has the confidence of the members of the church. My brethren, clear away the rubbish from the door of the heart, and let Jesus come in and talk with you. Let Him sit upon the throne of the heart. If ever a people needed the purifying, sanctifying influence of the truth of the living God, it is the Seventh-day Adventists. I pray that we may all be found in the kingdom of God. But in order to be there, we must here below sit together

in heavenly places in Christ. May God help us so to live that we may sing the song of triumph in the city of God.

Chapter 213

To J. E. White and wife

W. -121 -1904

"Elmshaven," Sanitarium, Cal., March 29,
1904.

My dear Edson and Emma,

I returned from Healdsburg yesterday, and was in the train nearly all day. We did not dare to drive over; for there has been so much rain that the road from here to Healdsburg is almost impassable. There has been no travel over the direct road for the past two weeks. All through the month of March we have had continuous rain, with the exception of one or two bright days.

I did not feel able to attend the Healdsburg meeting, but I went, nevertheless. We left home for Healdsburg Friday, March eighteen.

I spoke in the Healdsburg church Sabbath morning. I will send you a copy of the report of the sermon. The meeting house was crowded, and I had much freedom in speaking. All seemed to appreciate the words spoken. But the church is not well ventilated; it is impossible to obtain that thorough purification of the air that is essential to health. I felt while speaking that I was being injured by the poison of the many breaths, and I feared that I should not be able to carry my discourse through to the end. But I did, and I was blessed in the effort.

I took cold after speaking, and during the week my head ached, and I coughed a great deal. I took heavy treatment several times, and at the end of the week I was somewhat better.

The citizens of Healdsburg made the request that I should speak on Sunday afternoon, March 27, that they might hear me once more. Rain had fallen continuously through the week, and Sunday was rainy and disagreeable. I had been sick and under vigorous treatment ever since the Sabbath

before; but I ventured out, though so weak that I could scarcely stand on my feet without assistance. As I looked at the large congregation gathered in the church, I felt fearful that I could not make them all hear. But the Lord strengthened me, and I spoke for over an hour, from the first two chapters of Revelation. Those present were much interested, and expressed themselves as being greatly benefited by the discourse. I saw tears running down more than one face.

Well, Sunday night I did not sleep after eleven o'clock. On Monday morning we left Healdsburg for St. Helena, and passed safely through the many changes that must be made in coming from Healdsburg to St. Helena by way of Oakland. We reached home about eight o'clock. I took a hot bath, and went to bed, but I did not sleep after eleven o'clock, and I rose at one.

There were some things that I meant to say concerning the work in the South, during the meeting at Healdsburg, but I could not say them; for my head was so weary all the time. I only

attended the two meetings of which I have spoken.

I had some talk with Elders Daniells and Prescott in regard to my visiting Washington, D.C. I told them that it had been a serious question with me whether I should leave home to make this trip. I told them also that should I go, I would not wish to spend more than a few months there, unless, after seeing the situation, I should change my mind. If we decide to go, we shall be on our way in about two weeks.

In answer to your letter, I would say, Do not take up any new methods in connection with the company that you mention. Those whom you have named as the ones who would compose this company are not in that pure, holy, sanctified state that would give assurance of success. Wait patiently. If we decide to go to Washington, we shall attend the Lake Union Conference, which is to be held, I believe, at Berrien Springs. I hope to see you there. I hope that at this meeting, most earnest work will be done to set right many things.

The Lord has appointed Elder Butler and Elder Haskell Haskell and his wife to labor in the South, and there should be a proper union between you and them. Brother Wales would not be the best man for the work you mention. I hope that he and Brother Palmer will in the future have a more sanctified experience than they have had in the past. If they do not, neither of them will be conquerors.

I hope, Edson, that until clearer light is given, you will not carry out the plans spoken of in your letter to me. I am bidden not to encourage you to take this step; for you would deeply regret it if you did. Were I in your place, I would positively refuse to link up with the persons you have named. Will you not counsel with Brother Haskell and Brother Butler.

I have a word more to say to you. Will you not sign a pledge that you will no longer weaken or deface the Lord's temple by working when you ought to rest? In order to have proper thoughts and in order to speak proper words, you must give your

brain rest. You do not take sufficient time to rest. The weary brain and tired nerves would be invigorated if you would make a change in this respect.... I wish that you and Emma could spend the summer with us here at St. Helena.

We must study to discipline ourselves carefully, refusing to do that which would weaken the physical, mental, and moral strength. You need a clear, patient mind, which will endure all that may arise. You need a strong hold from above. Exercise faith, and leave the results with God. When you have done your best, be of good courage. Believe, believe, and hold fast. The enemy will try to get you to make some move which means defeat, but you can not afford to do this. You can not afford to make uncertain movements. You need the influence that you will gain by revealing wisdom and discretion. The time when come when you will make movements similar to the one you propose, but it has not come yet.

Edson, the Lord does not want you to worry

and fret over a state of things that you can not help. He wants you to go on from strength to strength, and this you will do if you trustingly do your best. Learn a lesson of trust from the miracle of feeding the multitude with five loaves and two fishes. There were five thousand men, besides women and children, to be fed, and five loaves and two fishes were all that Christ had; yet there were gathered up, after all had been satisfied, twelve baskets full of fragments.

Edson and Emma, you must have Christ formed within, the hope of glory. Then that which before seemed to you but a meager supply will prove to be a rich feast. You will be satisfied yourselves, and you will have something to give to others. Walk humbly with Christ, daily learning the lesson of meekness and lowliness. Thus your heart will become a temple for the Holy Spirit, and nothing but God alone can fill a temple where God dwells.

Do not, I beg of you, look on the dark side. When the Israelites were content with the portion

of manna that God gave, they found that it was sweet, and full of nourishment for both body and soul. When they were dissatisfied, there were worms in the manna. Contentment is a blessing, and discontent a curse.

My son, you need the peace of Christ. God is your Father. He would have you take more time to rest, that you may have a healthy spiritual experience. He loves you with a deep and tender love. O children, there are great things before us. Edson, do not allow your mind to become in any way diseased. God wants your mind to be clear, your temper sweet, and your love abounding. Then the peace that passeth knowledge will flow forth from you to bless all with whom you come into contact. The atmosphere surrounding your soul will be refreshing. Your words will be fragrant.

You need spiritual life. This life would give vigor to your soul and to your body. Spiritual life yields to its possessor that which all the world is seeking, but which can never be obtained without an entire surrender to God. You will have to say

more often than you have ever yet said, "Be still, and know that I am God." This will give your soul the needed rest. It will give you contentment in doing the very best you can.

Spiritual life---what is it? It is the contemplation of Him who loved us and gave Himself for us, that our lives might be sweet and fragrant, that we might have power to perfect an unselfish Christian experience, and that from us others might learn to do good.

The work given you is to represent Christ. He came to this world to shed upon you His own brightness and peace. Close the window of your heart against the atmosphere of unbelief, and open them heavenward. It is your privilege to face the light, to talk light and faith.

Be affable and compassionate. Let your countenance reflect the joy of the Lord. Speak of His goodness and tell of His power. Then your light will shine more and more distinctly. Above your trials and disappointments will be revealed the

reflection of a pure, healthy religious life. In the outworking of the inner life there will be a wonderful peace and joy. You may reflect the beauty of the character of your risen Lord, who, though He was rich, yet for our sake became poor, that through His poverty we might be made rich in the grace of heaven. As you rise above despondency into the clear sunlight of the presence of Christ, you will reveal the glory of God.

We can, we can reveal the likeness of our divine Lord. We can know the science of spiritual life. We can glorify God in our body and in our spirit, which are His. Do we do it? Oh, what an illustrious example we have in the life that Christ lived on this earth. He has shown us what we can accomplish through co-operation with Him. We are to seek for the union with Him of which He speaks when He says, "Abide in Me, and I in you." This union is deeper, stronger, truer, than any other union. The heart must be filled with the grace of Christ. His will must control us, moving us by His love to suffer with those who suffer, to rejoice with those who rejoice, to feel a deep tenderness for

every one in weakness, sorrow, or distress.

Being partakers of the divine nature will make us willing always to reach forth a helping hand to those in need of relief. Christ's heart was ever touched with pity at the sight of human woe. He died on the cross of Calvary to lift from man the penalty of transgression. He came to our world to make it possible for sinful human beings to obtain salvation. He wept over the sorrow and suffering that He saw on every hand. He groaned in spirit in behalf of the tried and tempted, but He would not fail or become discouraged. He must believe and press forward in order to make it possible for them to gain eternal life.

Christ's life on this earth is a perfect reflection of the divine law. In Him is life and hope and light. Behold Him, and you will become changed into the same likeness, from character to character.

Chapter 214

To G. I. Butler

B 130, 1910

Sanitarium, Calif., Nov. 23, 1910

Dear Brother Butler,

I have received and read your letter. It was full of interest to me, and I was much pleased to hear from you. I appreciated your letter very much, and have been waiting for an opportunity to respond to it.

I am glad to tell you that my strength is returning to me. I am working as hard as I dare. The enemy is trying to make me feel discouraged because I can not give myself to continuous travel and speaking. But my courage is good. I shall endeavor to walk cautiously, and to do less than I have done in the past. In looking over my writings, I see much important matter that the people need

just now. I am determined to place my trust in the Lord.

On the twenty-sixth of this month I shall be eighty-three years old. A week ago I spoke in the Sanitarium chapel. The chapel has been enlarged, and will seat many more than it formerly did. I spoke for an hour. The house was full of interested listeners, and I was much blessed in speaking. A week before, I spoke at the Pacific Union College. This is the school property that was recently purchased by our people. We are well satisfied with this property. The Lord gave me his Holy Spirit, and I had freedom in speaking to those assembled.

I have not lost faith in you, Elder Butler. I greatly desire that the old soldiers, grown grey in the Master's service, shall continue to bear their testimony right to the point, that those younger in the faith may understand that the messages which the Lord gave us in the past are very important at this stage of the earth's history. Our past experience has not lost one jot of its force. I thank the Lord for

every jot and tittle of the sacred word. I would not draw back from the hard parts of our experience.

You must not work beyond your strength. I suppose that in the future our experience will be varied; but I think that you and I, in growing old in the service of Christ, in doing his will, are obtaining an experience of the highest value and most intense interest.

The judgments of the Lord are in the land. We must work with wholehearted fidelity, putting the whole being into what we do to help others move forward and upward. Let us press the battle to the gates. Let us be ever ready to speak words of encouragement to the halting and the weary. We can walk safely only as we walk with Christ. Let nothing dampen your courage. Help those with whom you come in contact to work with fidelity.

I hope that in the future I may meet you at some of our gatherings. You and I are among the oldest of those living who have long kept the faith. If we should not live to see our Lord's appearing,

yet, having done our appointed work, we shall lay off our armor with sanctified dignity. Let us do our best, and let us do it in faith and hope. My heart is filled with gratitude to the Lord for sparing my life for so long. My right hand can still trace subjects of Bible truth without trembling. Tell all that Sister White's hand still traces words of instruction for the people. I am completing another book on Old Testament history.

May the Lord bless you and keep you in hope and courage.

Ellen G. White

Chapter 215

The Review and Herald Office

(Cir. 1893)

The following are the words I copy from the testimony given me of God when I stood on the field of conflict in Battle Creek. My burden is not yet removed from me.

There are dangers presented to me and serious wrongs existing in the Review and Herald office at Battle Creek. There are men blindfolded, as it were, handling sacred responsibilities; and if the light now being given of God is not accepted and believed and acted upon during this coming conference, men's wisdom and specious devising will be presented and accepted in your councils as the wisdom of God, when it is the counsel originated by Satan and put into the minds of men. Men will go on in their own unsanctified, unholy spirit, and, as they advance, become more self-confident, more satisfied with their unsanctified

selves. They are not led by the Lord, and men's wisdom is to them like a higher form and source of good, as Satan presented to Adam and Eve. But it is the deceiving power of the enemy. The mystery of iniquity will work, clothed in angel's robes.

The wrong course that men propose to pursue will not appear as evil until it has taken firm hold of the mind and is acted out and has grown to large proportions, in controlling everything possible, or crushing that which will not be controlled. The very first stone laid to build the human structure after men's devising was wrong. Ungodliness will be practiced in many lines and God will be greatly dishonored. Men will lift up themselves proudly and as they act toward others God will act toward them. By their fruits that they bear in practicing their works ye shall know them.

I am compelled to say that Brother Kellogg has made a mistake, He will walk for a time without God but he will have another trial, another test. In separating himself from the Office he is separating himself from the means of grace. He needs to

accept truth and the sunlight of truth will surround his path.

The Lord will do great good through men if they walk humbly with him. In many things Brother Henry Kellogg should change. He must be patient with the erring youth. God has compassion for Brother Kellogg. One of the things that God has set before him as a positive defect in his character is his arbitrary authority.

He must put out of his life all superficial reading, for if his mind is filled with trash the Holy Spirit cannot work and impress the mind with truth, and bring right things to the memory. He is beginning to form an appetite for trashy reading - an appetite like the inebriate's. He cannot possibly understand the Word and practice the truth, bringing it into the home life and having a mind for prayer - being instant in prayer. There has been a dishonoring of God by nonconformity to the Word of God. He should have brought truth and righteousness into his home. He should have established the family altar and should keep the

sacrificial offering, the praises of his lips, ascending to God. He should be most earnestly seeking for a power from above to exercise in his own family.

The mixture of families is not as God would have matters. You demand of those in the Office what you fail to give yourself. You have had a knowledge of the truth a long time. The Lord has also blessed you with a sensitive mind and heart when you let His truth take possession of the throne of the soul temple.

The Lord has raised up Brother Jones and Brother Waggoner to proclaim a message to the world to prepare a people to stand in the day of God. The world is suffering the need of additional light to come to them upon the Scriptures,--additional proclamation of the principles of purity, lowliness, faith, and the righteousness of Christ. This is the power of God unto salvation to every one that believeth. Many will be moved and humbled. After a time they will drink of the waters of life. Jesus proclaimed Himself the bread of life:

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." John 6:51.

Jesus knew every soul that believed not, for Jesus knew from the beginning who they were who believed not and who would betray him. Many of the disciples walked away from Christ and no more believed on Him. We need not be surprised if the same experience should be realized in our day. If they went away from Christ at His words spoken to them, there will be those who claim to believe the third angel's message -- even men who have been long in the faith--who will be offended at His words that shall come through His delegated human agents.

If the light had been plainly, decidedly acted upon, those men who have followed their own finite wisdom would have decided to come over on the Lord's side or have been separated from the cause of work of God. Oh, what shall I say? What

can I say? Such men are bringing in false theories and principles and converting Elder Olsen to voice their unjust plans and methods, which are bringing the curse of God upon our institutions.

Chapter 216

To J. E. White

"Sunnyside," Cooranbong, N.S.W., August 9, '96.

J. E. White,

Dear Son Edson,

We have received a letter from Captain Eldridge He claims that you owe him one hundred dollars.

When light was given me in reference to Captain Eldridge's relation to the work in the Office, I saw that his ability and talents were overrated. He did not give an equivalent for the high wages he received, even from a business standpoint. In regard to the religious side of the question, he was not to be depended on. He did not conscientiously maintain principle. He worked in a way that could not receive God's endorsement.

In regard to the canvassing business, He and----
-knew very well that they could swing things as they pleased: for they had the inside track. But they had no more respect for the testimonies than for any other literary production, and left them far behind, unnoticed and neglected. They put Bible Readings in the place of "Great Controversy." I was treated by them with an indifference savoring of contempt. They had the power which position, but not the Lord, gave them, and the wages allotted them were contrary to the principles which the Lord had revealed as those that should ever be strenuously maintained.

It was this that made me willing to leave my home in Battle Creek. It was as though I was drawn away by the shape matters assumed The Lord was willing for it to be so; but I had not one ray of light that he would have me come to this country. I came in submission to the voice of the General Conference, which I have ever maintained to be authority. I have no wish to return to America. I feel a holy indignation striving within my soul as I

review the past eight years. Testimony after testimony has been sent from God to those in our publishing houses and to the managers of the work, who stand at the very head; but they have turned away from the God-given light, to listen to the voice of men.

However skillful Captain Eldridge may have been in guiding vessels upon the high seas, he was incapable of managing the responsibilities at the heart of the work. Had he been converted and sanctified, and under the guidance of the Holy Spirit, his qualifications would have presented a far different showing. But he was connected with men who were not connected with God. There was not that harmony and love in the hearts of the workers, high or low, which could have made them strong and efficient, a complete whole. Those who were connected to the most sacred work ever given to men in these last days,--the work of preparing a people to stand in moral integrity as representatives of the character and work of Christ,--dishonored God by mingling selfishness with the work. Man-made methods and practices that the word of God

has positively refused to acknowledge, were brought in. The wisdom of finite men was placed in opposition to the wisdom of God.

The sophistries used by selfish, avaricious men, to bring in self-serving, were wrong from the very first. Their wisdom was earthborn, and the Lord declared he would blow upon all that was acquired in this way. All their ability, all their talents, were lent them by God; they did not create them. Had they been eating the flesh and drinking the blood of the Son of God, what would have been their experience? "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." "As the living Father hath sent me, and I live by the Father, even so he shall live by me."

Not one of these men who so were so very masterly in their efforts to uplift self, not one of those who put so high an appreciation upon their wisdom and their ability to manage, was first managed by the Holy Spirit. These men failed to remember the words spoken by lips that will not lie, "Without me ye can do nothing" (aright, as it

should be done).

Unless men study God's word and practice his teachings, to the letter, rendering willing obedience to him, they will have no more moral wisdom to discern the spiritual impact of the words of Christ than had the disciples who were offended, and left him. Messages may be brought to them from the Lord, but these messages will be just as incomprehensible as the words spoken by our Saviour to his disciples. Like the disciples, they will see some ideas that offend them. They will think that some fundamental doctrines are in peril.

Poor, weak, foolish, finite men! They think they understand what they are talking about, yet they are acting like blind men. In some of their sayings they are no more under the divine enlightenment than were the disciples who were offended at the words of Christ, and walked no more with him. Whom did these disciples follow? Another leader.

In this way men at the heart of the work have

been acting. But to whom are they responsible for their reason and ability. "As I live by the Father, so he that eateth me shall live by me." Unless those who are connected with the work of God bring the words of Christ into their every day practice, they will see something at which to be offended, as did the disciples, and will turn away from Christ. "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

"From that time many of his disciples went back, and walked no more with him." They never recovered from the offence they had received because of his words. "Then said Jesus to the twelve, will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

As all divine wisdom comes from God, to whom are men, whether of high or low degree, responsible for every capability and reasoning

power, but to God. If left to themselves, they will soon reveal their natural temperaments; unsanctified selfishness will be exhibited; human wisdom will occupy the throne of the heart. Men supposed to be sensible men, having discerning minds, will follow their own light, light which heaven has not originated. They will use strange fire in their service, but the Lord will not accept them. When these men see their own inefficiency, and discern how small all their human calculations are, they will realize that without a living connection with God, their influence will be misleading. They, will see that the advancement and healthy growth of God's work is not dependent upon them.

God chooses men of a humble and contrite spirit through whom he can work, and imparts to them his wisdom. They are little in their own eyes, and will not interpret success as the result of their own smartness, but will glorify God. "Not by might, nor by power, but by my Spirit, saith the Lord." If men are entrusted with great responsibilities, this is no assurance of their fitness

for their position. The assurance comes after test and trial. If they evidence that they sense their own weakness, if they make God their trust, the Lord will supply them with his wisdom. If they ask in faith, they will increase in knowledge and ability. If they depend upon God day by day, the stages of development will show a symmetrical growth heavenward. If they walk day by day in humility and contrition and wholeheartedness, in the strictest integrity doing justice to their fellow-men, showing reverence and honor to God by being obedient and true to him, keeping the living principles of righteousness, God will honor them.

The path of sincerity and integrity is not a path free from all obstruction. In the place of becoming faint-hearted and discouraged, those to whom God has entrusted responsibilities, are to see in every difficulty a call to prayer. They are to consult, not finite men, who are boastful and show a masterly independence, but the great Teacher who has given to every man his work in his vineyard. They are to be faithful workers, always in co-partnership with the great worker. Then they will not call slackly

done work faithful and thorough service. They will stand fast against wrong, discerning the right from the wrong, the evil from the good. They will appreciate that which God esteems. There is no favoritism with God, partiality, no hypocrisy should be introduced or maintained in our households, churches, or institutions.

E. G. White

(M.H. Aug. 9, '96.)