

Ellen G. White Estate

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ELLEN G. WHITE

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Ellen G. White

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Overview

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About the Author

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

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A Word of Explanation

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trustees and their successors became increasingly aware of the potential usefulness to the church of this gold mine of unpublished materials.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

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

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

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

The Trustees of the.

Ellen G. White Estate.

Washington, D.C.

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MR No. 1360—Mutual Support Among Various Departments; Sale of Christ’s Object Lessons for the Support of Our Schools

(Written at St. Helena, California, December 30, 1900, to “Conference Officers and Managers of Our Schools.”)

Every department of our work should be planned on considerate, generous lines. Every branch of the work should protect, build up, and strengthen every other branch. Men of varied abilities and characteristics are employed for carrying forward the various branches of the work, and each must give his own branch special effort; but it is the privilege of each to study and labor for the health and welfare of the whole body of which he is a member.

We thank the Lord for the good work being done in behalf of our schools in the publication and sale of the book, Christ’s Object Lessons. We rejoice that so large a number of our people have given themselves to the work, and that their efforts are proving so successful. We rejoice that our conference and Tract Society officers have given their influence and energy to this grave enterprise; and that ministers, Bible workers, colporteurs, and church members, old and young, have all engaged so heartily in the special effort to speedily relieve our schools.

Let this good work go forward steadily, perseveringly, grandly, till the last debt is removed from all our schools and a fund is created for the establishment of schools in important fields where there is great need of educational work.

[2] As the ministers and Bible workers are called to other labors, let the members of our churches say to them, “Go forward with your appointed work and we will continue to labor for the circulation of Object Lessons, and for the freedom of our schools. Let no one feel that this work should stop with the special effort of 1900 and 1901. The field is never exhausted, and this book should be sold for the help of our schools for years to come.

—As our publishing houses have shown themselves exceedingly large-hearted and liberal toward our schools, so let our school managers and teachers be very considerate of the interests of the publishing houses and the Tract Societies.

The school men should say to the regular canvassers, “We are glad of your interest in this work, and should be glad of your assistance, but the relief of our schools is not the only work in which we are interested. It is not the only work for this time. All our books on present truth, including health reform, are needed by the people. Therefore we urge you to go forward with your regular work. The Tract Societies that are handling Christ’s Object Lessons without profit need an increased volume of regular business for their support, and the publishing houses that have given so many thousands of dollars in labor need a greatly increased volume of regular business, that they may sustain the strain brought upon them by their liberality. We beg of you therefore to throw your energies into the regular work as never before.

“On our part we will encourage all our students of sufficient age and experience to work for the school by selling our book, but we will also work as diligently as in former years to train those specially qualified for the canvassing work to handle other books so that the schools may do their part in furnishing recruits to the force of regular canvassers.”

Our conference officers and State canvassing agents should take comprehensive views of the work in all its phases and all its bearings. They should so foster and guide this work of selling Christ’s Object Lessons, that the regular canvassing force shall not be weakened, but that it shall be strengthened, while the work in behalf of the schools is going steadily forward.

[3]

Our publishing houses have done a noble thing in giving so largely to help in lifting the debts from our schools. Shall we not plan to be considerate of their interests, as they have been so generously considerate of the schools? In all our planning, the principles of honor, justice, and generosity are to be maintained. Judicious plans should be laid to relieve other institutions that are in pressing need of help. The Lord would not have us lose sight of the welfare of any of His appointed instrumentalities for the diffusion of light.

Let us endeavor, then, to carry forward the grand and glorious work of lifting the indebtedness from the schools without calling our regular canvassers away from the sale of the precious books they are handling. Let us encourage students who have not made a record as successful canvassers to fit themselves to do acceptable work for the schools during vacations. Let us encourage our church members to go forward nobly with the work they have so well begun. Let us say to the Tract Societies and publishers, "Be patient, and from this number you will have many to enter the general canvassing force." Let us then work diligently to fulfill this expectation.

[4] Oh, that we might view these matters in such a way that all would move in wisdom and in harmony! It was never intended by the framers of the plans that the sale of Object Lessons should lead to the neglect of other precious books. We must never repeat the mistakes of past years, when the plea was made that only one book at a time should have the field, and as a result books that have been signified as specially important to come before the people were left idle on the shelves of our publishing houses. Let our State agents with their canvassing forces keep right on with their regular work uninterrupted.

Let those who handle Christ's Object Lessons pray in faith that the Lord will help them to speak words which will be a blessing to those whom they meet while presenting the book for sale. Carefully improve the opportunities to sow the seeds of truth. Do not introduce doctrinal subjects nor engage in controversy, but speak of the Christian's faith and hope. Thus you will become acquainted with persons whom you may afterwards visit Bible in hand, and upon whom you may reflect the light which God has given to you. You will find opportunities to comfort the depressed and discouraged, and to lift up those that are bowed down.

All the work of canvassing should be considered as evangelistic work. The Lord will give His grace to all those who will seek for it in humility, and He will open ways for the dropping of seeds of truth into good soil. We have no time to lose, no hours or moments to devote to selfish pleasure. We, as workers together with God, are to labor with all interest and earnest energy to pull souls out of the fire, hating even the garment spotted with the flesh. [[Jude 1:13.](#)]

MR No. 1360—Mutual Support Among Various Departments; Sale of Christ's

Object Lessons for the Support of Our Schools 11

—~~There have been presented before me the very many precious~~ opportunities to save souls, which have been unheeded and lost. Let us now see how many souls we can save for our Saviour. “They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” [[Daniel 12:3](#)].—[Letter 1, 1901](#).

Ellen G. White Estate

Washington, D. C.,

April 14, 1988.

Entire Letter.

[5] **MR No. 1361—Testimony Regarding the Bourdeaus**

(Written Circa 1875 in Battle Creek, Michigan.)

Brother and Sister Bourdeau should be united in their labor, and Sister Bourdeau may qualify herself to become a still more efficient laborer in the cause of God.

In the government of children many make a mistake and govern too much. They give so much counsel, so much direction, and want to manage so completely, that they are liable to destroy the will, the identity of their children, and they confuse their minds so completely that they give them no opportunity to act out the powers and develop the qualities God has given them as their endowment.

Just so it is with the family of God. There is diversity of operation of gifts, and all by the same Spirit. These diverse gifts are illustrated by the human body, from the head to the feet. As there are different members with their different offices, yet all of the body, so the members of Christ's body all center in the Head, but have different gifts. This is in the economy of God to meet the varied organizations and minds in the world. The strength of one servant of God may not be the strength of another.

There is danger of seeking to make other minds bend so much to our ideas that we destroy their independent natural traits that would give them access to a class that others could not touch. While there may be with one minister peculiar traits which are to their minds very objectionable, they themselves may have some peculiarities just as objectionable and even more positive.

[6] Every man must be left free for God to convict and operate upon his heart, that he may obtain an experience for himself, founded in God. Great caution should be preserved lest efforts be made to mold minds and to work their judgment and character to our ideas when God may be moving upon that mind and operating upon it to call forth its powers and develop an individual strength for a special

work. Man's hand and man's training and discipline may spoil him for the work God would have him accomplish.

These brethren should have been fitting up and growing into most able, successful laborers. They should be cautious not to be lengthy and prosy in talking or in writing for the benefit of their French or their American brethren. Brief, spirited, interesting matter upon the present truth should come from the pens of these brethren to meet the French. They have been slow to engage in the work. They should write and preach, taking advantage of the truth already in print, heeding the testimony in regard to the work's not bearing exclusively the stamp of one man's mind.

A great work has been hindered which ought to have been encouraged years ago among the French. These brothers should have united their efforts and pushed the work forward, if they had to do it at a sacrifice of their little all. But they have held back, fearing that they would not be considered in harmony with the body.

I was carried into the particulars of Brother Daniel's labor among the French in Illinois and in Wisconsin. I saw that it was a much harder work to convert souls to the truth from the French than from the Americans. Brother Bourdeau stood nobly amid opposition such as our brethren have no knowledge of. He worked in weariness under the most discouraging circumstances. He made slow progress. But what he did gain was labor that would bring results, that would tell in bringing an influence to bear upon the French people. One Frenchman soundly converted is labor that will result in a hundred-fold. Brother Daniel and his wife worked and wept and prayed. They toiled hard; some of our brother ministers have not known how hard, and many have cared less. [7]

Sister Bourdeau has been a laborer of no little influence, meek, cheerful, hopeful, and patient, a treasure of greater value than finest gold. She is needed with her husband. Some have envied her what they thought was an easy position. They have liberty to enter the field as workers. They have the privilege of becoming missionaries for God and testing the easy work of laboring for souls. We need more workers, earnest workers. But those who have so little idea of the real nature of the work as to think it a position of ease to labor in hard fields among those whose hearts are as hard as steel, show that they have not any sense of the real work for this time.

It is easy work to visit churches and be waited upon, but it is not an easy work to seek to win one's way into the hearts of the people. Would to God we had one hundred women consecrated to the work, going forth as missionaries, toiling in the harvest field. I wish there were more Frenchmen who could labor where the Americans can do nothing. These brethren's nature is not exactly like their brethren's, but their brethren have been too zealous to bring them exactly to their minds and their ideas, and have not given them elbow room to act themselves.

[8] Solomon was a man of high capabilities to whom God gave wisdom and understanding. But Solomon did not feel his continual dependence on God and His providence. Brethren Bourdeau, God has a work for you which our American ministers cannot do. You need to exercise your powers, to put forth your efforts, and yet not rely upon these. You need to have self submerged in the will of God, His ways to be your ways. And you need at the same time that you are taking responsibilities in the work to feel a deep distrust of your own wisdom and prudence. You have been in danger of either self-confidence or despondency. You have not had that encouragement and that sympathy and consideration from your brethren that you should have had.

Every minister who has ability to be sent forth to work for God's cause in teaching the truth should be sustained. He should be stimulated to earnest and persevering exertion, while he needs to bear in mind that the way of a man is not in himself. Oh, that men of God, His servants chosen to a special work, may never lean to their own understanding! The capacity of men at best is limited. How little, after all, do they comprehend of the operations of the natural heart or the mysteries of providence! A very few steps trusting to self take them beyond their depth.

Brethren Bourdeau, [you] have moved too slowly. You should have moved out by faith, and employed your influence, your capabilities, and means to carry forward a work among the French, and have been willing to venture and run risks as the Americans have done in the upbuilding and carrying forward of the work of spreading the truth among them. Your boats have been hugging the shore while the vast ocean is before you. Jesus says to you, as He did to Peter, Launch out into the deep and cast down your net on

the right side of the ship, which is the side of faith. Work in deep waters. Oh, remember, it is only those who work with energy and with faith who will see the result of their labors. Do not lean to your own understanding. Do not dwell upon self, but on Jesus. Men of God of the clearest minds and of the best capabilities are generally the ones who are the most ready to admit that they have failings and weaknesses and that their own understanding may not be perfect. [9]

Humility is the constant attendant of true wisdom. Those who have this grace will patiently listen to the advice and counsel of others and give it due weight. They will not give up their own judgment for another's, but if advice and counsel bear the recommendation of age and experience, they will carefully weigh the matter and incorporate it into their own experience and mind because they see the force of the counsel and advice given. These men will never feel that they have a sufficient experience, but that the knowledge they have gained is so small in proportion to what they may obtain that they are stimulated to continue perseveringly to learn as well as to teach. God wants men of thought, of logical minds, yet not so slow as to lose golden opportunities to do the very work the time demands.

While Brother Daniel may be particular, difficult, and critical (which evil he needs to correct to be properly balanced), there are ministers who never go deep enough. They do not critically and carefully examine important subjects in order to become acquainted with the real difficulties, but assert and affirm in a talkative, boasting, manner and let this answer for proof. Their minds are not disciplined by patient study and deep thought, and what they take for granted they express without much effort or depth of knowledge. They are glib talkers but not deep thinkers; they are fluent in words, but as far as real knowledge is concerned, they merely skim over the surface of things, gathering a little here and there but not having a deep fund or fountain to draw from.

Men whom God has chosen for His special work must come into harmony with heaven. Earnest prayer for counsel and direction is necessary. If men will ask help of God, they will not ask in vain. The Lord comes near to His servants to encourage their confidence by His Word and promises, and by His Holy Spirit. He loves to have the weak and diffident come to Him for strength. If they will find [10]

heart and voice to pray, He will be sure to find an ear to hear and an arm to save.

Brother Butler, I was carried back to your labors in Vermont. I saw that you meant to do your duty, but you were too hard, too unfeeling. You think that you have been dealt with severely. But, my dear brother, look at your severity toward others. God does not lead to such labor as you put forth in the case of Brother Augustin Bourdeau. Did you weigh this matter sufficiently? Were justice and the love of God combined in your labor? Did you make a difference, having compassion for a man who had been under the imperative force of circumstances, a suffering, dying father whom he could not turn from without a hardness of heart that was unchristian?

Brother A. C. [Bourdeau] had made some sacrifices—more, as far as means was concerned, than many of his ministering brethren. He had not been active as a laborer, but he had tried to carry out the testimony to move from Bourdeauville. [A town located about 15 miles east of St. Albans, Vermont, now spelled Bordoville.] This has been done at quite a sacrifice on his part. This should have been considered. Again, the suffering of his father called for the time and care of his son. One son was at a distance, while the one within reach was relied upon and his help positively demanded. A. C. Bourdeau was dealt with in a manner such as Brother Butler would not have borne [toward] himself. Justice, mercy, and love were not mingled with that labor.

You saw mismoves that Brother Bourdeau had made; could you see none in your own life to condemn? He moved just as honestly as you have done, and yet you have moved unwisely and injured the cause many times when you thought you were doing it justice. You had no right to deal in the unsparing manner you did with Brother A. C. Bourdeau, condemning and passing judgment on his course. You did not discriminate. You did not let pity and love come into your heart.

Your course in turning from California as you did in their pressing need was deserving of censure even more than the case of A. C. Bourdeau. God came near to you; He brought you over the ground; He tested and proved you to reveal to you your weaknesses, and for the purpose of giving you an experience and softening your heart

and subduing your severe and harsh traits of character. How did you bear the test?

There is much more I might say to you, my brother, but I have not time. God has in His providence placed the cup of sorrow to your lips that you might sympathize with your brethren who have tasted of its bitterness. To close the soul to human griefs, to make no consideration for circumstances where God's providence is at work upon His suffering children, to force all under any and every circumstance and condition into one groove without reference to God's providences, is a fearful mistake which will react upon our own heads.

I was shown that in dealing with our fellow men we all are to consider that they are of like passions with ourselves, feeling the same weaknesses and suffering the same temptations. They, with us, have a struggle with life if they maintain their integrity in circumstances of peril, keeping the balance of the mind. We must deal with fellow mortals with kindly compassion and tenderest sympathy. We must cultivate in our character amiable tempers as well as firmness of principles. It is entirely out of place for one fellow laborer to lord it over another. We may be true to duty, true to principle, honest and firm for right, not swerving from principle in the least degree; but this should not hinder fellow laborers in the vineyard of God from exhibiting traits of character which are pleasing, deportment which is condescending, intercourse which is kind, and manners which are truly complacent, and affection and politeness without affectation or dissembling. [12]

I was shown that God requires true love to unite the hearts of the human brotherhood, and why this love does not flourish is because selfishness, envy, and jealousy exist. True justice will not injure our fellow men, and true politeness will not offend them. True Christian courtesy unites and perfects both justice and politeness, and mercy and love make up the filling, giving the finest touches and most graceful charms to the character. Genuine piety in the heart needs to be cultivated by all.

Abraham was a true gentleman. In his life we have the finest example of the power of true courtesy. Look at his course with Lot. He gives his nephew, a man of much fewer years than himself, the choice of all the lands before them in order that there might be

no strife with their herdsmen. How courteously he welcomes the travelers, the messengers of God, to his tent, and entertains them! He bows before the sons of Heth when he purchases of them a cave in which to bury his beloved Sarah. What an example of a Christian gentleman! Well did Abraham know what was due from man to his fellow man.

[13] Paul, though firm as a rock to principle, yet ever preserved his courtesy. He was zealous for the vital points and was not regardless of the graces and politeness due to social life. The man of God did not absorb the man of humanity.

But we present a greater than Abraham and Paul—the Saviour of the world. His life was a striking illustration of genuine courtesy. It is impossible to enumerate the instances of His kindness, courtesy, and tender sympathy and love. What rays of softness and beauty did His marvelous condescension shed over His entire life. He had a kind look and an encouraging word for all who were wearied and worn with labor. He was ready to help the most helpless.

God is displeased when fellow laborers in His vineyard shut up their sympathy to themselves, esteem themselves highly, and cannot see the good purposes, the noble efforts, of their fellow laborers, but live as if they felt no pitying love or tender sympathy. I have been shown that love, tender love and consideration for our fellow mortals, needs to be cultivated, for it is very essential and is the most valuable trait of Christian character we can have. We must learn to place the best possible construction upon [the] doubtful conduct of others. We shall be very unhappy if we place ourselves in a position to question and criticize as an enemy every man who does not greet us with a smile.

[14] If we are ever suspecting evil, we are in danger of creating what we allow ourselves to suspect. Oh, how many mistakes we make in attempting to judge the motives of our brethren! That which we condemn as grievous wrongs in them are no greater than those that exist in ourselves which we do not discern. While in connection with men of varied minds and organizations, we cannot pass along without sometimes having our feelings hurt and our temper tried, but as Christians we must be just as patient, forbearing, humble, and meek as we desire others to be. Oh, how many thousand good acts and deeds of kindness that we receive from our brethren pass from

the mind like dew before the sun, while imaginary or real injury leaves an impression which it is next to impossible to efface! The very best example to give to others is to be right ourselves, and then leave ourselves, our reputation, with God, and not show too great anxiety to right every wrong impression and present our case in a favorable light.

The greatest cause of our inefficiency as a people is lack of faith and of love. These principles are essential for our prosperity as a people. The neglect to cultivate tender consideration and forbearance for one another has caused dissension, distrust, fault-finding, and general disunion. God wants this evil to exist no longer. He calls upon us to put away this great sin and to strive to answer the prayer of Christ that His disciples may be one as He is one with the Father, that the world may know that the Father had sent His Son. It is the special work of Satan to cause dissension, that the evidence of oneness which should exist with them might be hindered, that the world should be deprived of the most powerful testimony Christians can give it that God has sent His Son to bring into harmony turbulent, proud, envious, jealous, bigoted minds.

The power of God upon the natural heart, after having wrought its hidden work in renovating the soul through the truth received in love, will manifest its transforming power in the external life, softening, subduing, and elevating the possessor. Here the [people of the] world have a problem that they cannot work out from natural causes. The power of Christian faith they can assign as the cause for the great change in the character, but the religion of Christ can never gain its full conquest while the subject of it continues coarse and rough, sour and uncourteous. We lose much, very much, by lack of love for our brethren and sisters. Our ministering brethren—by their unity, their steadfast love, their delicacy in dealing with their brethren, firmly sustaining one another, their forbearance and sympathy and tender compassion for each other—can give to the churches an example that will rightly represent the life of our Redeemer.

[15]

The truth of God is not designed merely to deal with errors and vices, and the ministers to feel that they must be reined up to censure and condemn even if they see existing wrongs. Frequently the very best way to cure the evil is to let those who are wrong see the heart

of the minister of God softened and tender and pitiful, their bosoms full of the milk of human kindness.

The truth is designed to sanctify the receiver, to fashion and mold the entire man, externally as well as internally, by abasing pride and disposing his heart to be kind and amiable and condescending. Yes, the religion of Christ is a system of the truest politeness, and its triumphs are complete when a world may look on a people professing godliness with a united front, believers showing habitual tenderness of feeling and kindness of deportment and sincere regard for the reputation of each other. We may not look for the approval of God unless we work to the point of habitual kindness, acting upon the principles of the gospel. Tender mercy is to soften whatever is harsh in the disposition, and to smooth, refine, and elevate whatever is coarse and rough in deportment. Love and faith carried out in our words and actions bear a testimony to the world that they cannot resist. It is the most powerful ministry that a church can have.—[Letter 49, 1875.](#)

Ellen G. White Estate

Washington, D. C.,

April 14, 1988.

Entire Letter.

**MR No. 1362—Religion Needs To Be Connected
with Business Affairs**

[16]

(Written March 16, 1891, to “Brethren Who Are Entrusted With Weighty Responsibilities in the Office.”)

I appeal to you to make special efforts to attend our yearly meetings, not merely the business meetings, but the meetings that will be for your spiritual enlightenment. You do not realize the positive necessity of having a close connection with Heaven, but not one of you is in a safe position before God; not one of you is qualified to do His work in a right manner without this connection. You need to have greater respect for sacred things. You will place sacred things upon a level with common things, and judge them accordingly, unless you change decidedly in some matters.

While I rejoice that many of the laborers in the office are receiving the benefit of the evening Bible teachings, let me tell you that the ones that have the responsibility as managers in the work need to place themselves in a position where they can be deeply impressed by the Spirit of God. You should have as much greater anxiety to receive the baptism of the Holy Spirit and a knowledge of God and of Christ as your position of trust is more responsible than that of the common working hand. You cannot do your work in a manner that will be approved of God unless you feel your great need of divine help. In this work more than in any secular business, success is proportionate to the spirit of consecration and self-sacrifice in which the work is done. You have not had God working with you in all your plans because you have not sought Him with humility of heart.

All natural and acquired endowments are the entrusted gifts of God, and need to be constantly held under the control of His Spirit, of His divine, sanctifying power. You need to feel most deeply your lack of experience in this work, and put forth earnest endeavor to acquire needed knowledge and qualifications and wisdom to use your intellect in such a way that glory shall redound to God. You

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have felt that business is business, religion is religion, but I tell you that these cannot be divorced. If you seek God with the whole heart, He will be found of you; but, said Christ, “Without Me ye can do nothing.” You are not to put asunder that which God has joined—business and religion.

“A new heart will I give you.” Christ must dwell in your hearts, just as the blood must be in the body and circulate there as a vitalizing power. In this subject we cannot be too urgent. While truth must be our panoply, our convictions need to be strengthened by the living sympathies which characterized the life of Christ. If the truth, living truth, is not exemplified in the character, no man can stand. There is only one power that can either make us steadfast or keep us so—the grace of God, in truth. And the man who confides in aught else, is already tottering, ready to fall.

The Lord wants you to rely on Him. It is your privilege and duty to make the most of your opportunities to come to the light. If you remain apart from the holy influences that come from God to His people, how can you discern spiritual things? You need the baptism of the Holy Spirit. Do you feel that you are safe and in no need of religious influences? If ever men in our world need these things, you do.

[18] Those who hold weighty responsibilities in the office have a very indistinct sense of the justice, mercy, and love of God. Therefore God calls upon you to make the most of every opportunity for securing a preparation for His work. He expects you as His employed workers to put forth all your energies in its performance, and to keep your souls alive to its sacredness and fearful responsibilities. God’s eye is upon you. It is not safe for any one of you to bring into [the] divine presence a marred sacrifice, a sacrifice that cost neither study nor prayer, for God will not accept it at your hand.

I entreat you to awake, and seek God for yourselves individually. While Jesus of Nazareth passeth by, cry most earnestly unto Him, “Thou Son of David, have mercy on me,” and you will receive clearer sight than you have had. Through the grace of God you may receive that which will be more valuable to you than gold or silver or precious stones.—[Letter 6, 1891](#).

Washington, D. C.,

April 14, 1988.

Entire Letter.

[19] **MR No. 1363—Condescension of Jesus; Unity in
Christ; Appeal for an Efficient, Well-Trained
Ministry**

(Written September 2, 1897, at “Sunnyside,” Cooranbong, NSW, to
“My Brethren.”)

In your genuine unity is your strength. There is a great work before us. Those who believe the truth, present truth for this time, are few. Let these be bound together in bonds of closest Christian fellowship, to strengthen one another. Let them stand shoulder to shoulder, hearts blended together in oneness, and bound up with Jesus Christ.

That sympathy, that tender regard for one another that brings the blessing of God, that blends all together in God, has not been cherished. There is to be no exalting of self, one above another. Union is enjoined by our Lord Jesus Christ. We are to stand as brothers, our hearts knit with the hearts of our fellow laborers.

[20] Selfishness and pride hinder the pure love that unites us in spirit with Jesus Christ. If this love is truly cultivated, finite will blend with finite, and all will center in the Infinite. Humanity will unite with humanity, and all will be bound up with the heart of Infinite love. Sanctified love for one another is sacred. In this great work Christian love for one another—far higher, more constant, more courteous, more unselfish, than has been seen—preserves Christian tenderness, Christian benevolence and politeness, and enfolds the human brotherhood in the embrace of God, acknowledging the dignity with which God has invested the rights of man. This dignity Christians must ever cultivate for the honor and glory of God.

Oh, do you not know, can you not understand this? The only begotten Son of God recognized the nobility of humanity by taking humanity upon Himself, and dying in behalf of humanity, testifying throughout all ages that “God so loved the world, that He gave His

~~only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”~~

The human agent who bears the test and trial and proving of God receives his reward. “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.” Here the line is placed in our hands, enabling us to measure the love of God. Yet there are greater depths for the line to reach. The cross is invested with a power that language cannot express. Christ’s sacrifice in behalf of the human race puts to shame our meager efforts and methods to meet and uplift humanity, to help sinful men and women to find Jesus.

The work of the sons and daughters of God must be of a different character than has yet been manifested by a large number. If they love Jesus, they will have enlarged ideas of the love that has been expressed for fallen man, which required the provision of so expensive an offering to save the human race. Our Saviour asks the cooperation of every son and daughter of Adam who has become a son or daughter of God.

Who can limit the Lord God of Israel? Who can present in correct lines His expensive benevolence? Our Saviour declares that He brought from heaven as a donation eternal life. He was to be lifted up upon the cross of Calvary to draw all men unto Him. How then shall we treat the purchased inheritance of Christ? Tenderness, appreciation, kindness, sympathy, and love should be shown to them. Then we may work to help and bless one another. In this work we have more than human brotherhood; we have the exalted companionship of heavenly angels. They cooperate with us in the work of enlightening high and low.

[21]

Having engaged in the work, the amazing work of our redemption, Christ determined in council with His Father to spare nothing, however costly, to withhold nothing, however highly it might be estimated, that would rescue the poor sinner. He would give all heaven to this work of salvation, of restoring the moral image of God in man. Can we not enlarge our comprehension, and for Christ’s sake see the sinfulness of selfish indulgence, the sinfulness of indifference? The want of interest and faith that has long been cherished has so divorced the soul from God that we have only a faint idea of what constitutes us children of God. To be a child of God is to be one with

Christ in God, and to put forth our hands in earnest, self-sacrificing love to strengthen and bless the souls that are perishing in their sins. We are to communicate to them that which God has communicated to us.

The word comes to me in the night season to speak to those nigh and afar off, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Shall we confine our work in a narrow groove, and labor only for the churches? Our work is to educate all whose names are on the church books, by precept and example showing them how to work to enlighten, encourage, and save perishing souls.

[22] The Lord is coming, and we have a great work to do. I have been considering the light given me by God concerning the ministry. Within a few days light has come to me, or, rather, past light has been repeated. In our council One who has been our instructor presented before me the work to be done in our cities. This work embraced the suburbs also. We will have close, earnest, trying work to do. Therefore you that have had an experience must stand together, one in heart and mind. No one must exalt himself above his brother in his measurement of himself. There is need that prayer [should] go up to God in faith, that the Lord of the harvest will send forth laborers to His harvest, because the harvest is great and the laborers are few.

There is need that men be set apart for the ministry; but unless there is a close seeking of the Lord to know His will, men who are unprepared will be set apart for the ministry. No man must be chosen because of his prepossessing appearance. Saul, who was designated as king of Israel, was a man of prepossessing appearance, tall and well proportioned. But neither in experience nor character was he fitted for the work. The Lord changed his heart through the operation of His Spirit, making him a converted man. The effect of divine grace upon the heart was accompanied by a visible change in his spirit. This gave him influence with the armies of Israel. Now he is set in the work aright. If he will cultivate humility and the fear of God, if he will trust in God, and learn His will, and not exalt himself, the Lord will give him grace.

The same spirit that changed the heart of Saul will change the hearts of the men who are entering the ministry. A man may be as

inexperienced as Saul, but if he will receive the word of the Lord from the old, faithful standard bearers, if he will do the will of God, he will not fail as Saul did. Saul was exalted to the position of king, but he failed by presumptuously following his own judgment.

There are minds that are superficial, and that always will be superficial. The less of this class that enter the ministry the better it will be for the people. There is a most solemn work to be done in these last days. Only those who are willing to deny self, who give evidence that they realize that they are to be constantly learning how to do better work, can engage in God's service. Having a vital connection with God, their love for and knowledge of the truth deepening, they reveal that the truth has become a part of their being. Their perceptive faculties are quickened, and the evidence of their growth in grace and habitual fidelity to their appointed work is apparent.

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Those who give themselves to God with humble, devoted hearts need not spend three or five years in qualifying themselves to do the work essential to win souls to Christ. They are not to graduate from their progressive study when they leave school. Every day they must do humble work for the Master. They must ascertain their duty and perform it, whatever may be its character.

Every part of the man—brain, bone, and muscle—is to be worked. The gospel economy is in every way suited and conformed to the condition of man, not in heaven but on earth, during his probationary test and trial. The Holy Spirit is to do its work upon mind and character, exerting an influence upon thoughts and actions. If received, cultivated, and appreciated, it will always be reformatory, refining, elevating, and ennobling. He who always aims for entire conformity to God's will, who does not follow his own natural inclinations, will allow the Holy Spirit to improve and mold and fashion his character upon a plan and model different from his own inherited and cultivated tendencies, changing him to another man.

The influence of the Spirit upon the human mind will regulate it after the divine order. But the Spirit does not work in a manner and power beyond the human agent's power of resistance. A man may refuse to hear the counsels and admonitions of God. He may choose to take the regulating of his conduct into his own hands; but when he does this, he is not made a vessel unto honor. Like

[24]

Moab, he refuses to be changed, emptied from vessel to vessel, and therefore his taste remaineth in him, and his scent is not changed. [See [Jeremiah 48:11](#).] He refuses to correct his defective traits of character although the Lord has plainly pointed out his work, his privileges, his opportunities, and the advancement to be made. It is too much trouble to break up his old ways and transform his ideas and methods. "His scent is not changed." He clings to his defects, and is thus unfitted for the sacred work of the ministry. He was not willing to make a close examination of himself, or to closely inquire for light to shine upon him in a clear, distinct manner. His prayers have not ascended to God in humility, while with humble endeavor he sought to live his prayers by understanding and performing his duty.

After the Lord has put one on test and trial, that he may be assured of his calling to the ministry, if he is content to follow his own way and his own will, if he will not heed the manifestations of the Spirit of God, if he refuses to profit by growth in grace and depth of understanding, be assured that the Lord does not need him, for he cannot communicate that which he has never received.

[25] Every soul is to minister. He is to use every physical, moral, and mental power, through sanctification of the Spirit, that he may be a laborer together with God. All are bound to devote themselves actively and unreservedly to God's service. They are to cooperate with Jesus Christ in the great work of helping others. Christ died for every man. He has ransomed every man by giving His life on the cross. This He did that man might no longer live an aimless, selfish life, but that he might live unto Jesus Christ, who died for his salvation. Not all are called to enter the ministry, but nevertheless they are to minister. It is an insult to the Holy Spirit of God for any man to choose a life of self-serving.

Ministry means not only the study of books and preaching; it means service. Especially are ministers to engage in useful, profitable manual labor, that all their faculties may be kept in a healthy condition. As they open the Word to others, God will bless them in this line of work; but it is a mistake to read and study all the time, not using the physical organs. It is a neglect of thorough service to God. They cannot be all-around men. There is a necessity of ministers using their powers of ingenuity, that they may not be unskillful in

~~the Word, and may show their ingenuity in devising and planning in~~
business lines. These faculties should be used in the service of God to win souls to the truth. Real planning and devising are required to bring the sinner out of darkness into the light of truth.

The apostle Paul was an able minister of the gospel, and yet he labored with his hands, doing the humble work of a tent-maker. By working with his hands he did not lessen his work of communicating to Aquila and Priscilla the great truth of the gospel of Christ. These two men and Priscilla labored with their hands, and Paul's designs in tent-making were ingenious. He brought fresh methods into his work also as he labored for the people, preaching the gospel of Jesus Christ. Many were brought to a knowledge of the truth by witnessing the faithful toiler making tents to support himself, that he might not be dependent upon anyone for food and raiment. While thus at work, he showed himself skillful, "not slothful in business, fervent in spirit, serving the Lord" [[Romans 12:11](#)]. And in preaching the Word, he was no less fervent and able in speech because of his business tact.

[26]

A man's success in the ministry does not rest upon his excluding himself from useful labor, nor upon his popularity or indolence, but upon his willingness to labor in any position that seems to be duty. Those who are the most willing to toil and show industry in business lines, and who, themselves, plan and devise to be a help to others in branches of common toil, are the men who will be chosen by God to do Him service wherever their lot may be cast. They may be called upon with the help of others to build their own homes, or to build a church, or to do this alone, if they have a knowledge of how to handle tools.

Privation may be the lot of every soul who now believes and obeys the truth. Christ has told us that we will have reproach. If persecution for the truth's sake is to come, it is important that every line of work become familiar to us, that we and our families may not suffer through lack of knowledge. We can and should have tact and knowledge in trades, in building, in planting, and in sowing. A knowledge of how to cultivate the land will make rough places much smoother. This knowledge will be counted a great blessing, even by our enemies.

A willingness to be ordained, to engage in the work of the ministry, that it may gratify the desire for an easy life without toil, is

[27] selfish, and the end unholy. Such willingness is no proof that they are chosen by God for the work. Many are wanting in moral and intellectual qualifications. They do not want to tax their mind, to dig for the hidden treasure. They do not dig deep, they skim the surface, and they see only the things that are upon the surface.

The work of God requires all-around men, those who can devise, plan, build up, organize, and exercise wisdom in discipline. These are the ones that are chosen by God for His work. All whom the Lord leads, all who appreciate the solemnity, the probabilities and possibilities of the work for this time, will feel like obtaining all the knowledge they can from the Word. By earnest study of the Word, they will gain all the knowledge they can use in ministering to the needy—the sick both in body and in soul.

It has pleased the Lord to have select, representative men connected with the work as missionaries—men who have been tested and proved and tried. Often they have been in trying situations, and by earnest, frequent, and laborious examination of their own spirit, habits, temper, appetites, and practice, they have carefully and thoroughly investigated themselves. Just as a carpenter who, in erecting a building, inspects every piece of timber he puts in to see if any are weak or rotten, and as he discards all defective ones, so the human character should be carefully examined to see if it is becoming more and more like Christ Jesus—pure, peaceable, kind, full of goodness, love, and truth. Those who enter through the gates into the city must and will have a right to the tree of life. To them the promise is made, “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.”

[28] We must try our character by the moral standard, God’s holy law. Day by day we must measure our attainments, to see if we shall be of this number. “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” [[Revelation 3:4](#)]. “Let us be glad and rejoice and give honor to Him; for the marriage of the Lamb is come, and His wife (the church) hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints” [[Revelation 19:7, 8](#)].

—Dear brethren, we need now to carefully consider every plan. We need now to humble our hearts before God. We need now not to wait in a careless attitude, but in an attentive, reverent attitude. “Lord, what wilt thou have me to do?” [[Acts 9:6](#)]. “Speak, Lord; for Thy servant heareth” [[1 Samuel 3:9](#)]. We are living in the most critical period of this earth’s history. We are fully conscious of the great need of workers; but, my brethren, greatly as we need efficient helpers, we must not be careless and allow the work to be cumbered with driftwood. We must draw nigh to God every day, every hour.

In whatever we are called to do, we are to keep the spirit clean and fragrant. “Be pitiful, be courteous” [[1 Peter 3:8](#)], does not mean that we are to wink at sin and corruption. It frightens me to see how men who know the truth and the poverty of our mission, conduct themselves in their connection with the greatest interests that exist in our world. They take from that treasury which needs to be replenished by them, in the place of being impoverished by their unfaithful stewardship. What does it mean that the cause of God in missionary lines is crippled through the defects in the management of those who ought to know how to move cautiously and circumspectly?

The Lord requires that all who do Him service shall study how to save means by economizing. This can and must be done. Those who do not help to increase the fund should be very careful how they subtract from the precious fund that is the Lord’s treasure, from which many suffering fields that are in need of the gospel being preached unto them, are supplied. There are many, many souls praying that they may know the truth.

[29]

The Word specifies the gifts and graces that are essential for every soul who receives the truth. But especially does the Lord require His messengers, who carry His Word to others, to live the truth, to reveal that they are sanctified through the truth. If they do not show their love of the truth by meeting the infallible standard, let them step out from the ministry and no longer dishonor God by their disorderly course of action. Let close, critical examination be made of the tenor of their life and action. Have they the marks that testify that they are children of God, that they apply the Word of God as a test of their own qualification to do service that will properly represent Christ? Have they shown a clear understanding, a right judgment in the things of God? Have they a sweet, pure,

clean spirit in the sight of God, in the home and in the church? Do they give evidence that they are undefiled, that they can labor to help others out of Satan's power, or do they show a want of sincere piety and conscientious scruples in willing toil, failing to lift burdens for Christ? Do they give evidence that day by day they are learning the meekness and lowliness of Christ?

A great work is to be done. Who will engage in this work? Who will press the work forward and upward to victory? We have all the world against us; all the churches against us; all the synagogue of Satan against us. And if those of our own faith work against the truth by their own unsanctified habits and practices, the work will go very hard. God help us to pray, "O Lord, cleanse the camp of Israel from its defilement."—[Letter 10, 1897](#).

Ellen G. White Estate

Washington, D. C.,

April 14, 1988.

Entire Letter.

**MR No. 1364—Severe Reproof for Faultfinding
Spirit and Carelessness in Dress**

[30]

(Written in March, 1861, to “Mrs. H.”)

I have felt it my duty to write you but have lacked opportunity. The letter Brother H sent to my husband containing one from you was received, which greatly discouraged me in regard to your case.

You say, “I believe the visions.” How can this be? Were you not especially reproofed in the vision because of your faultfinding and watching others’ dress and finding fault with them because their manner of dress did not just suit your idea? I saw that you were entirely out of your place in talking with anyone upon dress, for you have not the right views of this matter; that in this very matter you must reform, for you were altogether too neglectful of your [own] appearance, were untidy in your dress, were not careful to dress your children neatly and orderly, and your house was left in disorder. Confusion reigned in your dwelling.

While you have such a great work before you in order to become a consistent Christian, I beg of you to hold your peace upon dress. You greatly injure the cause of God by your appearance and by your course. You can effect nothing by all that you may say upon dress, but only disgust persons. You do not possess the qualifications of a Christian. You must be converted and reform or you are lost. If you believe the visions, why not act upon them? Why not control that unconsecrated tongue? Why not heed the reproof given you in regard to your lack of order, neatness, and cleanliness? Why not bridle your tongue? You have not kept truth upon your side. You talk so much. You prepare material when it is not right at hand and you exaggerate greatly. Cease talking so much and reflect more.

[31]

You say that you have read [Testimony] No. 6 and you refer to the last two paragraphs, that when people have asked you how Sister White was dressed you had to tell them you were disappointed to find that my dress was not in accordance with what I had written

in regard to dress. I would say, I consider my dress to be in strict accordance with what I have written in regard to dress. If I write one thing and act another, I am a hypocrite. I hope none will conclude from my writings that I consider it a virtue to be loose and untidy in dress. I hope no soul will follow your example, for I have been shown that you dishonor the cause of truth and disgust others by your neglect in the matter of dress.

You have reported that I was dressed very richly at Knoxville. I had on an old velvet bonnet that I was wearing the second season. I washed the strings and placed them again on the bonnet. I had on a merino [Merino is a soft fabric made from the wool of a hardy breed of sheep originally from Spain.] dress that was three years old, and the only other dress I wore on the journey beside my overdress was a dress [which cost] three shillings per yard when new. I had worn it out once, but before I left home for that journey [I] took it to pieces, turned it, and put it together again to finish on that journey. Why I took this trouble to turn it was that I might save the trouble of buying another dress, and yet look decent and orderly. My overdress was made out of an old debeige dress. By putting in front a breadth of another kind, I made it answer on that journey.

[32] My apron was made out of an old silk dress which once belonged to Anna White, and I had worn it two years. I had on a merino cape which cost 60 cents per yard, with a bit of velvet around the edge. This is the only unnecessary article about my dress. A sister made the cape and put on the velvet to keep the lining from sagging. This constituted my “rich dress” at Knoxville. I generally purchase good clothing and then take good care of it, and it lasts me some time.

I will not countenance this faultfinding spirit. I will drive it [out] wherever I find it. You would lower the standard of Christianity into the very dust. Read again the vision I sent you. You must have forgotten the contents. In order for you to live according to the light given in vision, you must reform or be weighed in the balance and found wanting. It is only the faithful overcomer who wins eternal life. I cannot acknowledge you as a Christian until you bring forth fruit meet for repentance. “By their fruits ye shall know them” [[Matthew 7:20](#)].

You are very unhappy yourself and make others unhappy. I fear—yes, have reason to fear—that your course will ruin the influence

of your husband and get him down from the work. He should never answer you impatiently but should sincerely pity you, for when one has contracted a habit of fretting it is hard to overcome it. Nevertheless, it must be overcome. And, again, God frowns upon him when he lets your envious feelings against the brethren weigh on his mind and he becomes embittered toward his brethren. Be careful of the influence you exert, for you must meet it again.

A church is to be presented to God without “spot, or wrinkle, or any such thing” [Ephesians 5:27]. A great work must be accomplished for you before you can be brought into this position. When you manifest impatience and fretfulness to your husband or children or any member of your family, there is a spot in your Christian character. When you become jealous of your husband, there is another spot, for “jealousy is cruel as the grave” [Song of Sol. 8:6]. When you talk against your brethren and sisters and influence others who do not know them, when you report things in regard to them which are incorrect, there is a spot.

[33]

“The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! ... The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body and setteth on fire the course of nature; and it is set on fire of hell.... The tongue can no man tame; it is an unruly evil, full of deadly poison” (James 3:5, 6, 8). “Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor” [Psalm 15:1-3].

In a letter to my husband you express surprise that he judges of you as he has, but your fruits have testified of you. You may feel friendless, but if you do you may thank yourself for it. “For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God” (1 Peter 2:20).

You must reform if you expect to be beloved of the brethren and sisters. You do not take a course to gain their affections. You think that you have been in the truth some time and disdain the idea of being instructed by persons who have recently embraced the truth.

But don't deceive yourself here. You have not yet learned the first principles of our faith and what it requires to constitute a Christian character.

[34] I allow that you have taken hold of the truth, but cannot admit that the truth has yet taken hold of you. If I should admit this, I dishonor the cause of truth. I believe and know that there is power in the truth, and when it takes hold of an individual it commences to purify, to refine the taste, sanctify the judgment. It will make the receiver meek, patient under censure even if it is undeserved. It will make him forbearing, cheerful, contented, and happy, yet his life will be marked with sobriety. The truth works an entire reformation in [the] life, makes the receiver orderly, neat, and causes him to perfect holiness in the fear of the Lord.

All the profession of truth which you might make would only lower you in my estimation unless you carried it out in your life. I would rather receive the veriest babes in the truth, who had not only taken hold of the truth but the truth taken hold of them, than individuals who make an exalted profession yet fail to carry out the principles of truth, for in the conscientious young disciple there is something to build on. If we are truly converted to God, the principles of truth and holiness will be in us.

You fail to understand what constitutes a Christian, a true follower of Jesus. You seem to think that if you are careless of your dress and manifest no taste whatsoever in regard to your apparel, that you manifest a special grace. The principal burden you have is to notice a person's dress and thus decide in regard to his character.—[Letter 4, 1861](#).

Ellen G. White Estate

Washington, D. C.,

April 14, 1988.

Entire Letter.

MR No. 1365—Consecration to Present Service to God

[35]

(Written February 5, 1907, from Sanitarium, California, to N. D. Faulkhead.)

I was pleased to receive the information that you are again connected with the publishing work. May the Lord strengthen and encourage you day by day, is my prayer. Establish yourself in the strength of the Lord. You may put your trust in Him, for He will be your shield and buckler. We are nearing the close of this earth's history. If I do not meet you again on this earth, I hope to meet you in the city of our God. I think we shall all rejoice when the conflict is over.

“In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength” [[Isaiah 26:1-4](#)].

I have been strengthened to write many pages this winter, although I have suffered from three attacks of influenza, caused by my visits to Oakland and San Francisco, when I was obliged to expose myself to many changes in the weather.

I thank the Lord that I can still write. I am up and at work early in the morning, when the other members of my family are still sleeping. This morning I slept until four o'clock, which is an unusual thing for me. I have reason to be very grateful for the degree of health that I enjoy. I can go up and down stairs as readily as the young people, and my mind is clear. The Holy Spirit is bringing before my mind the things that our people need to understand at this time.

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My voice is clear, and I still speak to the people assembled at our camp meetings. After speaking several times at the recent camp

meeting in Oakland, no weakness followed the work, but instead, I felt my strength renewed, and rejoiced in health of mind and body and soul. After speaking for more than an hour one Sabbath, I invited those who desired to give themselves to the Lord to come forward, and then I united with the ministering brethren in prayer for these souls.

Quite a number have been added to the church through the efforts made at our camp meetings. When I united with my brethren in this effort, I felt my strength renewed and my soul refreshed. I feel that it is my duty to praise and glorify God for His goodness. The Lord is my strength; He does not fail me. The Lord desires us to trust in Him every day.

The time has come when we must expect the Lord to do great things for us. Our efforts must not flag or weaken. We are to grow in grace and in a knowledge of the Lord. Before the work is closed up and the sealing of God's people is finished, we shall have the outpouring of the Spirit of God. Angels from heaven will be in our midst. I want you and all your family to have a part in this closing work. The present is the fitting up time for heaven, when we each must walk in full obedience to all the commandments of God.

“The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose” [Isaiah 35:1]. God's people will be out of the cities then. [Isaiah 35:2-10, quoted.]

[37] Here the future restoration of the people of God is brought to view for our encouragement. Lay up these words in your heart. Accept Christ as your Saviour. Make Him your friend. Take the offered salvation, and place yourself wholly on the Lord's side. Every member of your family should now consecrate himself to the service of God. Do not disband, but draw together. Depend on Christ alone for your salvation.

The Word of God is to be your lesson book. Study this Word, and it will become your strength, your fortress, your high tower, your consolation, your instruction, your guide, your sanctification. It is given for your constant growth in holiness. Peter calls the practical application of the Word “growth in grace.” Through the study of the Word the whole character may be changed. “If any man be in Christ, he is a new creature: old things (old ambitions) are passed away; behold, all things are become new” [2 Corinthians

5:17]. The fruits of the Spirit will be revealed in refinement and true godliness. Selfishness will be purged from the life. Love, joy, peace, longsuffering, and gentleness will be revealed in the life.

With Christian love to you all.

(Signed: Ellen G. White).—[Letter 30, 1907](#).

Ellen G. White Estate

Washington, D. C.,

April 14, 1988.

Entire Letter.

[38] **MR No. 1366—St. Helena Sanitarium and Other
Institutions To Be Denominational; Medical
Missionary Training Schools; Poisonous Drugs The
Role of Miracles**

Report of a portion of a meeting of the Executive Committee of the California Medical Missionary and Benevolent Association, held in the St. Helena Sanitarium library, Tuesday forenoon, July 14, 1902. Present: A. T. Jones, W. C. White, A. N. Loper, E. E. Parlin, R. A. Buchanan, W. S. Sadler, L. M. Bowen (members of committee) Mrs. E. G. White, Mrs. J. Gotzian.—A. T. Jones: The next thing before us for consideration here today is carrying on the work in this institution. When we had our annual meeting and elected the new board of the state Medical Missionary and Benevolent Association, we did not complete the work of reorganizing the local boards, et cetera, for the coming year, in connection with the sanitarium and the medical work. That comes before us now for the rest of the day, so whatever you might say to us with reference to the work here and its needs would be light to us in reference to our work of reorganization and in starting on a new basis for the year to come.

Mrs. E. G. White: I have written much on the work that should be done in our sanitariums. Especially have I tried to emphasize the necessity of maintaining a correct religious influence in our medical institutions.

[39] Possibly I could not fully describe the impression that was made upon my mind by the statement that our medical institutions are un-denominational. As I was considering this matter in the night season, it seemed as if One stood up in the midst of us and pointed us back to the Israelites as an illustration of a distinct people, denominated of God. That which made them denominational was the observance of God's commandments. In the twelfth to the eighteenth verses of the thirty-first chapter of Exodus their distinguishing sign is mentioned.

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“Verily My Sabbaths ye shall keep,” the Lord declared, “for it is a ⁴¹
sign between Me and you throughout your generations; that ye may
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know that I am the Lord that doth sanctify you.... It is a sign between
Me and the children of Israel forever.”

The Israelites were a chosen people, separate and distinct from the world. Speaking through Moses, the Lord declared to them, “Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people: for ye were the fewest of all people: but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the house of Pharaoh king of Egypt” [Deuteronomy 7:6-8].

The Lord wrought mightily for their deliverance, nearly destroying Egypt, as it were, to bring them forth, for the express purpose of worshiping Him. He promised that if they would keep His commandments He would bless them above all other people, freeing them from sickness, and establishing them forever in the land of promise.

The Lord ever desires to encircle His people by His protecting arm, blessing them above all other people. He will preserve them in all purity if they remain closely connected with Him. But if they depart from Him, they will share the sorrows of Solomon.

Solomon was favored of God. To Him were given not only wisdom, but riches and honor, on condition that he should walk in the ways of the Lord, keeping His statutes and His judgments. But he departed from God. He chose to go to other nations to secure facilities for building the temple, when he could have built it with the facilities that the Lord had provided.

We are Seventh-day Adventists. This is a fitting name, for we keep the Seventh-day Sabbath, and look for the second advent of our Lord in the clouds of heaven, with power and great glory. Even with respect to the name indicating some of the peculiar points of faith distinguishing us from other Christians, we are denominational. In keeping the Sabbath that God declares should be kept holy as a sign

between Himself and His people, we show to the world that we are His peculiar, chosen people—a people whom He has denominated.

What is the object of saying that our medical institutions are undenominational? God never inspired any man to make such a statement. His people and His institutions are denominational. We are, however, to invite everyone—all sects and classes, the high and the low, the rich and the poor—to come to our sanitariums, where we shall endeavor to do them good. We are not in any way unwisely to press upon them our peculiar points of faith, but we are to give them the benefits of health reform. We take into our institutions all denominations; but as for ourselves, we are strictly denominational. We are sacredly denominated by God, and are under His theocracy.

[41] In the days of the early Christians, Christ came the second time. His first advent was at Bethlehem, when He came as an infant. His second advent was at the Isle of Patmos, when He revealed Himself in glory to John the Revelator, who “fell at His feet as dead” when he saw Him. But Christ strengthened him to endure the sight, and then gave him a message to write to the churches of Asia, the names of which are descriptive of the characteristics of every church.

The light that Christ revealed to His servant the prophet is for us. In His revelation are given the three angels’ messages, and a description of the angel that was to come down from heaven with great power, lightening the earth with his glory. In it are warnings against the wickedness that would exist in the last days, and against the mark of the beast. We are not only to read and understand this message, but to proclaim it with no uncertain sound to the world. By presenting these things revealed to John, we shall be able to stir the people.

The usual subjects on which the ministers of nearly all other denominations dwell will not move them. We must proclaim our God-given message to them. The world is to be warned by the proclamation of this message. If we blanket it, if we hide our light under a bushel, if we so circumscribe ourselves that we cannot reach the people, we are answerable to God for our failure to warn the world.

What can be meant by the fallacy that we are undenominational? Why is the third angel’s message hidden from the view of the world? Time and again we have stood before large congregations in Battle

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Creek to proclaim the truth. Time and again we have spoken in the
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city park opposite the Review and Herald Office, in the churches
of other denominations, and in mammoth tents pitched in that city,
clearly outlining the distinct points of our faith. Often, by request
of the ministers, bankers, and other leading men, I have spoken on
the temperance question to large congregations. On these occasions
the ministers would pray for victory, and after we had stated fully
our position on the temperance question, they would thank the Lord
that He had given us the victory. They acknowledged that He had
strengthened me and spoken through me.

Notwithstanding the plain message that we gave to the people [42]
years ago in regard to the Seventh-day Sabbath and other phases of
present truth that make us a peculiar people, some have declared that
in our institutional work we are undenominational. Those who have
pursued this course, linking up with unbelievers, are not following
the way of the Lord. He desires us to remain forever a peculiar
people, holding “the beginning of our confidence steadfast unto the
end.” He desires us to stand as representatives of His and of His
special message of truth in the last days of this earth’s history. How
are the people to be warned, unless the very institutions established
as agencies for the proclamation of the message, remain true to its
principles?

These assertions in regard to our sanitariums being undenomina-
tional make me afraid of our medical missionary work. In order to
gain something—I cannot understand just what—our brethren, like
Solomon, have begun to depart from the Lord.

Brethren, let us come to our senses. In more ways than one
are we departing from God. Oh, how ashamed I was of a recent
number of the Signs of the Times! On the first page is an article on
Shakespeare, a man who died a few days after a drunken carousal,
losing his life through indulgence of perverted appetite. In this
article it is stated that he did many good works. Man is extolled.
The good and the evil are placed on the same level and published
in a paper that our people use to give the third angel’s message to
many of those who cannot be reached by the preached word.

The publication of this article robbed me of my rest last night.
I was thrown into an agony of distress. If our brethren have not
discernment enough to see the evil of these things, when will they

[43] have? Why can they not understand the tenor of such things? We are to stand on the elevated platform of eternal truth. The edge of the sword of truth is not to be dulled. We must take a straightforward course, using the truth as a mighty cleaver to separate from the world men and women who will stand as God's peculiar people.

When we give the message in its purity, we shall have no time for pictures illustrating the birthplace of Shakespeare, or for pictures similar to the illustration of heathen goddesses that was used to fill the space on the first page of a recent number of the Review and Herald. We are not to educate others along these lines. God pronounces against [or, "passes judgment on."] such articles and illustrations.

I have a straightforward testimony to bear in regard to them. We are to extol neither idolatry nor men who did not choose to serve God. Years ago reproof was given our editors in regard to advocating the reading of even such books as Uncle Tom's Cabin, Aesop's Fables, and Robinson Crusoe. Those who begin to read such works usually desire to continue to read novels. Through the reading of enticing stories they rapidly lose their spirituality. This is one of the principal causes of the weak, uncertain spirituality of many of our youth.

The Future of the St. Helena Sanitarium

W. C. White: Have you any counsel for us about our work for the coming year? This morning we have the task of selecting the board of managers and the faculty, and of organizing our work here for the coming year.

Mrs. E. G. White: I cannot tell, unless you mention some point on which I have received light.

[44] W. C. White: Have you any light as to whether our success in the battle will be to cut down expenses and have a limited faculty, or whether our success will be through branching out and trying to enlarge the business? Is there anything in your mind with reference to the future here that would guide us at all in this matter?

Mrs. E. G. White: It would be a great pity to dry up, as it were.

W. C. White: We have adopted the new doctrine of natural development. We will let the work in San Francisco, Los Angeles,

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and San Diego develop naturally. While we are developing in so
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many other places, it looks to some as if the patronage here would
naturally be less, and that we should resail, and sail along very
carefully, letting this business live, if we can, with what is left after
the others have taken their share.

Mrs. E. G. White: That is a queer doctrine, I think. There is much more unbelief in it than there is faith in God. I do not approve of it. Let the work develop in these other places. Keep the standard as high as possible here. Do everything you can to make this institution what it ought to be. Choose a faculty who can educate the helpers. This institution is much more favorably situated than many other, for it is removed from many of the attractions so detrimental to institutional work.

This sanitarium is not to outlive its usefulness. From first to last it has often been a source of great discouragement to me. Since returning from Australia I nearly lost my life in trying to set before the managers what we must do and be in order to prosper. To become less and less prosperous, after these changes have taken place, would be a weak chapter in our experience—a chapter with which I am unacquainted.

As I cannot see the end from the beginning—excepting failure—I could not endorse the idea that because the Lord is working in other places, He cannot work here. The same God who works in San Francisco, Los Angeles, San Diego, and the other places where our medical work is established, is ready to work in a hundred—yes, a thousand—other places, if we so relate ourselves to Him that we shall not stand in His way. We should strive to make this sanitarium a living institution. When God sees a willingness on our part to come into line and to glorify His name, He will show favor to the St. Helena Sanitarium. [45]

W. C. White: The multiplication of sanitariums in other places seems to place upon us here an additional responsibility to set an example in right methods and right principles.

Mrs. E. G. White: Exactly. As the oldest institution, we should have the best methods and should reach the highest standard. Above everything else, we should desire God's approval.

Medical Missionary Training Schools

W. C. White: In Battle Creek, one reason why the sanitarium did not pay its debts faster was because they felt the burden of educating workers for other parts of the world. If the burden of educating workers on the pacific coast is ever taken up and borne by the people on the coast, it would seem to rest here. We have always depended largely upon drawing experienced workers from Battle Creek, but it seems as if the time has come when we ought to make an earnest effort to educate workers here.

[46] A question has been in the minds of some of us, as to whether the work of educating nurses, and matrons, and stewards, and managers of different departments, for the numerous institutions that are being established here on the coast, should be borne by this sanitarium as a sanitarium; or whether the time has come when we ought to put our educational work for sanitariums on the coast more by itself, and ask the people and the conferences to support it as a training school rather than to have that burden rest upon this institution as a sanitarium. I have felt as if we ought to work toward the end of having a good medical missionary training school on the pacific coast, which will be supported as a school, and not rest as a burden upon any one sanitarium.

Mrs. E. G. White: In the place of allowing all our young men and women to drift to Battle Creek to receive a training for sanitarium work, we must provide educational advantages in the different conferences. Altogether too many are already in the training school at Battle Creek. The attendance is so large that many of the students do not come out full-fledged. It is impossible for them all to receive thorough training.

All our medical workers must not receive the stamp of one man's mind. In different places there should be sanitariums of a high order, where our young people can receive a thorough training. We are not to countenance the carrying on of sanitariums of an inferior order in which incompetent instructors will do slipshod work, and call it educational work. The instructors in our medical missionary training schools must be picked men and women of ability.

W. C. White: Should such an educational center be established in every one of our union conferences?

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Mrs. E. G. White: In one sense, yes. A beginning should be ⁴⁷

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made in every conference, and these schools can gradually attain to perfection. In every conference, educational advantages should be provided for our young people. The very best instructors should be chosen to train workers. We are suffering from a dearth of workers. Time and again God has said that the training schools in Battle Creek were in a congested condition. The influences in that place are such that it became necessary to remove the college to another place.

In the past, Dr. Kellogg has said: "I have often wished that these sanitarium buildings were not half so large as they are. If we were not situated as we are, with all these buildings, we would move away from Battle Creek to some other place where we should have an altogether different climate." This was a sensible view to take. But to build an enormous sanitarium in Battle Creek is just as much out of harmony with the Lord's will and with all that has been said and done in regard to this matter, as light is different from darkness. In the place of making a mammoth plant in one place, this institution should have made smaller plants in different places and in many cities.

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There are many unworked fields in the East and in various other places. If the means that is used to erect the new sanitarium building were distributed in many places, the congested condition of things in Battle Creek would be somewhat relieved, and the stamp of one man's mind would not be placed on all who receive a medical missionary training.

While we desire to stand on the right platform and to be in unity in regard to the medical missionary work, we also desire to understand individually what true medical missionary work is, as outlined in the Word of God. We desire to understand the length, breadth, height, and depth of this work. It is an unselfish work. Some things that are said to be medical missionary work are not rightly named. The medical missionary work is a most exalted work. It is one of the principal means of preparing a people to stand as God's family in the last days. It is not merely something that will gain for us a round of applause from the world.

True medical missionary work is in accordance with pure gospel religion. Those who study its principles are learning of Christ. His methods of teaching are to be brought into the training of helpers

[48] who are to engage in this branch of our work. "Who eateth My flesh," He says, "and drinketh My blood, hath eternal life." How can we eat His flesh and drink His blood? His answer is, "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." The Word of God is to underlie everything.

I repeat, brethren, we need to be resoldered. This is the best word I can think of. While writing I tried to think of a suitable word to describe our need of coming into connection with God and His truth through the agency of the Holy Spirit, and finally the word resoldered came to me. I wrote it down quickly.

A. T. Jones: That is it. It describes it. It is a fitting word. We appreciate it.

Mrs. E G. White: Another point. We are not to think that when we have training schools for the education of sanitarium workers, the sanitarium itself is not to be an educational agency. It is to sustain the closest relationship with these schools. Every day the nurses are to be taught in regard to their line of work. They should learn how to walk and talk with Jesus, coming close to Him, as He comes close to them.

Let the helpers in the institution fully understand that in their daily work they are gaining an education more valuable than anything which they could gain merely in a schoolroom. A practical training is worth far more than theoretical knowledge. The common words by which we know simple remedies are as useful as are the technical terms used by physicians for these same remedies. To request a nurse to prepare some catnip tea, answers the purpose fully as well as would directions given to her in language understood only after long study.

[49] The Lord does not use words that are meaningless to the ordinary person. When Hezekiah was sick, the prophet Isaiah said, "Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover." The Lord speaks in a language so plain that everyone can understand Him. In order to become a competent nurse, it is not necessary to learn so many technical terms that are understood by comparatively few. To acquire a familiarity with these long words, students use much precious time that they could use otherwise to better profit. These difficult names are a device to cover up the nature of poisonous drugs.

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Christ is our great Physician. He is ready to come into our ⁴⁹
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medical missionary training schools to work for the students, and to
heal them.

During Christ's ministry on the earth, His great heart of love struck a sympathetic cord of tenderness in the hearts of the people. When He told the sick that they were whole, they believed Him. His very words seemed to be accompanied by the power of conviction, and the people believed that He spoke the truth.

Unbelievers have inquired, "Why are not miracles wrought among those who claim to be God's people?" Brethren, the greatest miracle that can be wrought is the conversion of the human heart. We need to be reconverted, losing sight of self and human ideas, and beholding Christ, that we may be transformed into His likeness. When this, the greatest of all miracles, is wrought within our hearts, we shall see the working of other miracles.

God cannot work through us miraculously while we are unconverted. It would spoil us, for we would take it as an evidence that we were perfect before Him. Our first work is to become perfect in His sight, by living faith claiming His promise of forgiveness. "Ask what ye will," Christ declared to His disciples, "and it shall be done unto you."

Let us remember that He also said, "He that believeth on Me, believeth not on Me, but on Him that sent Me. And he that seeth Me seeth Him that sent Me. I am come a light into the world, that whosoever believeth on Me should not abide in darkness" [John 12:44-46]. "Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also" [John 14:19]. "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me" [John 15:4]. Those who see Christ by living faith, those who abide in Him, will have power to work miracles for His glory. [50]

"No Use For Poisonous Drugs"

This is why the physicians and nurses in our medical institutions should be those who abide in Christ; for through their connection with the heavenly Physician their patients will be blessed. Those God-fearing workers will have no use for poisonous drugs. They

will use the natural agencies that God has given for the restoration of the sick. Time and again I have told the workers in our sanitariums that from the light that God has given me I know that they need not lose one patient suffering from a fever, if they take the case in hand in time and use rational methods of treatment instead of drugs.

My husband and I were neither doctors nor the children of doctors, but we had success in the treatment of disease. In a time when many of the people—even the children of physicians—were dying all around us, we went from house to house to treat the sick, using water and giving them healthful food. Through the blessing of God, we did not lose a single case.

At another time I carried my two sons through the typhoid fever. God was my helper. My husband would have died if I had not by faith laid hold on God. I knew that God did not want him to die, because He did not want His name dishonored. My husband's life was spared. Years afterward, when he died, my friends said, "Oh, Sister White, do pray that he may be raised up!" I replied, "The Lord says, 'Blessed are the dead which die in the Lord from henceforth: [51] Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.' I do not desire the old warrior to come back to life, to die again; let him rest till the morning of the resurrection."

Brethren, we need more of God's wisdom, less of human judgment. More of His power should be brought into this institution. I believe it is wrong for you to talk disparagingly in regard to the outlook for the prosperity of this institution. The St. Helena Sanitarium must grow to the full stature of what God designs it to be. Does He desire His institutions in one place to reach perfection, and not in another place? He is no respecter of persons. He desires us, His instrumentalities, to turn from humanity to divinity. When Christ was in this world, He encircled humanity with His long human arm, while with His divine arm He reached the throne of the Infinite.

When we are willing to have our own minds unsoldered, and resoldered by the melting influences of the Spirit of God, we shall understand with new enlightenment Christ's instruction to us as recorded in the fourteenth, fifteenth, sixteenth, and seventeenth chapters of John. Oh, how great are the possibilities that He has placed without our reach! He says, "Whatsoever ye shall ask the Father in My name, He will give it you." He promises to come to us

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as a Comforter to bless us. ~~Why do we not believe these promises?~~
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~~That which we lack in faith we make up by the use of drugs. Let us~~
give up the drugs, believing that Jesus does not desire us to be sick,
and that if we live according to the principles of health reform, He
will keep us well.

My brethren, never talk unbelief or discouragement. If you have but two patients here, work faithfully to restore them to health, and try to lead them to be converted. The less the number of patients, the more time you will have to work for the salvation of souls. Persevere, pray, believe. Even one soul, thoroughly converted, is worth more than the whole world. When you have a large patronage, you have so much to do that you are too busy to spend much time in talking on religious subjects. Brethren, let us unsolder.

[52]

Faculty Members To Do Spiritual Work

W. C. White: If we are to carry on this work, must we not have a faculty who will take hold of it heartily?.

Mrs. E. G. White: Those who do not serve God should have no place on the faculty.

W. C. White: It is a question with some of us, how long we ought to allow our sympathies for others to lead us to keep on the faculty, members who, after months of constant labor in their behalf, fail to take an active interest in the spiritual work of the institution. It seems to me that the time has come when there should be a change, and now we should have a faculty who will work with unison of purpose.

Mrs. E. G. White: You would be denominational then.

A. T. Jones: Amen!

Mrs. E. G. White: When you come to the point where you decide to serve God, you are denominational. You should not link up with men who have no faith, men who although acquainted with the truth for many years, refuse to obey its teachings. Such men are not to have a voice in your council-meetings. Even if they were very rich, I would not bind myself to them by a single thread. I would not seek their advice in regard to the business transactions and other matters connected with the management of the institution. The time has come when we must find our bearings. We must come to our

senses, and know where we are standing. We are on the very borders of the eternal world. We cannot tell what may happen next.

[53] W. C. White: I wanted to see the faculty of this institution so strengthened that it would naturally become an example, a guide, and a help to all the other medical institutions on the coast.

Mrs. E. G. White: Yes, that is what it ought to be, for it is the oldest one. Many times in the past it has not made a good showing. I know something about its past record. The burden of this institution has rested on me for many years.

W. C. White: Perhaps we have questioned you long enough for one morning. We do not wish to tire you out.

Mrs. E. G. White: I have stated principles. You can judge whether or not they are approved of God.

God promised to bless Solomon if he would follow right ways. But Solomon departed from the right, marrying idolatrous women and going to other nations for workmen to build the temple. God was greatly displeased with Solomon's idolatrous connection with the world. As Solomon was blessed while he kept separate from the world, so we shall be blessed while we remain a distinct people.

Means Will Come in "If We Walk With God"

The Lord has revealed to me that if we walk with God, depending upon Him in faith, He will open the hearts of wealthy men who have never professed religion, and they will give us of their means to use as we choose. They will not give on condition that we shall be amenable to them in any way, but will give without making restrictions. They will be convinced that the power of God is with us, and will make these gifts voluntarily.

[54] All the gold and the silver is the Lord's. He owns the cattle upon a thousand hills. But we are departing from Him when we bind ourselves in any way to follow the wisdom of worldly men, in our work, in order to secure gifts from them. We are not to think that we are to secure all the help from them that we can by conforming somewhat to their standard, and yet remain Seventh-day Adventists. Between God and mammon there can be no union.

Unless we stand on the elevated platform of eternal truth, we shall be swept away by the tide of delusive error that is sweeping over the world. Satan is coming down with great power to work miracles, and unless we are abiding in Christ, we shall be deceived. God's people are not the only ones who will have miracle-working power in the last days. Satan and his agencies will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish."

It is not miracle-working power by which our faith is substantiated. We must rely upon the power of God. We must stand upon His platform of eternal truth. His Word, the Bible, is the foundation of our faith. Unless we plant our feet upon this foundation, unless we substantiate our faith "By every word that proceedeth out of the mouth of God," we shall be deceived by Satan when he comes in glory, claiming to be Christ.—[Manuscript 169, 1902](#).

Ellen G. White Estate

Washington, D. C.,

April 14, 1988.

Entire Ms.

[55]

**MR No. 1367—Counsel Against Faultfinding,
Ridiculing, Sneering at Women; Examine Yourself
First**

(Written in 1879 to Brother Johnson.)

Brother Johnson, you were shown to me as no strength or benefit to the church. You are most thoroughly deceived in yourself. You have a stubborn, rebellious spirit. You have been no strength to the church, but only a clog. You have a disposition to dictate and control matters, and if you cannot do this you are almost sure to be sullen and uncongenial. This is a sad thing. God is not pleased with such soldiers: they would be discharged from an earthly army in disgrace.

Jesus is ashamed of you. You [think you] are whole. You feel rich and increased with goods and have need of nothing, when you are miserable, poor, blind, and naked. "I counsel thee," says the True Witness, "to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; ... and anoint thine eyes with eyesalve, that thou mayest see" ([Revelation 3:18](#)).

Oh, how blind you have been, how unworthy the name of Christian! Your spirit is not in harmony with the Spirit of Christ. You think too much of yourself. You are spiritually blind. The feelings you cherish in reference to the faithful sisters of the church are more satanic than divine. You have united with some others in cherishing feelings that were all wrong. If you only had as much piety, perseverance, earnestness, and steadfast energy as has been manifested by these humble, devoted women who have the benefit of your sneers, you would have been in a far better condition spiritually. But such feelings as you have had are displeasing to God and those who have united with you.

Brother and Sister Buzzell have taken the same stand. They have had the same feelings. Would you wish all your remarks, as well as your feelings in regard to these sisters, registered in the book of heaven? It is a shame that men who have been as long in the

~~truth as you have been, are not qualified to stand in the church and~~
build up the cause of God by faithful, earnest labor. But should you or Brother B attempt to take any responsible position in the church it would not prosper, for neither of you is right with God. The converting power of God must come to your own hearts and sanctify your own lives and refine and purify your own characters, before you will be a help to the cause of God in any place. You are both far from God. Self and self-esteem are standing directly in the way of your advancement, and you will not make progress until you have a sense of your own defects of character.

You are not in sympathy with the great Head of the church. The church in South Lancaster has had the misfortune to have a large share of unconsecrated, talkative, envious, jealous members to discourage any effort which some are anxious to make to advance the prosperity of the church. This contemptible picking, faultfinding, seeking spot and stain, ridiculing, gainsaying, that you with some others have indulged in, has grieved the Spirit of God and separated you from God.

It is not always men who are best adapted to the successful management of a church. If faithful women have more deep piety and true devotion than men, they could indeed by their prayers and their labors do more than men who are unconsecrated in heart and in life.

You and others have seen the church struggling under the heaviest difficulties. Brother Stratton has from the first stood as a soul-trying case of hindrance to the church, and then other cases of difficulty have been continually arising. C.H.H. has been a very trying burden to the church. God's frown has been upon him and upon M.B.S. Both have been an offense to God, and His frown has been upon those who have sympathized with them and reflected upon the mother of Chapin. There are other cases I cannot mention now, which have brought the displeasure of God upon the church.

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It was your privilege to be right and to stand for the right. Had you done this your soul would now be like a watered garden whose waters fail not, yourself constantly refreshed with a new and living experience, and you would be refreshing others. But your soul is as destitute of the grace and love of God as the hills of Gilboa. God calls upon you to be zealous and repent of your lukewarmness,

your inconsistencies, your overbearing, dictatorial spirit, which is as unlike the Spirit of Christ as it is possible to be.

[58] It is just such material as you, who help compose our churches, that make these churches weak and full of disease. Make diligent work to save your own soul. You have become so weak, petting your own notions, so strong in self-confidence, so easily swayed from the right to the wrong side, that the South Lancaster church would be much better if they were not burdened with your unconsecrated, perverse spirit. But this need not be so one day longer if you will only have your way and your will in obedience to the way and will of God. Oh, my soul is in anguish day and night as I see the weakness of our churches in consequence of men who want to rule by their own spirit. Unholy and unsanctified tempers control them, and they are so deceived they flatter themselves they are the only ones really right.

Your feelings in regard to Brother Robinson have been in harmony with some others. An unsanctified sentiment and union has prevailed and had a deleterious influence upon others. Because Elder R has not that self-sufficient pomposity that some men have who profess to be ministers of Christ, you and others run over him in the place of feeling a spirit of kindness and noble generosity to help him, to sustain him. God's will is holy, just, and good, and when we do His will we shall succeed. Oh, the will of man, the ways of man that are brought in contrary to the will and ways of God!

“Examine yourselves whether ye be in the faith; prove your own selves” (2 [Corinthians 13:5](#)). Inquire into the character of your thoughts, tempers, purposes, words, and deeds. Compare your course of action in your daily life with the great mirror, the law of God, and see wherein your life, in words, in thoughts, in deeds, does not harmonize with God's moral standard of right. Are you satisfied that you are an example of gospel holiness? Do the visible points of righteousness indicate before your brethren and the world that you have the truth and the Spirit of Christ abiding in you, or not? If you have, you will be a bright and shining light. You need to give yourself a more careful, thorough, and impartial examination of your heart and life, praying with the sincerity of your soul for the Lord to discover to you your defects, that you may not be deceived with the deceitfulness of sin.

—When you see a defect, go to work and remedy it. Seek the grace of God to destroy whatever is wrong in you, to supply whatever you lack. Your experience must change. Many things need to be repressed, and many things in your character strengthened and watered, especially those things that are pure, lovely, and of good report. [59]

If you do not examine yourself searchingly in the light reflected from the cross of Christ revealed in His Word, self-love will prompt you to have a much better opinion of yourself than is either just, true, or safe. “The heart is deceitful above all things, and desperately wicked” (Jeremiah 17:9). “He that trusteth in his own heart is a fool” (Proverbs 28:26). And yet we are naturally inclined to this trust in the goodness of our desperately wicked hearts.

The Lord calls upon you to be converted. You need to see your spiritual necessities. Your feelings that you have cherished towards Elder Haskell are wrong. Write and speak bitter things against yourself, but “touch not Mine anointed, and do My prophets no harm” (1 Chronicles 16:22). God’s hand encircles His servant as a buckler, and the hand that would wound His servant strikes the hand that encircles him, and that hand bears the sword of justice. Far better be upon your knees before God, pleading for Him to sustain His servant to fight the battles of the Lord successfully, to give him courage and light and a clear conception of His will. In your murmuring and hatred against the man, you have not realized you were murmuring against the Master, whose servant he is.

I tell you in the fear of God, you do not know yourself. I have respect for your soul. Christ has died for you, but you are surely destroying yourself. I want you to swell the song of triumph and victory in the city of God, that Christ shall not have died for you in vain. Be not like boasting Peter, although warned faithfully of his defection of character. Self-confident and presumptuous, he affirmed a constancy superior to that of the other disciples, and expressed his willingness and readiness to follow his Master to prison and to death. [60]

The storm of opposition soon came like a sweeping tempest upon the devoted heads of Christ’s followers. How did they stand the test? They all forsook Him and fled, and he who had been earnest, forward, and loud in his fidelity and love, denied his Lord

repeatedly when He stood condemned, in humiliation wearing the shameful crown of thorns in the judgment hall. It was just at this time he could have shown his bravery and his fidelity.

You would do the same, with the spirit you now have. You have been swerved this way and that way in your religious experience. You are unreliable because self-trusting and self-confident. You have an experience marred and blotted with sad defects. Your soul is safe only when you distrust self and trust only in the wisdom of God. You know not what manner of spirit you are of. You need to be thoroughly converted. You are a stumbling block to outsiders, no honor to the cause of God, no strength or honor to the church, fretful, exacting, overbearing, dictatorial. All these things are a reproach to the cause of God.

You want to be pure in heart and life. Let no unholy thoughts or actions be cherished. You have made in this matter serious mistakes that have made you a fearfully weak man, and let me tell you, you have all that you can do to save your own soul by your own righteousness. Bind your soul to the eternal Rock; it is your only safety.

[61] Your life in the past has been no honor or strength to the cause of God or to the church. Will it, must it, be so till the close of time, and you be found not having the wedding garment on? Your self-righteousness must be laid aside and you must put on the righteousness of Christ. I tell you, cease your unjust complaints of Elder Haskell. Weed diligently your own plot of ground, and let the gardens of others alone. The work is between God and your own soul. Do not delay.

This message from God is sent to you in love. Will you receive it? Will you be saved from yourself? Forever stop finding fault with others, for this is an offense to God, but get your own perverse heart right by humiliation, contrition, and penitence before God. This is your work. Be careful and make straight paths for your feet lest the lame be turned out of the way. Now is your time. Now is your day of opportunity and privilege. Time is closing—you are unready. Make haste in this thy day, lest the knell of irrevocable doom shall sound, “Now they are hid from thine eyes” ([Luke 19:42](#)).—[Letter 33, 1879](#).

*MR No. 1367—Counsel Against Faultfinding, Ridiculing, Sneering at Women;
Examine Yourself First*

*Washington, D. C.,*⁵⁹

April 14, 1988.

Entire Letter.

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MR No. 1368—Encouragement in the Face of Disappointment and Depression

(Written February 26, 1909, at Sanitarium, California, to “Dear
Brother and Sister [S. N.] Haskell.”)

I received and read your letter, and would say to you, Let nothing depress you. It will not pay to allow yourself to become cast down. Satan is pleased when he can work his will in this respect. You are to look to the One who has never failed you, who will never leave you. You need not be discouraged, notwithstanding there may be many things of a discouraging nature to meet right among professed believers. Strange things will be revealed, but we are warned in the Word of God that thus it will be.

The Lord has made some remarkable revelations regarding the experiences that His people will pass through, and we have reason to wonder that we have been so well protected thus far from the plottings of the enemy, and that his schemes against us have been to such a large degree unsuccessful. Let us gather to our souls the sure encouragements the Lord has given, and read often the precious promises of His Word. Christ is our Mediator and our Redeemer.

Read in the thirty-fifth chapter of Isaiah the precious promises for the future. The prophet says, “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees” [[verses 1-3](#)].

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We are given a special message to bear in times of depression and discouragement, “Say to them that are of a fearful heart. Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be

unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water ... ” [verses 4-7].

Please read the whole of this chapter with the fiftieth. When you are disappointed because of the spiritual lack you see in the churches and in individuals, read these promising words of inspiration. They are given for the encouragement of our churches, and are to be claimed in times of emergency. When you meet with those who are not willing to be helped and strengthened, do not allow yourself to become discouraged. When you find halting and disaffection among the believers, let your faith be strong in God, whom in the past you have proved to be true.

I have been shown that evil angels in the form of believers will work in our ranks to bring in a strong spirit of unbelief. Let not even this discourage you; but bring a true heart to the help of the Lord against the powers of satanic agencies.

These powers of evil will assemble in our meetings, not to receive a blessing, but to counterwork the influences of the Spirit of God. Take up no remark that they may make; but repeat the rich promises of God, which are yea and amen in Christ Jesus. We are never to catch up the words that human lips may speak to confirm the evil angels in their work, but we should repeat the words of Christ. Christ was the Instructor in the assemblies of these angels before they fell from their high estate, and He came to our world to save the souls who through Satan’s temptations had come under the jurisdiction of the powers of evil.

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It is time now that every soul who has a knowledge of present truth come into line and renew his consecration to God. We are to come up to a much higher standard. When there come into our meetings strange spirits, let us not, whatever may be their testimony, repeat their words, but let us repeat the encouraging words that the Lord has given to us. Let us make His word our strong testimony. We are to learn to lean upon His sure promise, and be ready to communicate our encouragement to others. Let us take hold of the mighty assurances that God has given us in Christ and in His Word, and endeavor daily to carry on the work that the Redeemer undertook in behalf of humanity. In the life and death of Christ we can see

what sacrifice heaven was willing to make that we might not perish but have everlasting life.

Brother and Sister Haskell, we have a wonderful work to do, and we will not find strength for this work in cherishing feelings of dejection. We are to cling to the only power that can make us overcomers in this life and give us the right to claim the overcomer's reward.

For a few days I have been suffering greatly with pain in my left eye, and at first I thought it impossible to write this letter to you. I have been afflicted also with influenza; but in spite of this I have kept at work. My pen has been in my hand much of my waking hours. Last night before retiring I took a warm footbath, and spent a comfortable night; but my mind was burdened for hours.

[65] In my sleep I seemed to be speaking before large congregations in Oakland and other places. I was reading to them the words found in the fortieth and forty-first chapters of Isaiah, and dwelling upon their significance. The Spirit of the Lord seemed to come upon me in large measure. I knew that holy angels were in the meeting. Although some in the congregation seemed to be indifferent to the words spoken, there were others who were making an effort to be free in Christ. The faces of these were lighted up. The Lord was in our midst.

A great work will be accomplished by the people of God if they will work in unity and unselfishness and with humility of heart. All self-exaltation must be seen and put away. Truth and righteousness alone will stand the test for this time. We need to have the Spirit of God daily with us, that we may be kept from all evil thoughts and unwise actions, from lifting the soul unto vanity. We should fear lest our eyes become blinded to our individual spiritual needs in these perilous times. Many professed believers have been allowing themselves to become absorbed in the upbuilding of selfish interests. We are now to awake out of sleep [[Romans 13:11](#)].

I am pleading earnestly with God in my own behalf that He will give me physical strength to bear my testimony. I am praying that my eyesight may be preserved that I may continue to use my pen in giving the warning message to our people. I would plead with our churches to watch unto prayer, lest they fall under the deceptive arts of Satan. Watch, watch lest the enemy obtain a hold upon your

souls. Satan is playing the game of life for every soul, and those who are unguarded will be caught in his snares. These may be men in official positions; they may be ministers of the gospel. They may be physicians in our sanitariums who have not a true sense of their responsibilities and who are letting precious opportunities slip by unimproved, by which they might speak a word in season to souls who need it. [66]

I speak to the men in responsible positions, warning you of the dangers of negligence. Bear in mind that Satan is playing the game of life for your souls. Holy and perfect trust in the Lord is your only safeguard. Satan is working through agencies that you little suspect.

Ministers of the gospel, Satan is watching for your souls. Some will fall suddenly who have long been tested and tried, but who are unprepared to close up their earthly account with joy. Let our ministering brethren keep their souls guardedly. Those who claim to be children of God should keep the heart with all diligence, guarding every point of attack, lest Satan take us unawares. Temptations will come to every soul.

[[Hebrews 3:5-8, 12-14](#), quoted.]—[Letter 46, 1909](#).

Ellen G. White Estate

Washington, D. C.,

April 14, 1988.

Entire Letter.

[67]

MR No. 1369—Unity in the Home and in the Church

(Written June 24, 1903, at Sanitarium, California.)

Let those who have heard the truth for these last days study carefully the fourth chapter of Deuteronomy, and take heed to the warnings contained therein. Many who have heard the truth treat it as a garment, which they may put on at certain times, and lay off again at will.

In the Word of God a high standard is presented for our attainment. If our natural temperaments are under control, if we are guided by the Holy Spirit, we shall follow a plain “Thus saith the Lord.” We shall seek diligently to live by every word that proceedeth out of the mouth of God. We have no time to spend in trifling and frivolous matters.

Let all heed the invitation of Christ: “Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls” [[Matthew 11:29](#)].

Do not strive to have your own way. If other people do not agree with you, do not make a mountain [out] of a mole-hill and feel that you can no longer be united with them in the Lord Jesus. Do not lose your affection and love for those who do not wholly agree with you. Let not the little differences that arise be made an occasion to break up the unity that should exist among brethren. This is the work of Satan. When you quarrel with your brethren, when you are selfish and are jealous if you do not get your own way, you show that you are not meek and lowly.

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Do not allow your individuality to become prominent. If differences arise, do not insist on having your own way, thereby creating strife. Let your individual preferences be unexpressed, when you see that they would create discord.

Unless some question of vital importance is involved, be ready to yield your own opinion rather than to create a dispute. Even though

you may by argument gain your point, yet you may place a burden upon someone else, far outweighing the advantage you think you will gain. It is hard to heal the wounds caused by harsh words.

Often you may preserve peace by guarding the tongue. Never introduce into your conversation matters that will create strife, hurting your own soul and the souls of others. Keep your differences to yourself. Tell them only to God.

Do not let Satan mold and fashion you. He ever stands ready to put evil insinuations into your mind. He seeks to justify himself in his course of rebellion against God, by demonstrating that human beings upon the earth can no more keep the law of God than could he and his angels in heaven.

“Ye are not your own.” The Lord Jesus has a right to your whole-hearted and faithful, persevering energies. “For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” [1 [Corinthians 6:19, 20](#)].

The Home School

The home is a school, where all may learn how they are to act in the church. When all are members of the royal family, there will be true politeness in the home life. Each member of the family will seek to make it pleasant for every other member. The angels of God, who minister to those who shall be heirs of salvation, will help you to make your family a model of the heavenly family. [69]

Let there be peace in the home, and there will be peace in the church. This precious experience, brought into the church, will be a means of creating a kindly affection one for another. Quarrels will cease. True Christian courtesy will be seen among church members. The world will take knowledge of them that they have been with Jesus and have learned of Him. What an impression the church would make upon the world, if all the members would live Christian lives.

Much may be gained by self discipline in the home life. If the husband and wife show respect for each other, a healthful, wholesome atmosphere will pervade the home. Let each make life as pleasant as possible for the other. Cultivate respect in the speech.

Preserve unity and love. Satan will have no power over those who fully control themselves in the home.

Parents, be kind and conciliating to your children. Consider their present and future happiness, and the health of both body and soul. As by precept and example you seek to preserve the happiness of the home, you become witnesses for God. Angels look with approval upon the meek and lowly ones who are looking to Christ as their example.

The home is to be a school where the children will be educated and fitted for the higher grade—the school above. Ever keep this object in view. Teach your children to obey you, and to obey God. If parents or children are ever welcomed into the mansions above, it will be because they have in this world learned to obey the commands of God.

[70] In dealing with your children, teach them that you are Christ's representative in the home. Then show them that the love of Jesus pervades your [own] soul. Love for Christ will lead parents to cherish and tenderly care for the lambs of their flock. The love of Christ in their heart will flow out in healthful, sanctified love and care for their little flock, that they may become lambs in Christ's fold.

Let not worldly business be allowed to take the place of this work of preparation for the higher life. The enemy of all righteousness stands ready to act his wicked part in hindering the work. He seeks to bring parents and children under his control. He would shut them out from the future, immortal life.

Unhappiness is often caused by an unwise use of the talent of speech. The Word of God does not authorize anyone to speak harshly, thereby creating disagreeable feelings and unhappiness in the family. The other members of the family lose their respect for the one who speaks thus, when if he would restrain his feelings, he might win the confidence and affection of all.

Parents, will you make an effort to be kind, cultivating Christian politeness in your association with the members of your family here below? Do not allow the tongue to speak unadvisedly in the home. Educate yourself to speak pleasant words in the family. Let there be in the home an atmosphere of peace and love. Be pure in speech. Cultivate a soft and persuasive, not a harsh and dictatorial, tone of voice. Give the children lessons in voice culture. Train their habits

of speech until no coarse or rough words will come spontaneously from their lips when any trial comes to them.

Love God with your whole heart, mind, and soul, that angels of God, though unseen, may be in your home, cooperating with parents and children.

Let us, as Christians for whom Christ has given His life, do our duty to our children. Let us fit them for the heavenly mansions. “I go,” said Christ, “to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye be may be also” [John 14:2, 3]. Let this ever be kept before their minds, while we ourselves are improving in every way possible. God forbid that Christ should say of any of us, “I cannot acknowledge you as members of My family. Your traits of character are such that you would spoil your own pleasure and that of others in heaven.” [71]

Fathers, spend as much time as possible with your children. Seek to become acquainted with their various dispositions, that you may know how to train them in harmony with the Word of God. Never should a word of discouragement pass your lips. Do not bring darkness into the home. Be pleasant, kind, and affectionate toward your children, but not foolishly indulgent. Let them bear their little disappointments, as everyone must. Do not encourage them to come to you with their petty complaints of one another. Teach them to bear with one another, and to seek to maintain each other’s confidence and respect.

Mothers, do not allow yourselves to be so laden down with cares and responsibilities in the church that you will be unable to fill your rightful place in the home. Your first and most sacred responsibility is so to live in the home life that both you and your children may win the crown of everlasting life. In the fear of God, you are to be the educator of your children. Allow them to help you in every way they can, and show them that you appreciate their help. Let them feel that they are a part of the family firm.

Teach them to use their minds as much as possible, so to plan their work that they may do it quickly and thoroughly. Teach them to be prompt and energetic in their work, to economize time so that no minutes may be lost in their allotted hours of work. Teach them neatness and order. If possible, teach both boys and girls how to [72]

cook and how to make themselves useful in every department of the home work. Encourage neatness and order. It is your duty so to fit them that they will be capable in after years of caring for their own homes.

All this takes time. It requires patience. The mind of the mother must be clear, not wearied and burdened with many other responsibilities. You cannot afford to so devote your energies to outside work that you are unfitted for the duty of training your little flock at home. Remember that they are Christ's property. Learn of Christ daily, that you may be able to impart the knowledge of Him to your children.—[Manuscript 60, 1903](#).

Ellen G. White Estate

Washington, D. C.,

April 14, 1988.

Entire Ms.

MR No. 1370—Results of Studying Harmful Textbooks; Teach the Lessons Christ Taught

[73]

(Written in 1890 at Battle Creek.)

“Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word” [Psalm 119:9]. Why, then, do the teachers in our colleges and schools depend upon books for the education of children and youth that are filled with falsehood and cheapness, with fairy tales and stories, and which fill the minds of the young with desires for the unreal? Why should not the lessons which children and youth learn be pure, elevating, and ennobling? Cannot books be written that are free from every species of error? Is there not talent enough among Seventh-day Adventists to write books containing the simple lessons of the Old and New Testaments?

The study of Old Testament history is of great value to both children and youth, and the lessons contained in the New Testament were given by the greatest Teacher the world ever knew. Why, then, should we depend upon the productions of men who have not worked to the glory of God, whose minds have not discerned truth from error or light from darkness? Is there not enough in the great plan of redemption to engross every mind? A knowledge of this plan will not only educate and discipline the mind, but will attract and sharpen the intellect. Our lives should be full of Jesus, and we should now be preparing for a better and a clearer knowledge of Him.

Why do our people, in the instruction of their children, depend upon books which contain objectionable errors? When the children ask what these stories mean, which are so contrary to all they have been taught, the parents answer that they are not true, and yet they continue to place the books before their children. Thus error is brought into the education of the young. But no one seems to realize that the ideas presented in these books mislead children, and that the imaginary stories, novels, and fables which are dealt out to feed

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their minds beget a taste and encourage an appetite for the unreal things of life.

When we have an abundance of that which is real and that which is divine, why do we not feed the minds of children with this kind of food? Books which contain a perversion of truth, and which will mislead growing minds, should never be placed before children or youth; and those with mature minds would be far better, far purer, stronger and more noble if they had nothing to do with them.

I sought to get this matter before our people last Christmas, but other subjects demanded so much of my time and strength that I could not do the work I greatly desired to do. When the resolution was brought up, that nothing should be taught in the college during the coming year but that which had been taught heretofore, without being brought before the Conference, [At the 1888 General Conference session in Minneapolis, an action was proposed, the primary motivation of which was to prevent a newly appointed instructor to Battle Creek College—A. T. Jones—from teaching the principles of righteousness by faith. When put to a vote, the resolution failed to pass.] I protested; for there had been many things presented to me which I could not at that time present before the Conference, because they were not prepared for it.

A decided reform is needed in the lessons given to the children and youth in our schools. In every department we must move upward, taking no low level.

[75] You may say, Our Sabbath schools give instruction in regard to truth. Yes; and then as the children go to day school [during the week], books are placed before them which confuse the mind, and lessons which are false are given them to learn. These things need close criticism, for if you educate the young from books which contain a perversion of truth, how will you be able to counteract the influence of this education? You are sowing seed, and must prepare for the harvest.

I do not urge that the reasons for every phase of our faith shall be brought into our school education; this the students can obtain in the Sabbath school and the church. But the lessons given in the Old and New Testaments should be carefully selected and arranged as to be interesting and attractive to the minds of children. That which Christ has taught is certainly safe and advisable to bring into the education

of students. Children are not ^{Taught} blind and deaf to the perversion of truth; their minds are easily impressed, and the impressions given should be of a right character. 71

We are not at liberty to teach that which will reach the world's standard, or the standard of the church, because it is the custom to do so! We are safe only when following the lessons of Jesus Christ. That which was safe for Him to teach, is safe for our children to study. Eternal life is before us, and do we not want our children to win the precious boon? But all who win eternal life, old or young, must put aside their likes and dislikes, and with simplicity of heart and profound humility they must search God's Word. Those who are bold and domineering and full of self-sufficiency, will not search the Scriptures with an eye single to the glory of God; for they will seek to find something with which to vindicate their own ideas and sustain their own theories. There is a great deal of insubordination in the heart that is not fully sanctified. [76]

It is all-important that we each have an eye single to discern and understand from the heart the high things of God; for even that which we have before considered to be light may be found to be sparks of our own kindling [Isaiah 50:11]. Man cannot possibly interpret the Scriptures correctly by his own light, and measure them by his own narrow comprehension. "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise" [1 Corinthians 3:18]. When, through the grace of Christ, man has crucified the flesh with the affections and lusts [Galatians 5:24], then, and then only, can he become a partaker of the divine nature [2 Peter 1:4]. But many act as though they were above the Lord Jesus Christ. He was pure and undefiled, wholly obedient to His Father's commandments, and His true followers must be as He was.

These are the lessons which children should learn in school. If the inward life is perfect, a noble experience will be seen; and we shall see beyond the present narrow compass of time and sense. Is the world becoming more dead to the teachers in our day schools and Sabbath schools? Are they seeking those things which are above, where Christ sits at the right hand of God [Colossians 3:1]? The religion of Jesus Christ is from above, and can have nothing in

common with the show and illusion of the world.—[Manuscript 5, 1890.](#)

Ellen G. White Estate

Washington, D. C.,

April 14, 1988.

Entire Ms.

**MR No. 1371—Pleasant California Weather;
Personal Health Practices; Writing Spiritual Gifts,
vol. 4; Keeping Cheerful in Trial**

[77]

(Written February 19, 1884, from Healdsburg, California, to “Dear Brother and Sister [Uriah] Smith.”)

I thought I would commence this letter at all events, then I shall obtain a better opportunity to finish it. I have been wanting to write you for some time. And I have so much wished [during] this cold winter weather that you were all in California. We have had most lovely weather in January. Dr. Chamberlain and I would take our canes and climb the mountains in St. Helena. As she was sitting upon a rock on the twenty-third of January, with the warm sun shining upon her, with no outward wrappings on, bareheaded, I remarked I would be glad if her friends in Battle Creek could see her in the warm sunshine on the hillside. It was like a June day in the east.

I received much benefit in my three weeks’ visit in St. Helena. I would write until weary and then go out and walk and climb the mountains. The scenery is most lovely, exceeding any picture of loveliness I have ever seen. Brother Smith’s artist eye would take in the scenery and enjoy its beauty, if possible, more than myself.

I feel like expressing my feelings right here. I do wish someone would come in to take charge of the Review and Herald and let you go free. I believe you could do great good in the field—now, at this very time, in giving your clear and powerful discourse on United States in Prophecy. I wish your entire family were located here in California. Can you not work to that point, that not another severe winter like the present shall be spent in the east?

[78]

I am happy to report I am in excellent health. I have proscribed all meat, all butter. None appears on my table. My head is clearer, my strength firmer, and my conscience more free, for I know I am following the light which God has given us. I write from fifteen to

twenty pages each day. It is now eleven o'clock and I have written fourteen pages of manuscript for Volume four [Spirit of Prophecy, vol. 4] and seven pages of letters to different ones besides this. I feel continually grateful to God for His merciful kindness. I will not allow one feeling of ingratitude to be harbored. When I think how weak and feeble I was when I started on my eastern journey, and how the Lord sustained me and blessed me, and returned me back in safety, my heart is filled to overflowing with His great love.

We have, Sister Harriet, everything to be thankful for, that Jesus is our Advocate and that He pleads in our behalf. As I write upon my book I feel intensely moved. I want to get it out as soon as possible, for our people need it so much. I shall complete it next month if the Lord gives me health as He has done. I have been unable to sleep nights, thinking of the important things to take place. Three hours' sleep, and sometimes five is the most I get. My mind is stirred so deeply I cannot rest. Write, write, write, I feel that I must, and not delay.

[79] Great things are before us, and we want to call the people from their indifference, to get ready for that day. Things that are eternal crowd upon my vision day and night. The things that are temporal fade from my sight. We are not now to cast away our confidence, but to have firm assurance, firmer than ever before. Hitherto hath the Lord helped us, and He will help us to the end. We will look to the monumental pillars, reminders of what the Lord hath done for us to comfort and to save us from the hand of the destroyer.

We want to have fresh in our memory every tear the Lord has wiped from our eyes, every pain He has soothed, every anxiety removed, every fear dispelled, every want supplied, every mercy bestowed, and strengthen ourselves for all that is before us through the remainder of our pilgrimage. We can but look onward to new perplexities in the coming conflict, but we may well look on what is past as well as what is to come, and say, "Hitherto hath the Lord helped us" [1 Samuel 7:12]. "As thy days, so shall thy strength be" [Deuteronomy 33:25]. The trial will not exceed the strength which shall be given us to bear it.

Then, let us take up our work just where we find it, without one word of repining, imagining nothing can come but that strength will come proportionate to the trial. Our children are in the hands of God.

~~Our faith must awaken to grasp the promises and we not repine, we~~
not be mournful, for then we dishonor God. We must encourage a cheerful, hopeful frame of mind. Our present peace must not be disturbed by anticipated trials, for God will never leave nor forsake one soul who trusts in Him. God is better unto us than our fears. If we would encourage a diligent remembrance and recital of our mercies, counting up instances in which God has wrought for us, has been better to us than our fears, in which He has interposed His power and His grace when sorely perplexed, sustained us when falling, comforted us when sorrowing, we would see that it is unbelief to distrust God or be filled with anxiety. Let mercies be remembered and enjoyed daily. We must live by faith daily.

I do not know what called out these remarks, only the thought [80]
that many will look away from present duties, present comfort and blessings, and be borrowing trouble in regard to the future crisis. This will be making a time of trouble beforehand, and we will receive no grace for any such anticipated troubles. Rejoice in God always. Today praise God for His grace, and continue to praise Him every day. When the scene of sore conflict comes, we have learned the lesson of holy confidence, of blessed trust, and we place our hands in the hands of Christ, our feet on the Rock of Ages, and we are secure from storm, from tempest. We are to wait on our Lord. Jesus will be an ever present help in every time of need. We may be glad in the Lord. We may show forth the praises of Him who hath called us out of darkness into His marvelous light. My meditation of Him shall be sweet—of Him to whom I have committed the keeping of my soul.

I was much pleased to read just at this time, the piece in Review upon diet. [“Cheap and Good Food,” *Advent Review and Sabbath Herald, February 12, 1884.*] It came in just the right time for me, for I am laboring on this point and needed just what is there published. Well, this must go to the mail. When you can find time, write me, both of you. I will be very glad to hear from you. Love to Anna. May the Lord give her a precious experience in His service and may the younger children learn in the school of Christ to be children of Jesus Christ, is my sincere desire and prayer. In much love.

Were Sister Ings' red stockings sent with the things she sent for? If not, will you send them by mail? She wants them.—[Letter 11a, 1884.](#)

Ellen G. White Estate

Washington, D. C.,

April 14, 1988.

Entire Letter.

**MR No. 1372—Parents to Exercise Loving
Authority in the Home; Children to Seek and Follow
Parents' Counsel**

[81]

(Written January 9, 1904, at "Elmshaven," Sanitarium, California,
to "My dear granddaughter Mabel.")

I have not been able to sleep since twelve o'clock. In my sleeping hours I have been troubled over your case.

Your mother, during her last sickness, said to me, "I do not know that I need to ask you, Mother, to take a special interest in Ella, and especially in Mabel. They both will need much care, especially Mabel, in order to overcome her predisposition to pulmonary difficulties. The more she can be in the open air, the better it will be for her. She has an independent nature, and unless she is judiciously managed, she may bring much trouble upon herself in more ways than one. But you will know how to counsel her if she is in any danger."

I promised your mother that I would guard you faithfully. I should have done this even if she had not made the entreaty. I have always felt a special interest in you both, Ella May and Mabel White.

There are many things on which you must be guarded healthwise. For several years you will need to be very careful. You are ambitious, and at times inconsiderate and reckless.

As I have seen the delicacy of your eyesight, I have had misgivings as to whether you would be able to keep up studies in school. Light has been given me that if you will exercise great care, doing all in your power to preserve your eyesight, you may be able to study, and make a success of your school work. But you must be very careful. Do not misuse your eyes by reading books that are no help to you in your studies. Rest your eyes all that you can. Do not strain them at all. This I have been instructed to say to you.

[82]

I have ventured to make a trial of paying your way through school for this year. God has given you talents. Improve the advantages

that you now have. Do not waste your eyesight in reading stories. Do not venture to trifle with your eyes.

The Lord desires you to be a sensible girl, and, by appreciating and improving the advantages given you, to develop into a useful woman, able to act a part in some line of service in the Lord's cause.

I want you to listen to what I am going to say to you. You must on no account entertain thoughts of marriage. Such a thing must not be thought of until you have gained a decided victory over the dangers that threaten your physical health.

In order to obtain the full benefits of the educational advantages offered you, you must keep yourself free from attachments with young men. You are a minor, and you have no moral right to take yourself into your own control in this matter, as if you were free to do as you pleased. You have done wrong in following the course that you have in regard to the important question of marriage without asking counsel from your father and mother. I have questioned you again and again in regard to this matter, but you have evaded my questions. Some time ago you said that you liked _____, but that you had not decided to, or even thought of, marrying anyone.

[83] You have regarded the whole matter in a wrong way. Again and again I have charged you not to form any attachments for boys or young men. And you and Ella have assured me that you would not allow yourselves to be drawn into any familiarity with young men.

Last night words were spoken to me to speak to you. I was instructed that you have not been walking as a child should. Your course has not been what it should have been. You should be guided and controlled by your father. You have no right to do as you have done. But in spite of the cautions so delicately given, you have followed your own way. One such caution should have been sufficient.

You have no right to place your affections on any young man without your father's and your mother's full sanction. You are but a child, and for you to show a preference for any young man, without the full knowledge and sanction of your father, is to dishonor him. Your attachment to this young man is robbing you of a peaceful mind and of healthful sleep. It is filling your mind with foolish fancies and with sentimentalism. It is retarding you in your studies, and is

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Seek and Follow Parents' Counsel 79
working serious evil to your mental and physical powers. If opposed,
you become irritable and low-spirited.

Is this course of action an honor to your father? You should respect your father, whom you know to be honored of God. He has not much time to give to the education and training of his children. They have had religious training, but not as much of their father's presence as they should have had. Every father who, because he is called to public work, [and] is obliged to deprive his children of the care that they should receive from him, will have keen trials.

Home education means much. It is a matter of great scope. Abraham was called the "father of the faithful." Among the things that made him a remarkable example of godliness was the strict regard that in his home he paid to the commands of God. He cultivated home religion. He who sees the education given in every home, and who measures the influence of this education, said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."

[84]

The father must not betray his sacred trust. He must not, on any point, yield up his parental authority. He is to be the priest and house-band of his home.

The moment that the child begins to choose his own will and way, that moment his education in discipline is to begin. This may be called an unconscious education. It is then that a work, conscious and powerful, is to begin. The greatest burden of this work necessarily rests on the mother. She has the first care of the child, and she is to lay the foundation of an education that will help the child to develop a strong, symmetrical character.

When the family is large, and the mother has many duties, care should be taken that the younger children are not neglected. As the older children grow up, they are to be taught to care for the younger ones.

Neither father nor mother is to permit blind affection to lead them to indulge their children. Frequently mere babies show a most determined will. If this will is not brought into subjection to a wiser authority than the child's untrained desires, Satan takes control of the mind, and fashions the disposition in harmony with his will.

Abraham did not allow Satan to control in his household. He realized the responsibility of the work committed to him, and he did

[85]

not betray the sacred trust placed in his hand. He did not yield to the enemy who was striving to gain control in his home. He honored the law of God, and strove earnestly to bring those in his charge up in the fear and admonition of the Lord.

Every father and mother is answerable to the great Lawgiver for the children placed in their care. They are to guard their children with untiring watchfulness. Together parents and children are to walk in the way of the Lord, ruled and guided by His Holy Spirit. Obedience that the Lord has given to control in the home will prevent all disobedience on the part of the children and all oppression and cruelty on the part of the parents.

“I know him, that he will command his children and his household after him.” This commanding on the part of Abraham, God justified. It is essential, and in harmony with the will of the Lord of love, that parents exercise wise, Christlike authority in the home. It is this love that requires parents to repress in the child all that savors of disobedience, all that would lead the child to dishonor his parents and to dishonor God. If children are not restrained, they will cherish ideas and take liberties that will make their example and influence a power for evil. He whose heart is love has spoken decidedly, saying that evil habits are to be repressed by the combined influence of authority and affection.

He who is chosen by God to bear responsibilities in the work carried on by His church, and to give counsel and advice, should set a correct example in his own family. His children should be taught to honor their father and their mother.

[86] God has given rules for the guidance of parents and children. These rules are to be strictly obeyed. The children are not to be indulged, and allowed to think that they can follow their own desires without asking the advice of their parents.

Holiness to God is to pervade the home. This will bring angels of God into the home circle. Parents and children are to educate themselves to cooperate with God. They are to bring their habits and practices into harmony with God’s plans.

From the rules that God has given for the guidance of parents and children, there can be no sinless swerving. God expects parents to give their children a training that is in accordance with the principles of His Word. Faith and works are to be combined. Everything that

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is done in the home life and in the school life must be done decently
and in order.

God has given the ten commandments as His law for His household here below. The influence of every minister, every teacher, every physician, is to be Christlike. All commonness, all cheapness, is to be purged from every home. Of Cornelius it is said that he “feared God with all his house”.

Parents are to keep the way of the Lord. Every other way is forbidden. Parents and children, “make straight paths for your feet, lest that which is lame be turned out of the way”. There must be no laxness in the principles governing the family. The fear of God reigning in the home will bring the softening, subduing influence of the angels, and the hearts of parents and children will be filled with holy joy. The children are not to be allowed to be cross and refractory, for this is dishonoring to God.

Study the experience of Eli. His sons did wickedly, and he restrained them not. A priest and ruler in Israel, he should have ordered his household in accordance with the will of God. But wishing to shun the unpleasant task of correcting his sons, he allowed them to follow their own way. He did not manage his household according to God’s rules for family government. He followed his own judgment. The fond father overlooked the faults and sins of his sons in their childhood, flattering himself that after a time they would outgrow their evil tendencies.

[87]

Many are now making a similar mistake. They think they know a better way of training their children than that which God has given in His Word. They foster wrong tendencies in them, saying, “They are too young to be punished; wait till they become older and can be reasoned with.” Thus wrong habits are left to strengthen until they become second nature. The children grow up without restraint, with traits of character that are a lifelong curse to them and are liable to be reproduced in others.

Terrible was the judgment pronounced on Eli. “The Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth;

because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."—[Letter 9, 1904](#).

Ellen G. White Estate

Washington, D. C.,

April 14, 1988.

Entire Letter.

**MR No. 1373—Christians to Reflect Christ,
Remaining Calm Under Provocation; Value the
Souls for Whom Christ Died**

[88]

(Written October 17, 1892, from Adelaide, South Australia, to Dr. J.
H. Kellogg.)

Since writing the letter enclosed in the envelope with this, I shall now write further.

Your letter came, and I have read it carefully. I am surprised that Miss Sanderson should do as she has done. I have no recollection of ever meeting Miss Sanderson, and as I have not the slightest recollection of her nor of any interview I may have had with her, of course I cannot speak of what I have said to her. I only remember that I have been consulted by several in regard to the five-years course, and in every case they presented facts of circumstances, of duties at home to parents, or some sensible objection.

I told them to lay the matter plainly before Dr. Kellogg and he would not urge the five-years course against reasonable objections such as duties to father or mother. If they were free from these objections, I had nothing to say. It was not the five-years course I advised them not to take; but as they presented weighty reasons why they could not conscientiously bind themselves because of other parental claims upon them, I told them they must follow the condition of duty and lay everything before you just as they had done to me. I told them that I know Dr. Kellogg well enough and that he would take in the situation and deal justly.

I am indeed sorry for the much perplexity you are having, and I suppose you will have, to the end of the chapter. It is a very delicate matter to deal with human minds, and in every case much wisdom from heaven is needed, and a strict guard put on self. As we see the inconsistencies of individuals, we are sometimes stirred to speak and act as we feel, and yet it may not always be in wisdom. I sympathize with you, my brother, and do not wonder that you are sometimes

[89]

put to your wits' end to know how to act when confronted with the unreasonable course of those who look on only one side of the question—the side that will please and profit them; but we are ever to bear in mind that their education and hereditary tendencies color their opinions and bias their judgment.

You well know Dr. Maxson has not a great amount of self-denial. I look upon him as figuring largely for himself, and feeling that he is sufficient for all things, while at the same time he will appear to feel his defects. I have my settled conviction that Dr. Maxson and Mattie will not be content to long remain at the Health Retreat. The experience they had at Fresno, the success in his supposed field of action, did him harm—more harm, I fear, than he will ever know.

Tuesday, October 17, 10:30 A. M.—Well, I am sitting in the phaeton before the botanical gardens, while Elder Daniells, Emily Campbell, and May Walling are enjoying the privilege of going in and viewing that which is to be seen. As I cannot walk or stand on my feet much, I am sitting here. I have no wheelchair, nor one to wheel it and wait on me, as I had in Philadelphia. I must be content to sit and wait patiently until their sightseeing is ended. This is a beautiful day and we are thankful to our heavenly Father for the glad sunshine.

[90] I have been thinking about the Mt. Vernon institute, and I have little faith in it. I dislike to have Dr. Gibbs mixed up with it, lest it go down entirely and he bear the censure of its failure. He is not a financier, and when placed in any of our institutions he should have a managing financier. I wish you had before you all that I have written about the Mt. Vernon institution; then you would better understand the light that has been, in clear lines, presented before Elder Underwood and Brother Irwin, and you would better understand the decided position I felt compelled to take in the council meetings in the Review office. If the conference or the sanitarium decide to shoulder the institution, I am clear in the matter.

I must confess that I have little confidence in Dr. Maxson's remaining contented long at the Health Retreat. He loves to be making money. He has tried it and considers it a grand success, and should he for some excuse step out, who would go in his place? I think Dr. Gibbs should be, in some way, connected with the institution. This might be arranged in such a way so that he could

~~spend some time in Healdsburg, Oakland, and some surrounding~~
towns; and if Dr. Maxson and Hattie should step out, which I fear they will, then you would have Dr. Gibbs. I know of no one I would rather trust than Dr. Gibbs, if he has a faithful superintendent.

I cannot feel as though our trials in reference to that institution are over with. Far from it. Dr. Burke will perhaps be able to flourish in his apostasy for a time; but poor man, he will get to the length of his chain ere long. His happy days are almost over. I pity every apostate. I wish not to increase their miserableness, for they have enough to bear. Those who take the side of the great rebel will have the wages of sin, which is death. But those who take the side of Christ will have the gift of God, which is eternal life. Give me the wages which the Lord gives.

[91]

I greatly desire to see you and converse with you. One year has passed since we left California for Australia, and another year may pass before we shall set our feet upon American soil. May the Lord spare your life, and give you physical soundness, is my prayer. Your wife, whom I highly respect in the Lord for her devotion to the general good of others, may her health be preserved, her spiritual strength increased day by day, and as she imparts she will still receive to impart more.

The character of Christianity is intensely practical. It adapts itself to every circumstance of actual life, and fits in with everyday trials in sympathy, and carries with it the divine credentials. Great truths are brought into immediate contact with that which are regarded by finite man as "little things." On one side is supplied the motive for purity and holiness, while on the other is furnished the grand, noble, principles for the regulation of the conduct and the well balanced character of a Christian.

It was a whole sacrifice that was made for us, and it is a full salvation we may receive as the result. Christ is our living Center. Divine truth, which is shining upon us in its bright, clear, distinct rays, is not detached atoms of doctrines, loose and disconnected, but they form one string of precious pearls. Christ's mission and work are threads of gold binding all together and constituting a complete whole.

Living in Christ and having that faith that works by love and purifies the soul, reveals the love of Jesus. Search heaven above and

[92] the earth beneath, and it is not possible to find among any nation, tongue, or people truths so pure, so distinct and luminous, as are entrusted to God's people who are obedient to His commandments in these last days. These grand, elevating truths, originating in heaven and compassing eternity, are running as threads of gold through all the great things and little things of life. Many are the opportunities to impart that which we receive, the little occasions afforded us in our conversation, our manner of intercourse, and the rules we adopt for the guidance of our conduct. The attitude we assume, the state of our feelings and temper under irritation, all the individual peculiarities of our disposition and personal manners and habits, are determining our destiny.

What does the term Christian signify? What is it to be Christ-like? The truth is to be brought into the inner sanctuary of the soul, and not to be kept in the outer court. Many, we are sorry to say, act in the common concerns of life just as they would if they had never heard the truth. The same self-love, the same selfishness, and self uplifting, the same indulgence of self-will, the same hastiness of temper, the same sensitive pride and insubordination, are daily manifested by many.

And Dr. Kellogg, such traits have molded the characters of many physicians who claim to believe the truth; and unless they as well as many who are studying for the medical practice see things in an entirely different light, they shall never be numbered with the family above, for they are developing a spirit which can never find a standing place in heaven. This amazing disregard of Christian obligation, in the practicing physicians, is so apparent that they misrepresent the great Physician in every way. The outward appearance and profession is regarded as involving certain properties; but few even maintain this.

[93] Selfishness is the root of all evil, making men bold, hardhearted, and inconsistent, and as if the religion of Jesus Christ has naught to do with the details of business life. A religion whose nature has not the influence to soften and subdue the words and the spirit, and bring into captivity even the thoughts to Jesus Christ, cannot have power to form the character, and therefore would not sanctify the soul. We must all consider, yea do much considering. "Examine yourselves, whether ye be in the faith; prove your own selves. Know

ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” [2 Corinthians 13:5].

It is the positive duty of all Christians professing to believe the truth, to reveal its principles at all times and in all places. They are enjoined to fight the good fight of faith. Satan is walking about as a roaring lion seeking whom he may devour; he works with his angels to put every soul off his guard in little things. Those who with becoming fortitude recognize great tests and bereavements and calamities in life as ordered or permitted of God, and rely upon God for grace according to the day, are upset and lose self-control over some petty vexation or some words spoken. And the enemy, walking about, watching his chance and seeking whom he may devour, is full of exultation, for he can work with his satanic cunning to separate very friends. He [who] would repay the deepest injury with kindness, is irritated and loses his self-control by an act of discourtesy or an act of scorn. The man who feels at times sincerely, and would willingly give his life to save a soul from death, will fail to conquer a spirit and habit, and will by wrong words and unwise actions imperil a soul and throw him on Satan’s battleground where he cannot be rescued.

Now, my brother, you will meet with trials in little things, but hold fast your integrity. I know whereof I speak. “Having done all to stand.” Never show anything but a noble spirit, for all the universe of heaven is watching the result of the battle. Satan is watching to see you off guard, to see you stirred up to act impetuously, that he may obtain the advantage to sift you as wheat. I know that severe trials have come upon you. I know, for I have been shown occasions where you acted in words and spirit to please the enemy and to grieve heavenly angels. Provocation was given you, but I have been shown that you are to fight the battles of the Lord manfully, which means to do just as Christ would do were He in your place. There must be no inconsistency in your faith and practice.

[94]

As a representative man it makes the matter more serious, for such things would injure the religious tone of your character. You who can stand as it were between the living and the dead, having a grim nerve and clear, discriminating eye in critical operations which decide the destiny of human life, must not in any way, at any time, lose your Christlike dignity and self-control. You are worn, and now you need as never before to place your hand in the hand of Christ,

and by an experimental knowledge, that you can stay your soul upon God.

[95] Believe me when I tell you that it is your privilege and duty to possess your soul in patience under insult and provocation. You can do this only through Christ Jesus. Why? He is your staff, your wisdom, your sanctification, and your righteousness. Your character cannot be divided into parts, one made of great and noble things and regulated by the law of God; and the other made of little things and subjected to nervous irritations, to variations, and caprices of natural traits of character that obtain the ascendancy. Such a course would cut off a large part of your service for the Master. The want of self-control, a calm spirit, robs God of His proper right to reveal His perfection of character in you, and produces new difficulties for you. However anyone may deserve chastisement, withhold your words, for that which you reflect upon others will in a ten-fold degree be reflected upon you.

Your work is most difficult and trying, and you must have Jesus close beside you every moment, as a counselor, as a refuge wherein you may run and be safe. Do not allow your thoughts to get wrought up over any of the vexatious troubles that are constantly arising. Keep calm and think of Jesus, who is close by your side, and what you can do to please Him on this occasion. Aim to represent Christ, and then you can act manfully, nobly; and the grace of Christ, the Holy Spirit, which is God's gift for you to grasp, will strengthen you with all might in the inner man. Then your nerves will not be worn threadbare; but you will ever educate your thoughts to look to Jesus to right every wrong and to build you up in the faith, to stand with you in your critical work with suffering humanity, and give you a continual increase of faith and trust and assurance that you will never be confounded.

Religion can bless only where it influences. If we at any time exclude its influence, we exclude its blessing. I almost see you a boy again, and want to say, John, my son, for Christ's sake put on the whole armor of righteousness; open the windows of the mind, the door of the heart, and let heaven's blessed sunshine flood both mind and soul temple; then joy in Christ will be a permanent state of the heart. "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." I have seen you, in

~~reviewing the past, full of keen remorse and inexpressible sorrow.~~

Have you confessed all to God? Have you asked Him to pardon your transgressions? I know you have, and do you believe that He will pardon your transgressions? Then act on the promise. You have the pledged word of God. You may be free in Christ Jesus, and He will remember your sins no more. How many times I have longed to say to you, Look! Oh, look and live! I know just what I am writing about.

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You are so situated in your responsible position that you must necessarily meet all classes of people with all kinds of characters. It is any wonder that you shall very often meet professed Christians who are inconsistent in practice? The force of a corrupt nature, allowed full liberty over the little things, shall, when brought to the point of decision against inclination, disdain all restraint, and claim entire independence.

A course of consistency becomes doubly difficult when it is made to contradict not only natural inclination but also acquired habits of a lifetime. When you battle against the elements manifested by those who have no Bible religion but only a profession, do not forget that you are a Christian. You greatly lower your influence and mar your own Christian experience when you lose your self-control and give them the least occasion to think that you have ill-treated them. Leave not this impression upon their minds, if you can possibly avoid it. In this probationary time we are forming our characters for the future immortal life, but that is not all, for in this very process of character building we need to be extremely cautious how we build, for others will build after the pattern we give them.

We may never know until the judgment the influence of a kind, considerate course of action to the inconsistent, the unreasonable, and unworthy. If, after a course of provocation and injustice on their part, you treat them as you would an innocent person—you even take pains to show them special acts of kindnesses—then you have acted the part of a Christian, and they become surprised and ashamed and see their course of action and meanness more clearly than if you plainly stated their aggravated acts to rebuke them.

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If you had laid their wrong course of action before them, they would have braced themselves in stubbornness and defiance; but to be treated in tenderness and consideration they feel more deeply

their own course of action and contrast it with yours. Then you have the staff in your own hands; you occupy vantage ground, and when you show a solicitation for their souls, they know that you are no hypocrite, but that you mean every word you say. I have been shown that a few words spoken in a hasty manner, under provocation, and which seemed but a little thing—just what they deserved—cut the cords of influence that should have bound the soul to your soul. The very idea of their being in darkness, under the temptation of Satan and blinded by his bewitching power, should make you feel deep sympathy for them, the same that you would feel for a diseased, sick patient who suffers, but, on account of his disease, is not aware of his danger.

Souls who have cost the life of God's only begotten Son must be estimated in value by the immense ransom paid for them; and rich or poor, black or white, must be treated in respect to the value Christ has placed upon the human soul. These thoughts are worthy of solemn consideration. Any neglect on our part, any exaltation of self, any hasty, passionate exultations may set a soul on the paths of destruction where he will never find the narrow path of holiness that leads heavenward.

[98] I tell you, dear brother, there are grave mistakes made in dealing with unbalanced, diseased minds. They are sick. They need a physician, not to cut them off as a diseased limb, but to heal them. Jesus' course of management is given in the parable of the lost sheep. Should Jesus deal with us as we deal with one another, not one of us could be saved. Oh, how many will be lost because the words that should have been spoken in tender forbearance were left unsaid.

Much money is expended in every way to bring the light of truth to bear on human minds, and then the ones who are building with one hand are pulling down with the other. The influence of good is cut off by unwise words and actions. Oh, for the blessedness of Christian meekness to weave in all our experiences. It is Christ that takes the sins of the guilty upon His divine soul, and imputes to the guilty His own righteousness. Shall we not work in these lines when we come in contact with sins, with presumptuous, high-headed, and hard-hearted souls who irritate and provoke with their ways and manners?

— Shall we remember [that] all this offends Jesus, whose property they are? Yet He does nothing to cut them off, but bears long with them. He wept in agony of tears over Jerusalem. All was distinctly before Him, the history of ages, centuries filled with incidents of grace resisted, privileges abused, opportunities slighted, the warnings and reproofs of prophets unheeded. Jesus scanned the events of ages of ingratitude, formalism, hypocritical insincerity, Pharisaic pride, and national apostasy. His prophets were put to death, His servants abused, His vineyard trodden under foot. For a thousand years the cloud of vengeance had been loading, and as He saw it about to burst He wept in agony. Well might the Lord Jesus say, [99] “What more could I do for My vineyard than I have done?”

We want in our experience to value the souls for whom Christ died. When we meet with ingratitude and betrayal of sacred trusts, we are stirred to retaliate and show how we despise such a course; and this the guilty expect to meet, and they are prepared for it, for it suits their mean course of action. But Christians should disappoint their expectations by showing a calmness under injuries, and give kindness in return for abuse. Such a righteous course will surprise them, and it places their own wrong course in contrast, and makes them ashamed. The Lord Jesus has imputed to us His righteousness. When undeserving He took our guilt, and the Innocent suffered for the guilty, else we should have perished.

For the sake of the souls for whom Christ has died, let us act wisely. For the sake of the peace which Christ is waiting to bestow upon us in acting out His life and character, let us not be easily provoked.

You, my brother, have much to bear, and I want you to see that much grace is provided if you bear them loyally. You will be the gainer healthwise, and little things that disturb your peace will lose their agency to affect you. You may have a calm trust in God. And if you cling to Jesus He will be at your right hand to help you. In your hurry and in the pressure of cares, there is danger of mistakes occurring of judging harshly, your words wounding deeply, and your own soul's peace broken up, and your becoming agitated and unbalanced. If you will guard your words, and be more mild and thoughtful in treating the erring, your influence will be increased fifty- fold. God wants you to be a strong man in self-control, strong

[100] because you have the meekness and lowliness of Christ. If you would impress upon the wax a clear and vivid impression of the seal, you would not dash the seal upon it in hasty, violent action; but you would carefully place the seal on the plastic wax, and quietly and steadily press it down, until it has hardened in the mold. In like manner deal with human souls. The continuity of Christian influence upon minds trains the soul after Christ and puts through human instrumentalities the new life implanted by the Spirit of God after His own divine likeness.—[Letter 20, 1892](#).

Ellen G. White Estate

Washington, D. C.

May 12, 1988.

Entire Letter.

MR No. 1374—Bear Witness to Christ Before the World; How to Conduct the Christian Warfare

[101]

(Written from Norfolk Villa, Granville, N.S.W., to C. P. Bollman, no date, copied October 20, 1895.)

I have again read the letter which was sent to you, and I cannot find in it anything that needs to perplex you. We are not to be dependent on the world in a manner to compromise the truth; we are not to be bribed or to attain the world's favor by bowing to the laws of men and setting aside the law of God; we are not to be brought in bondage to the world; and yet we are in the world to live as long as God shall permit, and the Lord has given us a special work to do to save the world. He says, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" [[Daniel 12:3](#)].

We may present pure doctrines, yet if our work is mingled with self, it depreciates the truth, so that our offering is pronounced by God "strange fire." It strengthens the prejudice of those who know not the truth; for they judge of our doctrines by the words and works of those who advocate them. If these are not such as to represent its sacredness and value, unbelievers are often led to turn from light and evidence. They may receive altogether wrong ideas, and misrepresent the truth to others because of the impressions that have been given them.

God has given us His holy Word, and His Word is to be presented in the grace of His Holy Spirit. When men permit their peculiar traits of character and their own unpurified spirit to misrepresent the pure and holy truths which God has committed to them, they cause the loss of many souls who might have been saved if the human agents had been meek, humble, and contrite of heart. It is only as one has learned of Jesus the precious lesson of preserving the fragrance of His character that the Spirit and Word are a savor of life unto life.

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Jesus said in His last prayer for His disciples, “As thou hast sent Me into the world, even so have I also sent them into the world” [John 17:18]. We are to study and cherish the meekness of Christ; we are not to condemn the world, but to save the world by being the means of winning souls to Christ. The Saviour continues, “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy word is truth.... For their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word” [John 17:15-17, 19, 20].

Those who believe on Christ will bear testimony of the fact to the world. They will seek as Christ did, to save every human being, and not repulse any. They are to sanctify themselves through belief of the truth. They have that faith which works by love and purifies the soul from every spot and stain of sin.

[103] The world is watching to see what manner of spirit is revealed by the men and women who claim to believe such strange doctrines. This message of truth must be so proclaimed by human lips, so represented by human character, that many by seeing our good works will glorify our Father in heaven. Your harsh speeches will not convince any soul. Christ has called us to sound the invitation, “Whosoever will, let him come.” It depends very much upon how you give the invitation whether you are successful.

Will those who claim to believe the truth practice the principles of the truth which sanctifies the soul? In this, the closing period of the earth’s history, let not men be careless in words or acts, let them not indulge a masterful spirit, and provoke the wrath of their enemies. Let not any soul who claims to believe the truth give others occasion to conclude that he is not a Christian, because he talks and acts like a sinner.

There are many who have never had the light. They are deceived by their teachers, and they have not received the mark of the beast. The Lord is working with them; He has not left them to their own ways. Until they shall be convicted of the truth, and trample upon the evidence given to enlighten them, the Lord will not withdraw His grace from them. Let all that hold the truth, hold it in righteousness.

Let them, in words and actions, reveal what the truth is doing for these natural branches that are grafted into the olive tree. Let them at all times give evidence that they are partaking of the nourishment from the parent stock, and bear fruit exactly like that of the stock. The Spirit of Christ is our great need.

Let none who have received the truth cherish the spirit of the Pharisees, and make it appear prominent that they want nothing from the powers that be. God does not give any such burden. We may make a very hard time for ourselves, and bring reproach upon the cause of God, if we feel that we are doing God's service in following our own human impulse. We are not to put on the armor and battle to arouse the combative spirit of our enemies, and to provoke them to fight and to destroy. Our influence is to be of such a character that we shall not unnecessarily stir up angry feelings and arouse the enmity of those who do not believe as we do. We are bidden to be a savor of life unto life. Humanity costs too much to be treated as worthless.

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We are not to withdraw from association with others; we cannot do this and be laborers together with God. The Lord does not desire any man to wrap himself up in Pharisaical robes, and say, "Stand apart from me: I want no favors from you." Christ says, "Ye are the light of the world. A city that is set on a hill cannot be hid.... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" [[Matthew 5:14, 16](#)].

The inhumanity of man toward man is our greatest sin. God is yet present in our world to work through the children of men, and He would not have His people imitate the practices of the Jewish nation. They would not then be a wholesome, saving element in the world. Jesus says, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted?" [[Matthew 5:13](#)] "Without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love" [[John 15:5-9](#)]. Now the condition, "If ye keep My commandments, ye shall abide in My love: even as I

have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. This is My commandment, That ye love one another, as I have loved you" [John 15:10-12].

[105] This is the principle that needs to be cultivated. "Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you" [John 15:13, 14]. In submission to the principles of the law of God is our only safety. The world is in great need of salt, which Christian precept and practice can introduce into it. The world is following in the steps of the inhabitants of the Noachian world and of the Sodomites. Of the days of Noah it is written. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" [Genesis 6:5]. And Jude says, "Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire" [Jude 1:7].

Here is presented to us a state of things which has been, and history will be repeated. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him" [Jude 1:14, 15]. Then Jude speaks, "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ: how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.... But ye, beloved, building up yourselves," not with boastful words, and a masterful human spirit, but "on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

[106] "And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh" [Jude 1:18, 17, 21-23]. Let those who claim to have great light and spiritual knowledge be careful that their garments are not defiled. "Now unto Him that is able to keep you

from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and forever” [Jude 1:24, 25].

Let this chapter be prayerfully and carefully considered. It is plain that aggressive warfare is to be maintained. “It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints” [Jude 1:3]. Then, lest men should put on zeal of their own creating, born of their hereditary and cultivated traits of character, and count it true zeal for God, permitting Satan to get advantage of them in so doing, Jude presents the example of Christ. He says, “Yet Michael the archangel, when contending with the devil He disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee” [Jude 9].

These instructions are not at all contradictory, but are in perfect harmony. They enable us to see the truth, not on one side merely, but on all sides, as perfectly and harmoniously developed. All the entrusted qualifications of the human agent are to be yielded to divine influences, all are to be brought in subjection to Christ. Self is to be hid in Christ, and Christ in God.

The instruction given by Jude from verse twenty to the close of the chapter, will make our work a complete whole, teaching us how to conduct the warfare in the service of Christ. No one-sided extravagance is to be revealed, no indolence or shiftlessness is to be indulged. We are not to ignore any man’s individuality, nor in any way to justify cold-hearted criticism or selfish practice.

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This Scripture brings to view the fact that there is most earnest work to be done, and we need divine intuition that we may know how to work for souls ready to perish. There are souls to be plucked out of the fire; there are souls who are to be treated with the tenderest compassion. Workers are needed who have learned in the school of Christ His method of saving souls, and He has given us His way.

There is a wealth of instruction for us in [Matthew 18](#). And let us give heed to the words of Paul to the Philippian brethren: “Let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for

the faith of the gospel; and in nothing terrified by your adversaries: which is to them as evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake” [[Philippians 1:27-29](#)].—[Letter 7, 1895](#).

Ellen G. White Estate

Washington, D. C.,

May 12, 1988.

Entire Letter.

**MR No. 1375—Experience of Golden Calf an
Example for God’s People Today; Danger in
Pleasure Seeking, Especially Among Youth;
Development of a Christian Character**

[108]

(Written May 10, 1896.)

“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness” [1 [Corinthians 10:1-5](#)]. The experience of Israel, referred to in the above words by the apostle, and as recorded in the 105th and 106th Psalm, contains lessons of warning that the people of God in these last days especially need to study. I urge that these chapters be read at least once every week.

“Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written. The people sat down to eat and drink, and rose up to play” [1 [Corinthians 10:6, 7](#)].

In the hearing of all Israel God had spoken in awful majesty upon Mount Sinai, declaring the precepts of His law. The people, overwhelmed with the sense of guilt, and fearing to be consumed by the glory of the presence of the Lord, had entreated Moses, “Speak thou with us, and we will hear: but let not God speak with us, lest we die” [[Exodus 20:19](#)].

God called Moses up into the mount that He might communicate to him the laws for Israel, but how quickly the solemn impression made upon that people by the manifestation of God’s presence passed away! Even the leaders of the host seemed to have lost their reason. The memory of their covenant with God, their terror when,

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falling upon their faces, they had exceedingly feared and quaked, all had vanished like smoke. Although the glory of God was still like devouring fire upon the top of the mount, yet, when the presence of Moses was withdrawn, the old habits of thought and feeling began to assert their power. The people wearied of waiting for the return of Moses, and began to clamor for some visible representation of God.

Aaron, who had been left in charge of the camp, yielded to their clamors. Instead of exercising faith in God, trusting to divine power to sustain him, he was tempted to believe that if he resisted the demands of the people they would take his life, and he did as they desired. He collected the golden ornaments, made the molten calf, and fashioned it with a graving tool. Then the leaders of the people declared, "These be thy gods, O Israel, which brought thee up out of the land of Egypt" [Exodus 32:4].

When Aaron saw the image he had graven, he pleased the people, and he was proud of his workmanship. He built an altar before the idol, "made proclamation, and said, Tomorrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play" [Exodus 32:5, 6]. They drank and feasted, and then gave themselves up to mirth and dancing, which ended in the shameful orgies that marked the heathen worship of false gods.

[110] God in heaven beheld it all, and He warned Moses of what was taking place in the camp, saying, "Now therefore let Me alone, that My wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the Lord his God, and said, Lord, why doth Thy wrath wax hot against Thy people, which Thou has brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did He bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from Thy fierce wrath, and repent of this evil against Thy people. Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou swarest by Thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it

MR No. 1375—*Experience of Golden Calf an Example for God's People Today; Danger in Pleasure Seeking, Especially Among Youth; Development of a* forever. And the Lord repented of the evil which He thought to do unto His people" [Exodus 32:10-14].

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As Moses came down from the mountain with the two tables of the testimony in his hand, he heard the shouts of the people, and, as he came near, beheld the idol and the reveling multitude. Overwhelmed with horror and indignation that God had been dishonored, and that the people had broken their solemn covenant with Him, he cast the two tables of stone upon the ground, and broke them beneath the mount. Though his love for Israel was so great that he was willing to lay down his own life for them, yet his zeal for the glory of God moved him to anger, which found expression in this act of such terrible significance. God did not rebuke him.

The breaking of the tables of stone was but a representation of the fact that Israel had broken the covenant which they had so recently made with God. It is a righteous indignation against sin, which springs from zeal for the glory of God, not that anger prompted by self-love or wounded ambition, which is referred to in the words of Scripture, "Be ye angry, and sin not" [Ephesians 4:26]. Such was the anger of Moses. [111]

"And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it. And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him" [Exodus 32:20-23]. And Moses "saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies)" [Exodus 32:25].

To us the warning is given, "All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" [1 Corinthians 10:11]. Mark the influence of their extremes and fanaticism in the service of the great master worker, Satan. As soon as the wicked one had the people under his control, there were exhibitions of a satanic character. The people ate and drank without a thought of God and His mercy,

without a thought of the necessity of resisting the devil who was leading them on to the most shameful deeds.

[112] The same spirit was manifested as at the sacrilegious feast of Belshazzar. There was glee and dancing, hilarity and singing carried to an infatuation that beguiled the senses. Then the indulgence in inordinate, lustful affections, all this mingled in that disgraceful scene. God had been dishonored; His people had become a shame in the sight of the heathen. Judgments were about to fall on that infatuated, besotted multitude. Yet God in His mercy gave them opportunity to forsake their sins.

“Then Moses stood in the gate of the camp, and said, Who is on the Lord’s side?” [Exodus 32:26]. The trumpeters caught up the words and sounded them through the trumpet, “Who is on the Lord’s side? let him come unto me. And all the sons of Levi gathered themselves together unto him” [Exodus 32:26]. All who repented had the privilege of taking their stand beside Moses. “And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men” [Exodus 32:27, 28].

There was no partiality, no hypocrisy, no confederating to shield the guilty, for the terror of the Lord was upon the people. Those who had shown so little sense of the presence and the greatness of God, and who, after the exhibitions of His majesty, were ready to depart from the Lord, would be a continual snare to Israel. They were slain as a rebuke to sin, and to put a fear upon the people to dishonor God.

[113] I cannot now consider this history further; but I ask you, in every city, in every town, in every household, I ask every individual to study the lesson of this scripture, bearing in mind the words of inspiration, “Let him that thinketh he standeth take heed lest he fall” [1 Corinthians 10:12]. Here is presented the only election that is brought to view in the Word of God. It is those who take heed lest they fall that will be accepted at last.

There can be no presumption more fatal than that which leads to men to venture upon a course of self-pleasing. In view of this solemn warning from God, should not fathers and mothers take

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heed? Should they not faithfully point out to the youth the dangers
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that are constantly arising to lead them away from God? Many allow
the youth to attend parties of pleasure, thinking that amusement
is essential for health and happiness; but what dangers are in that
path! The more the desire for pleasure is gratified, the stronger it
becomes. The life experience is largely made up of self-gratification
in amusement. God bids us to beware. "Let him that thinketh he
standeth take heed lest he fall."

I ask you who are living at the very heart of the work to review
the experience of years, and see if the "well done" can truthfully be
spoken to you. I ask the teachers in the school to consider carefully,
prayerfully, Have you individually watched for your own soul as one
who is cooperating with God for its purification from all sin and for
its entire sanctification unto God? Can you by precept and example
teach the youth sanctification, not devotion to the arch deceiver, but
sanctification through the truth unto holiness, obedience to God?

Have you not been afraid of the Holy Spirit? At times it has
come with all-pervading influence into the school at Battle Creek,
and into the schools in other localities. Did you recognize it? Did
you accord it the honor due to a Heavenly Messenger? When the
Spirit seemed to be striving with the youth, did you say, Let us put
aside all study, for it is evident that we have among us a heavenly
Guest? Let us give praise and honor to God. Did you, with contrite
hearts, bow in prayer with your students, pleading that you might
receive the blessing which the Lord was presenting to you? [114]

The great Teacher Himself was among you. How did you honor
Him? Was He a stranger to some of the educators? Was there need
to send for someone of supposed authority to welcome or repel this
Messenger from heaven? Though unseen, His presence was among
you. But was not the thought expressed that in school the time ought
to be given to study, and that there was a time for everything, as if
the hours devoted to common study were too precious to be given
up for the working of the heavenly Messenger?

If you have in this way restricted and repulsed the Holy Spirit of
God, I entreat you to repent of it as quickly as possible. If any of the
educators have not opened the door of their own hearts to the Spirit
of God, but closed and padlocked it, I urge you to unlock the door,
and pray with earnestness, "Abide with me." When the Holy Spirit

reveals His presence in your schoolroom, tell your students, The Lord signifies that He has for us today a lesson of heavenly import, of more value than our lessons in ordinary lines. Let us listen; let us bow before God, and seek Him with the whole heart.

Let me tell you what I know of this Heavenly Guest. The Holy Spirit was brooding over the youth during the school hours; but some hearts were so cold and dark that they had no desire for the Spirit's presence, and the light of God was withdrawn. That heavenly Visitant would have opened the understanding, would have given wisdom and knowledge in all lines of study that would be employed to the glory of God. The Lord's Messenger came to convince of sin, and to soften the heart hardened by long estrangement from God. He came to reveal the great love wherewith God has loved the youth.

[115] They are God's heritage; and educators need the "higher education" before they are qualified to be instructors and guides of youth.

The teacher may understand many things in regard to the physical universe; he may know all about the structures of animal life, the inventions of mechanical art, the discoveries of natural science; but he cannot be called educated unless he has a knowledge of the only true God and Jesus Christ whom He has sent. A principle of divine origin must pervade our conduct and bind us to God. This will not be in any way a hindrance to the study of true science.

The fear of the Lord is the beginning of wisdom, and the man who consents to be molded and fashioned after the divine similitude is the noblest specimen of the work of God. All who live in communion with our Creator will have an understanding of His design in their creation, and they will have a sense of their own accountability to God to employ their faculties to the very best purpose. They will seek neither to glorify nor to depreciate themselves.

The knowledge of God is obtained from His Word. The experimental knowledge of true godliness, in daily consecration and service to God, ensures the highest culture of mind, soul, and body; and this consecration of all our powers to God prevents self-exaltation. The impartation of divine power honors our sincere striving after wisdom for the conscientious use of our highest faculties to honor God and bless our fellow men. As these faculties are derived from God, and not self-created, they should be appreciated as talents from God to be employed in His service.

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The heaven-entrusted faculties of the mind are to be treated as the higher powers, to rule the kingdom of the body. The natural appetites and passions are to be brought under control of the conscience and the spiritual affections.

The Word of God is to be the foundation of all study, and the words of revelation, carefully studied, appeal to and strengthen the intellect as well as the heart. The culture of the intellect is required, that we may understand the revelation of the will of God to us. It cannot be neglected by those who are obedient to His commandment. God has not given us the faculties of the mind to be devoted to cheap and frivolous pursuits. [116]

The case of Daniel is an instructive one. Daniel was taught by God, and he cooperated with God. He exerted all his powers to work out his own salvation, and God worked in him to will and to do according to His good pleasure. Of Daniel and his companions it is written, "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams" [Daniel 1:17]. These youth were sincere, faithful Christians. True education must be all-sided, not one-sided. Such an education Daniel and his fellows were determined to have. They sought to acquire knowledge for a purpose, to honor and glorify God. They must perfect a Christian character and have a clear intellect in order to stand as the representatives of the true religion amid the false religions of heathenism.

To them the will of God was the supreme law of life. They practiced temperance in eating and drinking that they might not enfeeble brain or muscle. In order to preserve health, they felt that they must avoid the luxuries of the king's table, and they would not partake of wine or any stimulating drink. Under God they were in perfect training that all their faculties might do highest service for Him. God required these youth to keep themselves from idols.

The religion of Jesus Christ never degrades the receiver; it never makes him coarse or rough, discourteous or self-important, passionate or hardhearted. On the contrary, it refines the taste, sanctifies the judgment, purifies and ennobles the thoughts by bringing them into captivity to Jesus Christ. God's ideal for His children is higher than the highest human thought can reach. [117]

The living God has given in His holy law a transcript of His character. The greatest Teacher the world has ever known is Jesus Christ. And what is the standard He has given for all who believe in Him to reach? “Be ye therefore perfect, even as your Father which is in heaven is perfect” [Matthew 5:48]. As God is perfect in His high sphere of action, so man may be perfect in his human sphere. The ideal of Christian character is Christlikeness. There is opened before us a path of continual advancement. We have an object to reach, a standard to gain, which includes everything good and pure and noble and elevated. There should be continual striving and constant progress onward and upward toward perfection of character. (See 2 Timothy 3:14-17; Romans 15:4; Colossians 2:8-10.)

[118] This is the will of God concerning every human being, even your sanctification. In urging our way upward, heavenward, every faculty must be kept in the most healthy condition to do the most faithful service. The powers with which God has endowed men are to be put to the stretch. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself” [Luke 10:27]. Man cannot possibly do this of himself; he must have divine power. What shall the human agent do in the great work? “Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure” [Philippians 2:12, 13].

Without the divine working, man could do no good thing. God calls every man to repentance, yet man cannot even repent unless the Holy Spirit works upon his heart. But the Lord wants no man to wait until he thinks he has repented before he takes his steps toward Jesus. The Saviour is continually drawing men to repentance; they need only to submit to be drawn, and their hearts will be melted in penitence.

Man is allotted a part in this great struggle for everlasting life; he must respond to the working of the Holy Spirit. It will require a struggle to break through the powers of darkness, and the Spirit works in him to accomplish this. But man is no passive being, to be saved in indolence. He is called upon to strain every muscle and exercise every faculty in the struggle for immortality; yet it is God that supplies the efficiency.

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No human being can be saved in indolence. The Lord bids us,
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“Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able” [Luke 13:24]. “Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” [Matthew 7:13, 14].

I entreat the students in our schools to be sober-minded. The frivolity of the young is not pleasing to God. Their sports and games open the door to a flood of temptations. You are in possession of God's heavenly endowment in your intellectual faculties, and you should not allow your thoughts to be cheap and low. A character formed in accordance with the precepts of God's Word will reveal steadfast principles, and pure, noble aspirations. The Holy Spirit cooperates with the powers of the human mind, and high and holy impulses are the sure result. [119]

Daniel and his companions had a conscience void of offense toward God. But this is not preserved without a struggle. What a test was brought on the three associates of Daniel when they were required to worship the great image set up by King Nebuchadnezzar in the plains of Dura! Their principles forbade them to pay homage to the idol, for it was a rival to the God of heaven. They knew that they owed to God every faculty they possessed, and while their hearts were full of generous sympathy toward all men, they had a lofty aspiration to prove themselves entirely loyal to their God.

To meet the appeals of the king and his counselors that they should comply with the royal edict, they had a store of arguments set forth most eloquently. The demand appeared contemptible to them. With Daniel as their companion, they had prayed and fasted that they might understand the dream which God gave the king. The Lord had heard their cries, and had given to Daniel wisdom to interpret the dream; thus their own lives and the lives of the astrologers and soothsayers had been saved. Now the very men who had escaped death through the mercy of God to His servants were led by envy and jealousy to secure the decree in regard to the worshiping of the golden image.

The king declared to the three Hebrew youth, if “ye fall down and worship the image which I have made; well: but if ye worship

not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hand?" [Daniel 3:15]. The youth said to the king, "O Nebuchadnezzar, [120] we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego; therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated" [Daniel 3:16-19].

Those faithful youth were cast into the fire, but God manifested His power for the deliverance of His servants. One like unto the Son of God walked with them in the midst of the flame, and when they were brought forth, not even the smell of fire had passed on them. "Then Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God" [Daniel 3:28].

Thus these youth, imbued with the Holy spirit, declared to the whole nation their faith, that He whom they worshiped was the only true and living God. This demonstration of their own faith was the most eloquent presentation of their principles. In order to impress idolaters with the power and greatness of the living God, His servants must reveal their own reverence for God. They must make it manifest that He is the only object of their honor and worship, and that no consideration, not even the preservation of life itself, can induce them to make the least concession to idolatry.

[121] These lessons have a direct and vital bearing upon our experience in these last days. My soul is deeply stirred at the things that have been represented before me. I feel an indignation of spirit that in our institutions so little honor has been given to the living God, and so much honor to what is supposed to be human talent, but with which the Holy Spirit has no connection. The Spirit of God is not acknowledged and respected; men have passed judgment upon it;

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its operations have been condemned as fanaticism, enthusiasm, and
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undue excitement.

God sees that which the blind eyes of the educators cannot discern—that immorality of every kind and degree is striving for the mastery, working against the manifestations of the power of the Holy Spirit. The commonness of conversation and low, perverted ideas are woven into the texture of character, and defile the soul.

The low, common pleasure parties, gatherings for eating and drinking, singing and playing on instruments of music, are inspired by a spirit that is from beneath. They are an oblation unto Satan. The exhibitions in the bicycle craze are an offense to God. His wrath is kindled against those that do such things. For in these gratifications the mind becomes besotted, even as in liquor drinking. The door is opened to vulgar associations. The thoughts allowed to run in a low channel soon pervert all the powers of the being. Like Israel of old, the pleasure-lovers eat and drink and rise up to play. There is mirth and carousing, hilarity and glee. In all this the youth follow the example of the authors of books that are placed in their hands for study. The greatest evil of it all is the permanent effect these things have upon the character.

Those who take the lead in these things bring upon the cause a stain not easily effaced. They wound their souls, and will carry the scars through their lifetime. The evildoer may see his sins and repent; God may pardon the transgressor; but the power of discernment which ought ever to be kept keen and sensitive to distinguish between the sacred and the common is, in a great measure, destroyed. Too often human devices and imaginations are accepted as divine. Some souls will remain in blindness and insensibility, ready to grasp cheap, common, even infidel sentiments, while they turn against the demonstrations of the Holy Spirit.

[122]

It is a fearful thing for any soul to place himself on Satan's side of the question; for as soon as he does this a change passes over him, as it is said of the king of Babylon, that his visage changed toward the three faithful Hebrews. Past history will be repeated. Men will reject the Holy Spirit's working, and open the door of the mind to satanic attributes that separate them from God. They will turn against the very messengers through whom God sends the messages of warning. Even now I fear that the very things I am seeking to

make plain will be misapplied, misinterpreted, and falsified. Some have felt it a virtue to educate themselves in this line, and by their misapplication they make of no effect the messages God sends.

I urge upon all to whom these words shall come, Review your own course of action, and “take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth” [Luke 21:34, 35].—[Manuscript 16, 1896](#).

Ellen G. White Estate

Washington, D. C.,

May 12, 1988.

Entire Ms.

MR No. 1376—Encouragement to Work the Cities [123]

[Written August 11, 1910, from Sanitarium, California, to A. G. Daniells.]

I have received your letters regarding the council held in New York, and the efforts that are being made in behalf of the multitudes in the large cities. I have also read your letters of August 4 and 5 to W. C. White. I intended to answer your letters immediately, but I have been carrying so heavy a burden that I thought I must wait till I could write you clearly.

The position you have taken is in the order of the Lord, and I would encourage you with the words, Go forward as you have begun, using your position of influence as president of the General Conference for the advancement of the work we are called upon to do. In this way you can disappoint the enemy. You will need all the influence that the Lord gives you as a wise leader to encourage your associates in responsibility to take hold of the city work, and to carry it forward in a sensible way.

I am glad for this letter you have sent me, telling us of what you are doing. The light that I have from the Lord is that this same experience will be needed by others. You will now be able not only to take up the work yourself, but also to exercise your influence as president of the General Conference to lead out in the very work that the Lord has appointed to be done.

You cannot be spared now from the work that has been so long left undone. The Lord has given you an opportunity to redeem the time and cover the neglect of the past. I can now take hold with you in full confidence for the doing of the work that rests upon us. The Lord in His mercy will pardon the failure of the past. He will be your Helper. He will give you sustaining grace, and we will draw with you and give you all the help we can to use your position of influence as president of the conference, and to work wisely in the education of others to labor in the cities. [124]

Your influence will be under the Lord's wise care, and although you may meet with hard and trying experiences in this great effort, if you exercise the wisdom and the sanctification of Christ, you will have power and grace from above, and the Lord's approval. He will impart unto you wisdom and power, and also will bring to you the joy of success.

I am so thankful that you have written us how you have given yourself to this work. Angels of God will be with you, and you can use all the influence that your office as president of the conference has given you, to encourage others to take up the same work. I will not write a word to discourage you or to weaken your hands but will say, Go forward in the name of the Lord. His name is a power against the enemy.

I have had several days of illness. It seems as though Satan would take my life. I am weak, but not discouraged. Several nights it has seemed that I could not live till morning, but I am now venturing to write this, lest the enemy shall discourage you.

In conclusion I will say, Redeem the lost time of the past nine years by going ahead now with the work in our cities, and the Lord will bless and sustain you.—[Letter 68, 1910](#).

Ellen G. White Estate

Washington, D. C.,

May 12, 1988.

Entire Letter.

**MR No. 1377—Guidelines for Evangelism; No
Theatrics; Health to be Preserved; Workers to Go
Two by Two**

[125]

I have a message for those in charge of our work. Do not encourage the men who are to engage in this work to think that they must proclaim the solemn, sacred message in a theatrical style. Not one jot or tittle of anything theatrical is to be brought into our work. God's cause is to have a sacred, heavenly mold. Let everything connected with the giving of the message for this time bear the divine impress. Let nothing of a theatrical nature be permitted, for this would spoil the sacredness of the work.

I am instructed that we shall meet with all kinds of experiences and that men will try to bring strange performances into the work of God. We have met such things in many places. In my very first labors, the message was given that all theatrical performances in connection with the preaching of present truth were to be discouraged and forbidden. Men who thought they had a wonderful work to do sought to adopt a strange deportment and manifested oddities in bodily exercise. The light given me was, "Give this no sanction." These performances, which savored of the theatrical, were to have no place in the proclamation of the solemn messages entrusted to us.

The enemy will watch closely, and will take every advantage of circumstances to degrade the truth by the introduction of undignified demonstrations. None of these demonstrations are to be encouraged. The precious truths given us are to be spoken in all solemnity and with sacred awe.

Health To Be Preserved—Every worker is to heed the instruction that the health is not to be imperiled. The preservation of health is to be regarded as a sacred duty. We are to bear testimony to the benefits derived from an intelligent knowledge of health reform.

[126]

When the vitality is needlessly expended in long sermons, weariness is the result. We are to be laborers together with God. We

dishonor Him when we do that which unfits and disqualifies us for His service. The Lord desires us to work as intelligent human agencies. We are not our own. We have been bought with a price, and we are to glorify God by a life of intelligent effort, returning to Him His own in sensible, faithful service.

“What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”

The minister of God is not to speak words which will create levity. We have been bought with the price of a great sacrifice, even the sacrifice of God’s only begotten Son.

Two and Two—No one man is to be permitted to have sole charge of an effort in any place. Christ sent out His disciples two and two, to go to places to which He would afterward follow. Read the Word, and follow the Lord’s plan. The man who insists that he will not labor with another is setting an example that Christ does not sanction. We are to follow the Lord’s plans.

Experienced laborers should be given the work of entering new places. A course is to be pursued that will maintain the sacred dignity of the work. We are ever to remember that evil angels are watching for opportunities to defeat our efforts.

[127] The cities are to be worked. A season of great trial is before us. Then let none lift up the soul unto vanity. It becomes those who are striving for the crown of life to strive lawfully. All our capabilities and gifts are to be used in the work of saving perishing souls, thus winning others to become co-laborers with Christ. The knowledge and powers that the Lord has given men and women will be largely increased as they work to build up His kingdom.—[Manuscript 19, 1910](#).

Ellen G. White Estate

Washington, D. C.,

May 12, 1988.

Entire Ms.

MR No. 1378—Better Days Are Coming

[128]

(Written January 11, 1850, from Oswego, New York, to “Dear Brother and Sister [Leonard] Hastings.”)

I will take time to write you a few lines. I earnestly desire to see you. I pray God to bless and sanctify you. I felt today the necessity of being all, all ready, that when the time of trouble such as never was shall come, we may be hid in the Lord. Oh, my brother and sister, I wish all of God’s people could get a sight of it as God has shown it me. The work of the Lord is going on; souls are coming into the truth, and soon the work will be all done. Keep up good courage, hope in God; let nothing weigh thee down. We have the truth. We know it. Praise the Lord.

I saw yesterday our work was not to the shepherds who have rejected the former messages, but to the honest deceived who are led astray. I saw the false shepherds would soon be fed with judgment. Let the truth come out everywhere we go: The seventh day is the Sabbath of the Lord our God. Cheer up. There are better days coming.

My love to your dear children. Tell them for me to have their lives hid with Christ in God, to have their hearts wholly given to God, that they may be hid in the day of the Lord’s anger. Pray for us, and do write us and let us know how you get along. I am in haste or I would write more. Babe is cutting teeth, and it takes nearly all of my time to take care of him just now.

Love to Sister Gorham, Brother Gardener, and all the saints in N. Ispwich.—[Letter 18, 1850](#).

Ellen G. White Estate

Washington, D. C.,

May 12, 1988.

Entire Letter.

[129] **MR No. 1379—An Early Vision; How To Be an Overcomer**

(Written on August 4, 1850, from Center Port, New York, to “Dear Sister Arabella [Hastings].)

This is the first opportunity I have had to write you since we left you. We have been traveling just as fast as we could go since we left your place. We have not allowed ourselves time to rest or hardly time to sleep. We have felt that the King’s business required haste, that what we did must be done quickly. God gave us a victorious time on our journey. The truth triumphed. I will not write the particulars of our journey, for you will have it in the paper.

The Lord showed me that he, James, must take the testimonies that the leading Adventists published in ‘44 and republish them and make them ashamed. He is now doing that work. Then the Lord showed me we must go east again. Last Monday evening while at Brother Lillis’ (Brethren Rhodes, Lillis, Edson, and Harris present) I was greatly distressed for some in Israel. The burden was heavy. The brethren prayed the Lord to roll off the burden, and I was taken off in vision, a little of which I will write you.

[130] I saw the powers of darkness were rising. Satan has come down in great power, knowing that his time is short. Said the angel, as he pointed to Israel, “Art thou rising? Thou art upon the enchanted ground. Dost thou not see it? Awake and arise and put on the strength of the Lord.” I was pointed back to the children of Israel in Egypt. I saw [that] when God worked through Moses before Pharaoh, the magicians came up and said they could do the same. I saw the same work was now going on in the world and among the professed churches similar to the work of the magicians anciently. I saw the power of the magicians has increased tenfold within a few months, and it will still be on the increase and spread, and unless Israel is rising and increasing in power and strength and is growing in grace and in the knowledge of the truth, the powers of darkness

will get the victory over them. I saw we must be constantly rising and keep the ascendancy above the powers of darkness. I saw [that] singing to the glory of God often drove [off] the enemy, and shouting would beat him back and give us the victory. I saw there was too little glorifying God in Israel and too little childlike simplicity.

I asked the angel why there was not more power in Israel. Said he, “Ye let go of the promises of God too quick. Press your petitions to the throne, and hold on by faith. Believe ye receive the things ye ask for, and ye shall have them.” I was then pointed to Elijah. He was subject to like passions as we are, and he prayed earnestly. His faith endured the trial. Seven times he prayed before the Lord, and at last the cloud was seen.

I saw we had doubted and wounded the lovely Jesus by unbelief. I saw enchantment was all around us, and if Satan could get us to slumber he was sure of his prey. Said the angel, “Have faith in God.” I saw some tried too hard to believe. Faith is so simple ye look above it. Satan tried to deceive some of the honest children and had gotten them looking to self to find worthiness there. I saw they must look away from self to the worthiness of Jesus, and throw themselves, just as dependent and unworthy as they are, upon His mercy, and by faith draw strength and nourishment from Him.

Dear sister, I have not forgotten you, although I have not written you. I have often thought of you and prayed for you and the rest of the children, that you and their faith fail not. Do not mingle with the world; keep separate from them. If you mingle with them, you will surely lose strength. Seek to live near to God and to hold sweet communion with Him. Be diligent to make your calling and election sure. I believe God loves you and will save you if you hold fast whereunto you have attained. Everything and everyone is coming to naught but those who have this truth in them—the commandments of God and the faith of Jesus. Remember, sister, if you would come off victorious you must overcome by the blood of the Lamb and the word of your testimony. We are in a glorious cause that will triumph and that will never come to naught. Eternal life we are striving for. It is not for any riches or honor in this world, but it is for a home in glory, an enduring substance the beauty of which will never wear away, and its glory will never vanish.

[131]

Remember, the Master of the house became poor, that we through His poverty might be made rich. We must be willing to be despised and trodden under foot here. We are soon to be exalted to a home in glory, a treasure in the heavens. Praise the Lord, we will go through and behold Him whom our souls admire. Press, press, dear sister, to the mark of the prize. Have faith in God. Endure trials; be patient in tribulations. Pray, pray much. Keep the victory above the powers of darkness.

[132] Much love to your dear father and to your sisters and brother. Tell them to be faithful to serve God. I have often prayed for them. Tell them to pray much that their sins may be confessed upon the head of the scapegoat and borne away into the land of forgetfulness. A little longer and Jesus' work will be finished in the sanctuary.

Kiss the babe for me. Tell Charles to be a good little boy that he may meet his mother at the appearing of Jesus. My little one is with me; he knew me when I got home. I had been gone from him two months. He first looked at me, then flung his little arms around my neck. He is now very feeble, but we have prayed for him. He will be healed, I believe.—[Letter 8, 1850](#).

Ellen G. White Estate

Washington, D. C.,

May 12, 1988.

Entire Letter.

**MR No. 1380—Nearness to the End; Using Our
Means for the Advancement of the Cause**

[133]

(A sermon apparently presented in Stockholm, Sweden, October 19, 1885. The introduction is missing.)

[Even though] lofty trees that know nothing should be destroyed, and this beautiful earth should be broken up, they would not believe that message. But if they had, it would have been for their salvation. They had separated so far from God that they did not hear His voice.

The ark was built upon dry land. Noah walked by faith, and when the time came and they saw the beasts two by two going into the ark, and the heavens darkened by the fowls that were going two by two into the ark, these were they that were obedient to God; but man was not obedient, but the beasts and fowls were finding a place of refuge. Yet notwithstanding this wonderful sight, still the people were unbelieving.

At last God bade Noah and his family to go into the ark; and He shut them in. There they remained one week enclosed in the ark before it began to rain. How then did these wicked men mock and deride those in the ark! Was it not a trial of their faith to be shut in there for one week and yet have no rain? But after seven days it began to rain. Up to this time there had been no rain; a mist had arisen to water the earth. But as the rain began to fall slowly at first, then more came, they began to inquire, What shall this come to?

At last the heavens were opened and the rain poured down in torrents. Then everyone began to be swept away; but the ark floated upon the troubled waters. What would the inhabitants of the world have given then could they have had a place within the ark! As the heavy clouds were over them pouring down their torrents of rain, the inhabitants of the old world began to climb to the tops of the mountains, but the water reached to the tops of the highest trees, and they were swept into the boiling deep.

[134]

Then we read, "As it was in the days of Noah, so shall it be when the Son of man shall be revealed." The wicked will be destroyed, not by water but by fire. But before the Son of God shall come, He sends the warning that He is soon to come "to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" [[Isaiah 26:21](#)]. Now, Christ says that just before His coming such a state of things will exist as existed in the old world. They did not repent before God but went right on "eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away." Well, is it a sin to eat or drink? When we carry it to excess, it is a sin. When we carry the marrying and giving in marriage to excess, this also is a sin.

God so loved the world that He gave His only begotten Son to save mankind from perishing. He has placed heaven within their reach, and thus He has claims upon every man. He has given them His commandments to observe, and although they may ignore His claims, yet they cannot throw them off; it is His law that is to govern heaven and earth. And when they forget God and serve themselves, the fear of God is not before them, and sin to them is not sin. Iniquity prevails, and just before the appearing of the Son of man in [the] heavens Satan will appear, to attract men, and if it were possible he would deceive the very elect. Here are the transgressors of God's law, and Satan, who was the first transgressor, leading them on. Can you wonder that iniquity prevails everywhere? And just prior to the coming of the Son of man their minds are employed in eating and drinking, and marrying and giving in marriage, and heaven is put out from their minds.

Look at the state of things as it exists today. How little thought of God or heaven there is among the people. Entire families are brought up with no knowledge of God. And your children that God has given you, what are you doing for them? Are you bringing them up in the fear of the Lord? These little children can be educated from their very babyhood to love and honor God; and if you train them in this way, then you will see that God is helping you in your feebleness. In the morning you want to teach your children that God is your trust. Teach them that they are living for the future immortal life, and not for this world. You want to bring God into your house and

family. You want to feel that not one impatient word will be uttered in your family. You want to carry an influence that is heavenly, and act as though you believed that Christ is coming. Many act as though riches were indispensable. Why, riches cannot save your soul. Looks cannot save your soul. It is a humble confession of all your sins that will bring you into favor with your heavenly Father.

Are you using that [which] God has given you, to advance His work? Oh, how ungrateful are the children of men! They act just as [did] the inhabitants of the old world. They allow the blessings that God has given them to separate them from Him, and the more He entrusts to them the more they forget Him. He has put means into your hands to advance His cause, and [do] you use it to your own glory? Jesus came into the world and became poor that we through His poverty might be made rich. Listen to His words, “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also” ([Matthew 6:19-21](#)).

[136]

We have had an opportunity in California of seeing the result of men making riches their hope. One day a man would be a millionaire and the next day a beggar. They were trading in stocks, and when they would fail they had not courage to live, and would put an end to their lives. How much better it would have been had they laid up treasure in heaven. Now, God wants men who have riches to appropriate them to His cause. They are not theirs, they are only lent them by trust.

And this is the way we have felt with the means that God has placed in our hands. We believed the message. We believed the warning that Christ was soon to come, and we felt such an earnest longing for those in sin that we were willing to make almost any sacrifice. We have known what poverty is, and it was the best experience of our lives. I have fainted more than once or twice with my children in my arms, for want of bread.

As we went from place to place to proclaim the word of God, we suffered with heat and with cold; but God sustained us in the work, and at last He began to bring the means in for the work. When this means came in, we found many places for it. But affliction came into

our house. My husband became a paralytic, but our prayers went up to God, and He raised him to health again. This long affliction brought us to want again. But the Lord told us what to do.

[137] We had a home, and as we found those who were in affliction and had no home, we would open our home to them and let them share our comforts. One widow came to me and said, "I don't know what to do with my children; I cannot make them obey me." There was a wealthy man living by her side, and at one time he took me out to show me his buildings and he said, "I have not room for all my goods." Then he said, "I do not know what will become of that poor widow across the way; another winter she will have to suffer." I turned to him and said, "What about your granaries? Has not God given you this to help the widow and the fatherless?" Well now, many are just as thoughtless as that.

I went to the widow and told her that I would take the girl. I did so, and afterwards here came the boy walking forty miles to our home. Well, this is how we got our means. As God saw the use we made of the means He gave us, He entrusted us with more. My husband was a financier. I made the statement last night that we had invested \$30,000 in the cause, and this is the way we have done it—when we saw a place where the cause needed means, we would hand it out. When we went over to the Pacific Coast, many were raised up to obey God, and then we wanted means to build a meetinghouse; but the people were poor, so we sent over to Michigan, telling them to sell all that we had, and there we invested our means, and a meetinghouse was built in San Francisco and [another in] Oakland. Often when returning from a long journey we would look to see if our house had burned down in our absence. And my husband would say, "Never mind, if the house does burn, we have a treasure laid up in heaven."

[138] Now I cannot afford to use my means for my own glory, I want it invested to God's glory. When the mission started in Basel, the word came, We must have means. I had received from a sister a silk dress; this I sold, and sent \$50 to help the mission. And when my good sisters knew what I had done, they followed my example, and the sum was made up. Instead of putting my means on my own body, I would rather it would go to the widow and fatherless to clothe them. And now the reason we have been able to deposit this

in God's treasury is because of the benevolence of God; and yet we have some little property left. And since I have seen the missions in such great need, my letters have gone to Healdsburg, California, telling them to sell my house and furniture and send the means over that I can dispose of it to help these missions.

This is the way we have been working ever since we have had a part in this work. I want you to understand that because God has given us means, it is because we have tried to use it to His glory. I do not feel that anything I have is my own, and when I go to the store to buy anything, I question, Cannot I do without this and put the money into the cause? I repeat it again and again to myself, "Jesus for my sake became poor. He had not where to lay His head; and then shall I who am the subject of His grace have a better time than He?"

We should not be like the people of the Noachic world—to have our minds all engrossed in eating and drinking, and marrying and giving in marriage. Christ is soon to come, and who is ready to meet Him? Have you felt for the young around you? Have you given your means to send the truth to the far-off heathen, and overlooked the very ones right by your door? Here are souls right around us that we might save if we would give them our help. We want to watch our opportunities to give help to souls. How many of us while gossiping might take the Bible and give a knowledge to precious souls. We must meet the record of our lives in the judgment. Christ says, "Love one another as I have loved you." Do we manifest that love for souls in darkness that Christ manifested for us? Well we take the bread of life and eat it in silence when souls are perishing around us? Christ is coming. Prepare for His coming if you would be without spot or blemish. Then take up the work, and Jesus will help you. He is the propitiation for our sins.

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He is shedding His blood for us tonight. When I see the youth, my heart goes out after them. They want someone to lead them. I am astonished at the churches of today. We want home missionaries. We want those who are willing to deny themselves for Christ's sake. We want those who are wide-awake for Jesus, that will labor for souls as those that must give an account. We are responsible for the great light that shines upon our pathway, and we inquire, What are

you doing with this light? It is your duty to place yourself in right relation to God, that He can give you more light.

The end of all things is at hand. Are we ready to meet Christ when He shall appear? Will He say to us, “Come, ye blessed of My Father; enter into the city”? When we see the great reward that is in store for the faithful, how our hearts should reach out after others, that they may receive the light. You know not how many hearts are really thirsting for the waters of life, but here is the Bible to open before them. Will you do it? Will you act like men and women that expect the Lord to come? Will you have living faith, and pray as never before? Will you wrestle with God as Jacob wrestled with Him—“I will not let Thee go except Thou bless me”? And when His blessing rests upon you, you will be anxious to have others receive it.

[140] Well, the day will come when God will come to take vengeance upon those who know Him not; and we want you to be ready. We want eternal things to have some weight upon your minds. We want you to have on the robes of righteousness, that Christ will bestow His blessing upon you. And He says, “I will lead you unto living fountains of waters; and God shall wipe away all tears from your eyes.” Now, my brethren and sisters, if you do have that living faith in Christ, He will give you a faith and hope that the world cannot give or take away.—[Manuscript 35, 1885](#).

Ellen G. White Estate

Washington, D. C.,

May 12, 1988.

Entire Ms.

**MR No. 1381—The Evil of Selfishness; Harmony
Possible Through Prayer and Focusing on the Cross
of Christ**

[141]

(Written May 11, 1901, at Denver, Colorado, to “Dear Edson and Brother Palmer.”)

We have had an evidence of the sustaining grace of God since we left you. I slept well on the cars, and at half past eight in the morning we reached Des Moines. We found good accommodations at the sanitarium, but nearly all I met were strangers to me. The old believers, whom I had known years ago, were gone, and their sons remember me as boys when I knew their parents.

The weather was wet while we were at Des Moines, but when we held meetings the chapel was filled with people, and the Lord gave me a message for those assembled. I spoke twice at this place. Several ministers were present, and we are sure the meeting will be a blessing to those assembled. My message was especially upon the necessity of preserving unity and love, which at this time the people of God must cherish for one another. I spoke about the medical missionary work and the small sympathy Dr. Kellogg had received in his work. I asked them to compare the work he had been doing with the work they had been doing. All seemed to see that they had not acted wisely, and I hope that in the future there will be less friction.

When we left Des Moines I went with the rest of the party into a chair car. The car was heated, and though there was no smoking in it, yet the air was poisoned by smokers passing through—by their breath and the scent of their clothing and bodies. Soon the tobaccoized air began to tell on me, and I became exhausted. They took me out of the car at once, and it was none too soon. For a time I suffered severely with pain in the heart and palpitation of the heart. But I was made comfortable and lay down the rest of the journey in the sleeper, and felt grateful for the change.

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At half past five in the afternoon we reached College View where I was made very comfortable. Here I met several of my old friends. I spoke once in the sanitarium and twice at the church. There was a large congregation at the church at every meeting. Many came from Lincoln and from other places for miles around, and all the available space in the church was filled. The first time I addressed the people I spoke for about one hour, presenting the need of harmony in our work. It seems that there has not been harmony between the church and the sanitarium. I can assure you that I am deeply pained as I see that things have been moving in a kind of systematic discord. This service is not acceptable to God, and His name is greatly dishonored. But I am sure that the people will be helped to see matters in a different light than heretofore. I spoke to them about the matter of legal quarreling. This is disloyalty to God and disloyalty to one another.

Much prayer and work in Christ's lines will cure the evils in the church. All dissension must be laid at the foot of the cross of Calvary. A clear, unobstructed view of Jesus will heal the existing difficulties. The heart will be softened and subdued as we look upon the wonderful sacrifice God has made in giving His only begotten Son to die for us. The heart will break with emotion as we think of what it has cost heaven to place the sinful race upon probation.

[143] No sin is so general as the sin of selfishness. It has hidden the Saviour from our view. It is a root of bitterness springing up whereby many will be defiled. Were this obstruction removed, we would realize why the Saviour was lifted up upon the cross in our behalf. I am so glad that the Holy Spirit can enable us to understand that we have been bought with a price. We are Christ's purchased possession, and we are not at liberty to allow the mind to become so engrossed with the things of this world that we seldom think of the marvelous manifestation of God's love. Christ claims the entire consecration of the whole being. When selfishness is cut away from our experience, what a change will be seen in our lives. We shall not then be at variance with one another. We will not forget that upon us rests the responsibility of rightly relating ourselves to God and to our Redeemer, who gave His precious life for us that we might not perish, but have everlasting life. Let us adore Him who is our life, our hope, our eternal happiness.

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—If Satan can keep the human agent intoxicated with worldly
ambition and worldly plans, he is well pleased. We deprive ourselves
of the greatest blessings by failing to cooperate with our Redeemer in
seeking to raise the fallen race, by failing to be God’s helping hand
in the restoration of humanity. “We are laborers together with God:
ye are God’s husbandry, ye are God’s building” [1 Corinthians 3:9].
He has made every sacrifice in our behalf, and shall we not make
sacrifices to show our appreciation of the heavenly Gift?—Letter 97,
1901.

Ellen G. White Estate

Washington, D. C.,

May 12, 1988.

Entire Letter.

[144] **MR No. 1382—An Appeal to Dr. Lindsay to Visit
Australia**

(Written from “Sunnyside,” Cooranbong, NSW, August 9, 1899, to
Dr. Kate Lindsay.)

We are very desirous that you should come to Australia before you return to America, for help is greatly needed here. I know of no one whom I would be more pleased to have tarry with us awhile than yourself. So, understanding the needs of the field, I, as the steward of God, ask you to come.

You may have received a telegram before this reaches you. I hope you have. Several of us talked the matter over, and decided to telegraph. But the seat of operations in business lines moved to Stanmore, and we have had no special information concerning the matter. But if you are in Capetown when this reaches you, come by all means and see us. See what has been done, and what still needs to be done in this field. I have sent several letters to the responsible men in Capetown. May the Lord reveal His good pleasure to you, and impress your mind that this is the right thing for you to do, is the prayer of, Your Sister.—[Letter 113, 1899](#).

Ellen G. White Estate

Washington, D. C.,

May 12, 1988.

Entire Letter.

**MR No. 1383—Second Appeal to Dr. Lindsay to
Come to Australia**

[145]

(Written from “Sunnyside,” Cooranbong, NSW, October 12, 1899,
to Dr. Kate Lindsay.)

I have written much this morning to Dr. Anthony and his wife, Brother Bicknall and his wife, Brother Harmon Lindsay, and Mother Wessels, and I now address you. When are you coming to Australia? We need your assistance. We ask you to come just as soon as possible. You can help us much with your experience.

I am sorry for the difficulties which exist in the sanitarium, but the Lord understands all about it, and He will work to set things in order.

We are doing everything we can to advance the work in Australia, and we greatly need the help you can give us at this time. I want you to write at once, and tell us what you can do to help our young women here. You could educate them as no man could do. I send you a most hearty invitation to come to Australia just as soon as you feel you can leave the Capetown Sanitarium. We shall not consent to have you pass us by. We need your experience in our sanitarium. We must have help.

I must now close this short letter.—[Letter 158, 1899](#).

Ellen G. White Estate

Washington, D. C.,

May 12, 1988.

Entire Letter.

[146]

**MR No. 1384—Trust God, He Will Set Things
Right; Problems in the Publishing Work; Blessings
of God**

(Written from St. Helena, California, June, 1901, to “My dear son Edson.”)

I am again much burdened as I see you selecting words from writings that I have sent you, and using them to force decisions that the brethren do not regard with clearness. I have received letters from Elder Daniells and Elder Kilgore asking me to send them instruction at once, if I have any light in reference to the points you have quoted from my letters.

Your course would have been the course to be pursued if no change had been made in the General Conference. But a change has been made, and many more changes will be made and great developments will be seen. No issues are to be forced.

All the light that God has given me is that the work has been greatly hindered by the books having to pass through so many hands. Each publishing house that handles a book must be remunerated for its work. There is need to consider whether the book work cannot be handled in some improved way. There is something wrong in the tract and missionary work when so much money is needed to sustain it after all the advantages that it has had.

The books should certainly be brought before the people without having to pass through so many hands, but we must move guardedly. Our words and actions must be such that they will bless others. Remember, Edson, that you are not to carry your own ideas against the judgment of the brethren and the general interests of the cause.

[147] Elder Kilgore is to be your counselor. Things will adjust themselves, if we will make our interests secondary. The Lord Jehovah is our strength and our shield. He has work for you to do, for me to do. By our faith and works, we are to declare that God is our wisdom, our sanctification, our righteousness. He has given us the strongest

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encouragement to draw nigh to Him; and the nearer we come to Him, the nearer we come to the law of harmony and unity, and holiness.

The practical lesson we are all to learn in genuine Bible religion is that we are to be of one mind and one judgment, that the law of God is a law of love to God and to man. Even disappointment and suffering is made unto us a means of sanctification. It elevates and purifies the soul, helping us to work out the will of God.

God desires us to understand that we are never to try to rule or to seek for the supremacy. Active humility and true goodness are to be constantly cherished. The spirit is to be softened and subdued. God will lead every one who will be led. My son, do not manifest a dictatorial spirit. Work with an eye single to the glory of God. Whatever may come into your experience, remember that the heavenly Father knows all things, and that He will set things in order, if we are not in too great a haste. He is our sanctification and righteousness.

For what is the Christian to live? The answer comes, He is to live in this world of sin, and strife, and variance as a peacemaker, doing all in his power to advance the work of God. [[James 3:13-18](#), quoted.]

June 5—Dear Son Edson: I have received your letter, also letters from Brethren Daniells, Kilgore, and Sharp. It hurts me to think that you are using words which I wrote prior to the conference. Since the conference great changes have been made. Do not urge that Mother has said thus and so. I know that reforms are to be made; but when I am not present to hear the words that are spoken, I cannot advise you to select a few words from a letter I have written and use these words to forbid a course which the brethren wish to pursue regarding the publication and handling of books. Changes have been made, and I trust that our brethren who are interested in the book work will manifest an unselfish interest in the disposal of books for the Southern field. [148]

A terribly unjust course has been pursued in the past. A want of principle has been revealed. But in pity to His people God has brought about changes. I think that when I took my writings out of my satchel to give you something in regard to the Southern work, I must, by mistake, have given you that which I did not mean should fall into the hands of you or anyone else. When the Lord takes hold

of the work as He did at our last conference, your mother can stand back and not be brought so prominently into matters. And, oh, how pleased I am when this can be so.

In the name of the Lord, I charge you, in whom I have the deepest interest, not to make the burdens resting upon me doubly hard to carry. The course of action which before the conference might have been a necessity is no longer necessary, for the Lord Himself interposed to set things in order. He has given His Holy Spirit. I am confident that He will set in order the matters that seem to be moving wrong.

The less you try to control matters, the better will be your influence. And you must not, my son, use my name in such a way that you will come in between the people of God and your mother's influence to weaken that influence in any respect. There is danger that in your zeal and ardor you may hurt your influence and my influence so that I cannot in a crisis, as at the General Conference, do the work that God has spared my life to do.

[149] There is now to be no swaying of things in wrong lines. All are to work in perfect harmony. Unify, unify is the word from heaven. The work of bringing about perfect harmony cannot be done in a moment. It will take close examination and careful study on the part of those who bear responsibilities. Not a selfish thread is to be drawn into the web.

Keep close to your Redeemer. He has helped you in a marked manner, favoring you with privileges and opportunities. If you will continue to learn of Him, His meekness and lowliness, He will give you rest and peace. Make God your Counselor. If you think there is a wrong understanding at the Review and Herald or among the men at present in authority, do not move hastily. Be calm. They are on test and trial, and you, my son, are also on test and trial. If you will walk wisely, the Lord will work for you. Let your determination be, In all my service to God I will endeavor to renew on earth the harmony of heaven. Place yourself where the prayer, "Thy will be done on earth, as it is done in heaven," is fulfilled in you. Amid the strife and discord that predominates on the earth, the lives of God's people are to answer this prayer.

My son, do not attempt to do great things in your own strength. Counsel with your brethren. If you do not do this, it will often

~~be said of you, He is determined to have his own way. You will~~ be misunderstood. Leave with God the wrongs which you think exist. Be easily entreated, and be not easily provoked. Do not speak angry words because of something you have heard. This hurts your influence. May the grace of God help you to have patience.

From the light given me by God, Elder Kilgore should be your counselor. Do not wrestle as you have done in the past to carry things in your own way, and then be filled with tumult and restlessness. If you are not guarded, you will allow your feelings to rise to the highest pitch of distress, and will then forget that you are not in a position of perfect faith and humble trust. Learn to look upon things which do not appear straightforward without being made unhappy and wretched. We must learn to suffer annoyances from others without becoming irritated. Try to meet disappointment and hindrance without taking it so much to heart. Let not God be dishonored by a single murmur from your lips. We can afford to part with anything in this world, but we cannot afford to part with God as our wisdom.

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Nothing will move us if the mind is stayed on God. You must be calm. A disturbed mind cannot enjoy the peace of Christ Jesus. You are surrounded with token after token of the working of the Holy Spirit in behalf of God's cause. The enemy has worked through some to block your way, but the Lord has worked to make this of the greatest advantage to you. You have obtained an experience in preaching the Word and in laboring together with God. The Lord desires you to understand that He has preserved you as you have labored in the Southern field.

By His might and power He has kept His shield over you. When men refused to work in accordance with the light given, the Lord worked in other ways to bring about the prosperity needed for the carrying forward of His work. You must acknowledge His power as your wisdom and your sufficiency. God has greatly loved you, and again and again has preserved your life by spreading His shield over you. He has been your rock of defense. He desires you to have a clear perception that He has opened the way for you in Nashville, and that, by the advancement of the work in this place, the way might be prepared in other places.

Keep the way of the Lord in justice and judgment. Make no urgent calls upon the Review and Herald. Let them do what they

will. We hope that they will so repent of the past that the Lord can blot it out of His book.

[151] Did you realize how many times the Lord has ordered your way, that the will of Satan should not be done on you and your life extinguished, you would not stumble along complainingly. Walk always before God in humility. Trust fully in Him. Let the words on your lips be pleasant words. Censure no one. Educate yourself to excuse and pity all who make mistakes.

I can write no one. Only be sure to remember that the Lord has managed matters for you because you have put your trust in Him. He will bring to pass that which He desires to do, if you will hide yourself in Him. Be of good courage in the Lord. Remember how merciful and kind He is, how great has been His keeping power over you. That which men have failed to do, God has done. Honor Him. Be an example of piety to all with whom you are connected. Let God do all judging. Your work is to love and serve God and to be a help to others.

Fight the good fight of faith. Overcoming requires constant watchfulness and unceasing prayer. Let not your words in the desk be contradicted by your words out of the desk. The love of Christ is progressive. By constant effort you will grow in the knowledge of God. It costs something to be pure, holy, and undefiled. But remember that he that offendeth “not in word, the same is a perfect man, and able also to bridle the whole body” [[James 3:2](#)]. Put your hand in the hand of Christ saying, Lead me, keep me, bless me.

This morning Sara and I will drive to Vallejo, thirty-five miles from here. Then a brother will take the horse and buggy over on the boat, and we will go on to Oakland by train. I am taking the buggy to Oakland that I may have a chance to ride out while there.—[Letter 54, 1901](#).

Ellen G. White Estate

Washington, D. C.,

May 12, 1988.

Entire Letter.

MR No. 1385—Diary—The Canvassing Work

[152]

(Written January 10, and July 5, 1900.)

I am awakened to the necessities of the canvassing work. This work is not a work which every man can do successfully. In the canvassing work there is need of strong, well-educated, experienced men. The Lord desires this work to be done by men who are capable of educating others, who can awaken in promising young men and young women an interest in canvassing, leading them to take up the book work and handle it as it should be handled.

Brother Palmer has the talent, education, and ability which would enable him to carry forward the work of educating the youth for the canvassing work in such a way that much more would be accomplished than is now being done.

The gospel ministry is one of the Lord's appointed means for reaching the people. But there is a line of work, of house to house labor, which canvassers can do more successfully than any others.

The lost sheep of God's fold are scattered in every place, and the work that should be done to save them is not being done. In the fourteenth chapter of John a true test is presented to every man. Here we are told of our obligation to obey the commandments of God. Christ says, "If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.... He that hath My commandments, and keepeth them, he it is that loveth Me, and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.... If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him" [verses 15-17, 21, 23]. These words are not to be trifled with, for they bear witness to our obligation to obey all the commandments. This is where the

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churches are lacking. They do not keep the commandments of God, but are transgressors of the law. Those who have a genuine love for Christ will reveal this love by their obedience.

January 10—My mind is still weighed down. The importance of the canvassing work is kept before me. Those who have gained an experience in this work have a special duty to perform in teaching others. Canvassers and ministers have their appointed work to do. Paul wrote to Timothy: [[2 Timothy 4:1-5](#), quoted].

The importance of the work of the ministry in word and doctrine is to be understood and appreciated. The preaching of the Word is the means by which the Lord has ordained His warning message to be given to the world. In the Scriptures the faithful teacher is represented as a shepherd of the flock of God. He is to be respected and his work appreciated.

Genuine medical missionary work is bound up with the ministry. These two branches of the cause are never to be severed. We might as well cut off the hand from the body as to separate medical missionary work from the ministry, for it is to the ministry as the hand is to the body. And the canvassing work is to be a part of medical missionary work and of the ministry.

[154] The truth of God must be presented from His Word. It is a work of sacred importance to impress upon parents the need of teaching their children to obey the commandments of God, as directed by Christ before He assumed the garb of humanity. Read the Old Testament Scriptures, especially Deuteronomy, on this subject. God told Moses to say to the children of Israel: [[Deuteronomy 6:5-9](#), quoted].

July 5—This morning I shall continue the subject begun some months ago in my diary. Properly conducted, the canvassing work is missionary work of the highest order. We cannot too highly estimate the work of bringing before the people the books which are necessary for their spiritual education and enlightenment. There are many who though hungry for the bread of life have not the privilege of hearing the truth from the lips of God's delegated ministers. The canvasser may find these souls, and minister to them according to his God-given ability.

The ten commandments are the expression of God's will. With the finger of God they were written upon tables of stone. Not one

was ever to be changed or erased. In all ages and in all countries the commandments are binding upon men. Only as we obey God can we be in harmony with Him. In accordance with His promise, the Lord will work for the highest good of those who He sees can be trusted, in filial obedience, to carry out His plans before the world. He builds, as it were, a wall of defense around them. He prohibits those sins which curse the world and encourages that which is for the good of His people. Obedience to God's commandments is to be taught by ministers in the pulpit and by parents in the home. Upon obedience depends the life and happiness, health and joy, of men, women, and children. Obedience is for their well-being in this life and in the life to come.

“The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us” [Deuteronomy 6:24, 25].

Is not this the best recipe to bear to families? Is it not the highest kind of medical missionary work to show men and women the great blessing, physical and spiritual, which comes by obeying the law of God? If this law, given to establish righteousness, were taught in the home, if obedience were enjoined upon children from their earliest years, how different the world would be today. If God's commandments were obeyed with a willing mind, temperance, industry, and economy would be seen; evil would be avoided; virtue would be preserved. [155]

All the world is under the most solemn responsibility to obey God's law. Parents should educate their children line upon line, precept upon precept, not allowing any disregard of God's holy law. They should rely upon divine power, asking the Lord to help them to keep their children true to Him who gave His only begotten Son to bring the disloyal and disobedient back to their allegiance. God longs to pour upon men and women the rich current of His love. He longs to see them delighting to do His will, using every jot of their entrusted powers in His service, teaching all who come within the sphere of their influence that the way to be treated as righteous for Christ's sake is to obey the law. Only those who walk in the light of God's Word have the evidence that they are accepted by Him.

The importance of the work of the ministry is unmistakable. This is one of God's means for enlightening the world. But He has other means also. He uses the power of the press in printing papers and books containing the messages of truth. These are essential in the work of carrying forward the gospel. They are the Lord's means of keeping the truth before the minds of the people. Thus He enlightens and confirms men and women, strengthening the gospel ministry in every way.

[156] The work of the canvasser is a very important work. Thus the silent messengers of truth are placed in the homes of the people. As God blesses the minister and the evangelist in their earnest efforts to place the truth before the people, so He will bless the faithful canvasser.—[Manuscript 36, 1900](#).

Ellen G. White Estate

Washington, D. C.,

May 12, 1988.

Entire Ms.

MR No. 1386—Genuine Medical Missionary Work; [157] Cautions Regarding Financial Contracts

(Written from Summer Hill, Sydney, Australia, 1899.)

I attended the morning service at Stanmore. There were a goodly number present. The Lord gave me freedom in speaking on the soon coming of our Saviour, and the preparation we must make in order to meet our record with joy and not with grief. Each one has a work to do for himself. “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God” ([Romans 12:1, 2](#)).

This entire chapter is an inspired outline of what constitutes true godliness. It calls for unreserved surrender to God. All unholy appetites and passions are to be cut away from the life. As a living sacrifice, holy and acceptable, the body is to be offered to God.

He who accepts Christ is to conform to the mind and will of Christ. By a changed life He is to show that the truth has changed his heart and mind. He is not to try to meet the world’s standard, nor his own, but the standard of God’s Word, which is truth.

The gospel is to go to all nations, kindreds, tongues, and peoples. The Lord has a work for everyone to do. The gospel message is to make its way in the earth. Medical missions are to be established, and are to act as God’s helping hand. But the medical missionary [158] work is not to be made the body. This will surely be done unless there is constant watchfulness.

Christ did not copy any human model. He says to His servants, Break every yoke that men seek to bind upon you, and accept My yoke. Do not accept any yoke that will bind or hamper your movements in any way, now or in the future. To accept such a yoke would prove a snare to you. Stand free. Take Christ’s yoke. When you are

yoked up with Him, you are free and the truth will make its impress on your character.

The medical missionary work is to be recognized and carried forward, but always in connection with other lines of gospel work. Those who have opposed the medical missionary work do not know what they are doing. They need to come to their right mind.

Genuine medical missionary work is to be accepted, but every line of this work is to be carefully guarded from all wrong principles, that it may bear the searching test of God. The work done is to correspond with the name. If our physicians are going to charge worldly prices for the work they do, then let them drop the word missionary from the name they bear, that people may not be misled. Those who desire to unite with the great Medical Missionary, Jesus Christ, must change their manner of working, or they will meet reproach from the people of the world.

Plans that Dr. Kellogg has formulated for our people will need to be carefully and thoroughly examined. No threads of human devising are to be drawn into the web. We are to watch and pray and work diligently, else the enemy will come in and spoil the pattern. Dr. Kellogg's ambition leads him to embrace too much in his plans and arrangements.

[159] No human being is to interpose between his fellow men and God. Dr. Kellogg is not infallible. He has made mistakes, and he will continue to make mistakes unless he humbles his heart daily before God. Not all his work bears the signature of heaven.

All cannot see the outcome of the propositions made. Seventh-day Adventists must not, by pen or voice, bind themselves to all the agreements proposed; for if they do this, they will be bound about in carrying about the work to be done in these last days. I am instructed to say, Move cautiously.

Sunday—I have written much today. May the Lord help me to trace words that are right to the point.

When the power of the truth is felt in the heart, when the truth is brought into the daily life, there will be a great movement of reform in the Battle Creek church. Then will be fulfilled the word, "I will turn and overturn." We know not now just when this will be accomplished, but the time will come when there will be a scattering from Battle Creek. Those who moved to Battle Creek with no call

from the Lord, will move away. Those who came to Battle Creek when they had a work to do in the church that they left, lost their missionary spirit and discernment in coming to Battle Creek. There they came in contact with a Phariseeism, a self-righteousness, and worldliness, that is always a snare. It is the form of godliness without the power thereof.

* * * * *

Does Christ say, “He that will come after Me, let him eat and drink with the drunken. Let him practice the principles that are followed by Satan’s agents”? No, No! The words of the Saviour are, “If any man will come after Me, let him deny himself, and take up his cross, and follow Me” [Matthew 16:24]. Satan’s agents have not been sparing of the blood of the saints. Christ’s true followers are kind, tender, pitiful. They will realize the meaning of the work of the angel of Revelation 18, who is to lighten the whole earth with his glory, while he cries with a loud voice, “Babylon the great is fallen, is fallen.” Many will heed this call.

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We need to study the pouring out of the seventh vial. The powers of evil will not yield up the conflict without a struggle. But Providence has a part to act in the battle of Armageddon. When the earth is lighted with the glory of the angel of Revelation 18, the religious elements, good and evil, will awake from slumber, and the armies of the living God will take the field.

* * * * *

Last night I had a time of great suffering. My flesh seemed as cold as marble. I slept for a while without dreaming, then scenes in the work in America passed before me. Methods and plans were being formed into agreements to be presented to our people. In these agreements there were terms and conditions which must not be subscribed to by our people. Early next morning I warned Dr. Caro and Brother Sharp to be on their guard, because a letter would soon come to them containing certain propositions, and requiring their signature to these propositions before they should receive means to help them in their work.

Dr. Kellogg and his united workers framed these propositions, but God did not inspire them. And on no account must our brethren bind themselves to carry out these propositions. I was instructed that we know little of what is before us, and that God has forbidden us to bind ourselves by contract in order to secure means.

[161] Thus saith the Lord: I have a work for Dr. Kellogg to do, but he is not to go beyond the work given him. The Lord loves him, and will save him if he will walk humbly with Him. But no yokes are to be framed by himself or any other man for God's people. Tell Brethren Sharp and Caro that they must not give their signatures to the terms made. The future is in God's hands. He does not encourage any binding about of His workmen. Let man fear and tremble to place himself where God should be. Let man keep his hands off of his fellow workmen. Strange things will take place. The Lord will turn and overturn. Sufficient unto the day is the evil thereof.—[Manuscript 175, 1899](#).

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Entire Ms.

**MR No. 1387—The Lot of God’s People in a World [162]
of Sin; Peter’s Denial and Jesus’ Trial; Satan’s
Confederacy of Evil Angels and Evil Men**

[[John 18:12-14, 19-23](#), quoted.] The followers of Christ should bear in mind that all the evil speeches made against Christ, all the abuse that He received, they must, as His followers, endure for His name’s sake. The piety of the church may professedly be of a high order; but when the truth of the Word of God is brought to bear upon the heart, and when conviction of truth is rejected and despised that they may keep in friendship with the majority, they place themselves—that humanity which might be sanctified, refined, purified, ennobled, by obedience to the commandments of God—as rejecters of truth and light, on the side of the enemy. Satan stirs them up, by a power from beneath, with an intensity that reveals his enmity to God and His laws. They enact human laws that are oppressive and galling.

[[John 15:18-25; 16:1-4](#), quoted.] The truth of these words of Christ has been a reality in the experience of those who have been loyal and true to the God of heaven, according to the light received. “If they have persecuted Me,” He said, “they will also persecute you; if they have kept My sayings, they will keep yours also” [[John 15:20](#)]. “All that will live [not merely profess] godly in Christ Jesus shall suffer persecution” [[2 Timothy 3:12](#)]. “And these things will they do unto you, because they have not known [by experimental knowledge] the Father, nor Me” [[John 16:3](#)].

As Christ was hated without cause, so will His people be hated [163] without cause, merely because they are obedient to the commandments of God and do His works in the place of working directly contrary to them. If He who was pure, holy, and undefiled, who did good and only good in our world, was treated as a base criminal, and condemned to death without a vestige of evidence against Him, what can His disciples expect but similar treatment, however, faultless

may be their life and blameless their character? Human enactments, laws manufactured by satanic agencies under a plea of goodness and restriction of evil, will be exalted, while God's holy enactments are despised and trampled underfoot. And all who prove their loyalty by obedience to the law of Jehovah must be prepared to be arrested, to be brought before councils that have not for their standard the high and holy law of God, but have made stringent laws inspired by him whose attributes were manifested at the trial of Christ. "We have a law," these men said, "and by our law He ought to die" [John 19:7].

"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early" [John 18:28]. The night was the most appropriate hour for their works of darkness, In these religious zealots, we have a sample of what humanity will do when they have the Word that lighteth every man that cometh into the world, and work directly contrary to it, irrespective of the consequences, the future retribution upon their neighbors or themselves. "We have a law," they say, "and by that law He ought to die" [John 19:7].

[164] But these priests, scribes, and rulers were so exact in regard to their own maxims and traditions that they would not enter the judgment hall, lest they should be defiled, and that they might [might not be able to] eat the passover. The passover was a ceremony instituted by Christ Himself before His incarnation, but He who was the foundation of the whole Jewish economy was in their midst, His divinity clothed with humanity. Type was meeting antitype. And they had done unto Him as Satan had worked upon their deceived, deluded, hardened hearts to do.

The kingdom of darkness is extending over the world, and is embracing every sphere of action of men. There are evil spirits working effectually upon every mind that can be led into apostasy through any cause whatever. The spirit of evil energizes the children of rebellion. These evil agencies were at work with Cain when he slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" [Hebrews 11:4]. "And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not Him

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that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven" [[Hebrews 12:24, 25](#)].

The same spirit that was moving the priests and rulers had moved the heart and mind of Cain to slay his brother. It is the apostasy from truth that worketh in the children of disobedience to silence the voice of those who are calling them to obedience, and provoke the loyal to become disloyal as Cain tried to provoke Abel. A demoniacal spirit takes possession of men in our world. They combine the perverted animal life with the perverted human animal, intelligence making them human demons, detestable in the sight of God in proportion as they manifest the attributes of the satanic. Demon intelligence, by culture, will rend and destroy man formed in the divine similitude because he cannot control the conscience of his brother and make him disloyal to God's holy law, because he himself is unrighteous like Cain who was disobedient. [165]

Satan was not a rough specimen of humanity. He had been one of the highest angels next to Christ. All his beauty, and intelligence, and excellence was derived from God. But he misapplied his powers, broke his connection with God, and apostatized. And by practice he has an ever-increasing knowledge of transgression. He has an ever-increasing energy in using that acquired knowledge. Thought is poisoned, and the force of wickedness, the abuse of his powers to hurt and destroy God's heritage, will measure the daring of humanity, and their cruel satanic treatment of man against his fellow man. The more pain they can cause, the more complete is their work in destroying God's heritage, and the more joy they give to the fallen apostate.

The world is represented in the apostate churches who are trampling upon the Word of God, transgressing His holy law. They know not what spirit they are of, nor the end of the dark tunnel through which they are passing. They are hastening forward, deceived, deluded, blind, to the first and second death. The vast tide of human will and human passion is leading to things they did not dream of when they discarded the law of Jehovah for the inventions of man, to cause oppression and suffering to human beings. They have exalted phantoms, and eternal realities are naught to them.

[166] But He who came to our world to seek and to save that which was lost has pledged His own life that men might have a second probation. He has pity, and compassion, and love that are without a parallel; and He has made every provision in behalf of men that none need perish. The divine Son of God came into our world, its Light and Life, to encompass the whole world and to attract and unite to Himself every human being who is under Satan's discipline and rule. He invites them, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls" [[Matthew 11:28, 29](#)]. Thus He unites with Himself by a new inspiration of grace all who will come unto Him. He puts upon them His seal, His sign of obedience and loyalty to His holy Sabbath.

The wicked rulers, the apostate churches, have been converted to the world, and they show just exactly what they would do in this age of the world if they dared. If Christ were on the earth today, they would have no more desire for Him than had the Jewish nation at His first advent. They would do as did the Jews. Were it in their power, they would crucify Christ because He tells them the truth. They are educating up to this point. Rulers and teachers who have caused souls to stumble over their perverted teachings, statesmen, senators, governors, all people who might have understood the prophecies, but who did not read and search to see if they were applicable for this time and concerned their individual selves, will be taken in the snare. They will reap eternal loss. They will suddenly be destroyed, and that without remedy.

The close study of Daniel's visions and warnings is essential. The first words of the Revelation mean, not a book closed, but a book opened. Where did John get the light? Did it originate with the aged disciple?—No. "The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein" [[Revelation 1:1-3](#)].

[167] Simon Peter had followed Jesus, and so had another disciple,

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“that disciple [John] was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter” [John 18:15, 16].

The look of dejection on Peter's face suggested to the woman the thought that this was one of the disciples of Christ. She was one of the servants of Caiaphas' household, and was curious to know. She said to Peter, “Art thou not also one of this Man's disciples?” [John 18:17]. Peter was startled and confused; the eyes of the company instantly fastened upon him. He pretended not to understand her, but she was persistent, and said to those around her that this man was with Jesus. Peter felt compelled to answer, and said angrily, “Woman, I know Him not” [Luke 22:57]. This was the first denial, and immediately the cock crew. Oh, Peter! so soon ashamed of thy Master! so soon to cowardly deny thy Lord! The Saviour is dishonored and deserted in His humiliation by one of His most zealous disciples.

Peter had confidently asserted, “Though all men should forsake thee, yet will not I.” “I am ready to go with Thee, both into prison and to death” [Luke 22:33]. Where now was the confidence of this self-assured disciple? Where his loyalty to his Master? O Peter, this was the time when thou shouldest have confessed thy Lord, and that without shame and unwillingness! But another opportunity was given him. The palace of the high priest was surrounded by a piazza or open court, into which the soldiers and chief priests and multitude had gathered. And Peter took a place among the multitude. But attention was called to him the second time, and he was again charged with being a follower of Jesus. “This fellow was also with Jesus,” said one [Matthew 26:71]. He now denied the accusation with an oath. The cock crew the second time; but Peter heard it not, for he was now thoroughly intent upon carrying out the character which he had assumed. One of the servants of the high priest, being a near kinsman to the man whose ear Peter had cut off, asked him, “Did I not see thee in the garden with Him?” [John 18:26]. “Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto” [Mark 14:70].

At this Peter flew into a rage, and to fully deceive his questioners, and to justify his assumed character, he denied his Master with cursing and swearing. And immediately the cock crew the third time. Peter heard it then, and he remembered the words of Jesus. “Before the cock crow, thou shalt deny Me thrice” [[Matthew 26:34](#)].

Christ was weary and faint from fasting when the denial of Peter reached Him; and while the degrading oaths were fresh upon his lips, and the shrill crowing of the cock was yet ringing in his ears, the Saviour turned His face from the frowning judges and looked full upon His poor disciple. At the same time Peter’s eyes were involuntarily fixed upon his Master. He read in that gentle countenance deep pity and sorrow; but there was no anger there. That face, pale with suffering, those quivering lips, seemed to speak to Peter. “Not know Me, Peter?” The look was blended with pity, compassion, and forgiveness for the unfaithful one; and it pierced Peter’s heart like an arrow. He fled from the now crowded courts, he cared not where. At last he found himself in the garden of Gethsemane and in the very spot where Jesus had poured out His soul in agony to His Father. He fell on his face stricken and wounded, and so overwhelmed with what he had done that he wished he could die there.

[169] “And the men that held Jesus mocked Him, and smote Him. And when they had blindfolded Him, they struck Him on the face, and asked Him saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against Him” [[Luke 22:63-65](#)].

Here we see how professedly righteous men can act out the spirit of Satan to carry their wicked purposes through envy and jealousy and religious bigotry. That enmity was spoken of in the first gospel sermon in Eden. “And I will put enmity between thee and the woman, and between thy seed and her seed; It shall bruise thy head, and thou shalt bruise His heel” [[Genesis 3:15](#)]. This enmity was revealed as soon as man transgressed God’s holy law. His nature was changed. It became evil. He was in harmony with the prince of darkness, and there was a confederacy formed. There is no warfare between Satan and the sinner, between fallen angels and fallen men. Both possess the same attributes, both are evil through apostasy and sin. Then let all who read these words understand for a surety that, wheresoever transgression against God’s holy law exists, there will always be

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~~a league against good. Fallen angels and fallen men will unite in~~
desperate companionship. Satan inspires the disloyal elements to
work in harmony with his spirit.

The prediction given in Eden refers in a special manner to Christ, and to all who accept and confess Him as the only begotten Son of God. Christ has pledged Himself to engage in the conflict with the prince and power of darkness and bruise the serpent's head, and all who are the sons of God are His chosen ones, His soldiers, to war against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. It is an unwearied conflict of which there is to be no end, until Christ shall come the second time without sin unto salvation to destroy him who has destroyed so many souls through his masterly deceiving power.

“And as soon as it was day, the elders of the people and the chief [170]
priests and the scribes came together, and led Him into their council, saying, Art thou the Christ? tell us. And He said unto them, If I tell you, ye will not believe: And if I also ask you, ye will not answer Me, nor let Me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art Thou then the Son of God? And He said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of His own mouth” [Luke 22:66-71].

“And the whole multitude of them arose, and led Him unto Pilate” [Luke 23:1].—Manuscript 104, 1897.

Ellen G. White Estate

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Entire Ms.

[171]

**MR No. 1388—Increase Your Talents; Render
Service to God by Witnessing; Laodicean Condition
of Church**

(Written January 1, 1898, to Edson White from “Sunnyside,”
Cooranbong, N. S. W.)

I wish you a happy New Year. 1897 with its burden of record has passed into eternity. Today W.C.W. spoke to the people here in Cooranbong. The discourse was, I understand, appropriate for the occasion. The ordinances were administered. The meeting was a profitable one.

It has been very warm here today. We have had some thunder and lightning, and some refreshing showers.

The same interest is still manifested in the meetings in Stanmore. During the coming week, there is to be a baptism. Since the camp meeting I have visited Stanmore often, and have spoken eight times on Sabbath and Sunday afternoons. The interest is wide and extended. Brother Wilson and wife, Brother Starr and wife, and Brother Haskell and wife are all working in the mission, educating workers to give Bible readings. Brother Baker has the care principally of the churches in Ashfield, Parramatta, and other places. Two men are employed to care for the tent in Stanmore. There is quite a large family in the mission. One room, a large front parlor, is a meeting room. One room has been fitted up very pleasantly for me. I furnish it.

The workers in the mission cannot go out husband and wife together. There are so many to visit, they have to divide. Satan works very earnestly through the ministers to keep the people bound in error, but continually we hear of one and still another deciding to take a stand for the truth.

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On Sunday or Monday the baptism will take place. They are expecting me to be present, but I do not think that I can be. I weary much more easily than formerly, especially during the hottest part

of the season. It is midsummer now, and the most debilitating part of the year.

There is need of fifty laborers now in Melbourne and Sydney. We have not enough efficient workmen, and there is also a dearth of means to carry forward the work essential to be accomplished for this time. If those who knew the truth, the present truth for this time, would individually realize that a responsibility rests upon them to communicate to those who know not the truth, the light the Lord has graciously given them, they would more nearly meet the mind of Christ. They would be His light, penetrating the darkness of error which covers the religious world, and which is as dense as the darkness that enveloped the Jewish nation in the days of Christ.

Shall Seventh-day Adventists walk in the same path as did the Jewish nation? Shall the message to the Laodicean church be applicable to this people? Shall those who have seen great light, who have had large opportunities and many privileges, cease to do service as witnesses for Christ? Those who know the truth, but who feel no special burden to reveal corresponding works, will be like that servant who knew his Master's will, but did it not.

The Lord has appointed every converted soul to witness for Him. The light that has been given to the individual members of His church is to shine forth, not merely in much talk, but in good works. Every talent entrusted to every soul is to be traded upon. The talents that might have been put out to the exchangers by those who have done nothing in the service of God will be required again with the improvements that the Lord required His stewards to make. Every jot of light, of ability, of influence, is to be used, not for self-pleasing, but for the Lord. We are to be yoked up with Christ in perfect obedience to the Lord our God, who is holy, just, and good. Thus God's people may develop characters of increasing consecration, efficiency, and tact, and act their part as laborers together with God.

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Why are so many so slow in recognizing the work they ought to do in seeking to save that which is lost. Consider prayerfully what is to be done. Kill indolence. Lay hold of personal labor. Too much labor is done by those who minister in word and doctrine in behalf of churches that should be set to work themselves. The church members should carry a weight of responsibility. They should keep their own souls in the love of God by exercising all the powers

they have. By precept and example they should bear witness of the power of the truth and grace of Christ upon human hearts. This will commend the truth that the Seventh-day Sabbath is a sign between them and their God. Obedience in the observance of the Sabbath testifies of the sanctification received through its observance.

In many of our organized churches the banner of truth is trailing in the dust because the members are not doing service to God, but are serving their own pleasure. They work through the influences that surround the soul. By precept and example, in self-indulgence, in their worldly habits of dress, in their words and actions, they testify against the truth, against self-denial, against the meekness of Christ. They are cold spiritually, and far separated from Christ. If they followed in the footsteps of Christ, they would be partakers of His self-denial, of His self-sacrifice, that they might lift up and save the souls that are ready to perish.

[174] The talents entrusted to men may be used in an unconsecrated manner, by doing a good action from impulse in a haphazard way, refusing to see opportunities that are close by and that should claim the attention. Many practice self-denial and self-sacrifice by fits and starts. They need to seek the wisdom that comes from God alone. They need to consult their Leader. They need to do much praying, much trusting in Jesus Christ that His Holy Spirit may work in them, revealing a straightforward course of service which God will approve, and which will be a benefit and blessing to many souls. The consecration of all our words and actions to God makes us His witnesses. It develops a character that is the result of cherishing the truth in all its principles. Truth is not a cheap commodity; it is as precious gold, tried in the fire.

We pass through this world but once. Let every step taken by those who claim to be sons and daughters of God be forward. Listen to the words of Christ: He that “will come after Me, let him deny himself, and take up his cross, and follow Me” [[Matthew 16:24](#)]. This alone will designate each of us as His disciples. Are we witnessing before the angels of heaven and before the worlds unfallen that we as human beings recognize that we understand what this means, “Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” [[1 Corinthians 6:19, 20](#)].

—Entire consecration to God, living an undivided heart-life of service, this is a living testimony to the world that you recognize your accountability to improve. Every entrusted talent is to be treated as absolutely and really belonging to Him whose you are by creation and redemption. Consecration of words, of voice, of every work, is needed. This act of sanctification of soul, body, and spirit is not an act on the part of the human agent of creating anything and rendering it to God. All we have is from God and by Him. It is just as much His, if we do not recognize it thus and take some credit to ourselves. By consecrating all to God, you are simply showing the angels of heaven that you recognize that soul, body, and spirit belong to the Lord, and are to be devoted to His service. [175]

The talent given to the unprofitable servant, which he wrapped in a napkin and buried in the earth, was the Lord's own, entrusted to the servant for use. It was to be so used that it would gain other talents. Our life is to be a life of earnest, thoughtful service to God. Those who feel no real obligation to represent the truth in life and character, who do not testify to the power of the grace of Christ by revealing the reformation it has wrought in them, fail to exalt the law of God before those whose characters are demonstrated in making that law void by their wrong principles.

The true commandment-keeping people of God show to the world a character of unspotted integrity, testifying by their own course of action that the law of the Lord is perfect, converting the soul. Thus the Lord Jesus, the Son of God, through His obedience to the law of God, exalted and made that law honorable. God will surely condemn every member of every church claiming to be Seventh-day Adventist, who is not doing Him service, but through pride, selfishness, and worldliness, is showing that the truth of heavenly origin has not worked a reformation in his character.

Please read carefully [Revelation 3:15-18](#). The voice of Jesus Christ is heard. "As many as I love, I rebuke and chasten: be zealous therefore [not half-hearted], and repent. Behold, I [your Saviour] 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 overcome, and am set down with My Father in His throne" [[Revelation 3:19-21](#)].

[176] Will the churches heed the Laodicean message? Will they repent, or will they, notwithstanding that the most solemn message of truth—the third angel’s message—is being proclaimed to the world, go on in sin? This is the last message of mercy, the last warning to a fallen world. If the church of God becomes lukewarm, it does not stand in favor with God any more than do the churches that are represented as having fallen and become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. Those who have had opportunities to hear and receive the truth and who have united with the Seventh-day Adventist church, calling themselves the commandment-keeping people of God, and yet possess no more vitality and consecration to God than do the nominal churches, will receive of the plagues of God just as verily as the churches who oppose the law of God. Only those that are sanctified through the truth will compose the royal family in the heavenly mansions Christ has gone to prepare for those that love Him and keep His commandments.

“He that saith, I know him, and keepeth not His commandments, is a liar, and the truth is not in him” [1 John 2:4]. This includes all who claim to have a knowledge of God, and to keep His commandments, but who do not manifest this by good works. They will receive according to their deeds. “Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him” [1 John 3:6]. This is addressed to all church members, including the members of the Seventh-day Adventist churches. “Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother” [1 John 3:7-10].

All who claim to be Sabbath-keeping Adventists, and yet continue in sin, are liars in God’s sight. Their sinful course is counterworking the work of God. They are leading others into sin. The word comes from God to every member of our churches, “And make

~~straight paths for your feet, lest that which is lame be turned out~~
of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears” [Hebrews 12:13-17].

This is applicable to many who claim to believe the truth. Rather than give up their lustful practices, they venture on in a wrong line of education under Satan’s deceiving sophistry. Sin is not discerned as sinful. Their very consciences are defiled, their hearts are corrupted, even the thoughts are continually corrupt. Satan uses them as decoys to lure souls to unclean practices which defile the whole being. “He that despised Moses’ law [which was the law of God] died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know Him that hath said, Vengeance [178] belongeth unto Me, I will recompense, saith the Lord. And again, The Lord shall judge His people. It is a fearful thing to fall into the hands of the living God” [Hebrews 10:28-31].—Letter 35, 1898.

Ellen G. White Estate

Washington, D. C.,

May 12, 1988.

Entire Letter.

[179]

MR No. 1389—As It Was in the Days of Noah

(Written August 20, 1897.)

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came and took them all away; so shall also the coming of the Son of man be” [[Matthew 24:36-39](#)]. [[Mark 13:32-37](#), quoted.]

In the days of Noah the world was so full of wickedness that the Lord declared that He would not bear with it longer. Such a state of things will exist prior to the second appearing of Christ. But though the wickedness of the world was so great, yet the Lord gave men one hundred and twenty years of probation, in which, if they would, they could repent. But notwithstanding the forbearance of a good and merciful God, the people did not improve their opportunities. For a little time they were awed, and afraid to go on as recklessly as they had done. Then, depraved habits prevailed over restraint. In proportion as the people resisted conviction, their discernment was clouded, and their desire to follow a course of ungodliness strengthened. Jude describes the condition of things then existing:

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“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against Him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men’s persons in admiration because of advantage” [[Jude 1:14-16](#)].

This picture the inspired servant of God has traced for the instruction and warning of all who shall live in the last days of this earth's history. There are men who see the truth, and who should stand fast in their integrity, because they are responsible before God for the influence of their words and actions, yet who say to those who are doing their work in the fear of the Lord, striving to prepare a people to watch and be sober, "We cannot controvert your evidence. Your reasons are logical, but should we work contrary to the legislative councils, we would lose our position. We will have to go where the leaders go."

How closely this resembles the words spoken of some during Christ's life on earth. "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be children of light.... But though he had done so many miracles before them, yet they believed not on Him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.... Nevertheless among the chief priests also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God" [John 12:35-40, 42, 43].

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Why were the eyes of the people blinded, and their hearts hardened? As they listened to Christ's words and witnessed His miracles, they were convinced of His divinity. The Spirit of God impressed their hearts, leading them to say, This is indeed the Messiah, the One for whom we have looked, the Desire of all nations. But they hardened their hearts, and refused to accept Him. To a great degree, the priests and rulers were responsible for the people turning away from the truth to the maxims of men. And today the preachers of the people are following the footsteps of the priests and elders of the Jewish nation. When conviction is trampled on, the light that has shone into the chambers of the mind grows dim, and the darkness of

error takes the place of the bright beams of the Sun of Righteousness. The result of this is shown in the following verses: [[Jeremiah 13:15-17, 20, 21, 23-25; 10:19-21](#), quoted].

This lamentation is made for backsliding. When Christ the Majesty of heaven, came in person to His vineyard that He might receive the first fruits thereof, they said, "This is the heir; come, let us kill him, that the inheritance may be ours" [[Luke 20:14](#)]. Christ's lamentation over Jerusalem is the lamentation of a breaking heart. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" [[Matthew 23:37](#)].

[182] The message of warning comes to us as it came to Noah. We are to warn all that the Lord is at the door. We are to urge those who are disloyal to God to repent, and render obedience to His law. Man was created in the image of God, but in him this image has been sadly disfigured. The traces of God's love in the human soul have been nearly obliterated. Men have chosen darkness rather than light. Obedience to God's commands wins eternal life. Disobedience places man on Satan's side of the question.

From beginning to end, God's requirements set forth His eternal truth. His law is the test of character. His covenant with man declares the immutability of His counsel. God is truth. He declares that He will not alter the thing that has gone out of His mouth.

We are not left in blindness and deception as to God's requirements. The third angel is represented as flying through the heavens, proclaiming a message to the world. [[Revelation 14:9, 10](#), quoted.]

It is for the interest of all to understand what the mark of the beast is, and how they may escape the dread threatenings of God. Why are men not interested to know what constitutes the mark of the beast and his image? It is in direct contrast with the mark of God. [[Exodus 31:12-17](#), quoted.]

The Sabbath question will be the issue in the great conflict in which all the world will act a part. [[Revelation 13:4-8](#), quoted.]

"If any man have ears to hear, let him hear." This warning is given to every son and daughter of Adam; and it is repeated over and over again.

“He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints” [Revelation 13:10]. This entire chapter is a revelation of what will surely take place. [Revelation 13:11, 15-17, quoted.]

Christ died to save sinners, not in their sins, but from their sins. The warning given in Revelation shows us the terrible consequence of transgression. By lips that will not lie, God’s law is declared to be holy, just, and good. Our duty to obey this law is to be the burden of the last message of mercy to the world. God’s law is not a new thing. It is not holiness created, but holiness made known. It is a code of principles expressing mercy, goodness, and love. It presents to fallen humanity the character of God, and states plainly the whole duty of man. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” This command contains the principles of the first four precepts. And “Thou shalt love thy neighbor as thyself” [Mark 12:30, 31]. Upon these two great principles, the Word of God declares, hang all the law and the prophets. [183]

These principles are made known by the third angel’s message, which declares that the Creator had always required and always will require obedience to His royal law. But this law has been disregarded and transgressed, and is now being ignored by the churches. Human enactments are placed where God’s law should be. Sunday, a child of the Papacy, has taken the place of God’s holy Sabbath. As Nebuchadnezzar made a golden image, and set it up to be worshiped by all, so Sunday is placed before the people to be regarded as sacred. This day bears not a vestige of sanctity, yet it is held up to be honored by all.

By doing this, men are doing just what Satan wished them to do. When those who claim to love God refuse to obey His Word as plainly stated in the fourth precept of the decalogue, and accept a common working day as their sabbath, they show respect to a day exalted by the enemy of God. But notwithstanding this, God’s law still stands firm. The Man of sin has thought to change this law; he has thought to do it; but not while God holds the throne will he be able to change one jot or tittle of His law.

He who made the world in six days, rested on the seventh, sanctifying and blessing that day. The Sabbath command designates God as the Creator of the heavens and the earth. [Exodus 20:8-11; 31:16, 17, quoted.]

[184] But these explicit directions have been disregarded and forgotten. A common working day has been presented to the churches by the Catholic authority, and has been accepted. God gave the Sabbath to man as a memorial of the work of creation; and the Lord of heaven will not hold him guiltless who sets aside His commands, and teaches others in their place. He will regard everyone according to his works.

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus” [Revelation 14:12]. In vision John beheld the contrast between those who worship the beast and his image, and those who worship God. We are living under the message of the third angel; and the warning is now to be given by all who are loyal to God’s government.

[Deuteronomy 11:18-21, 26-28; 10:12; Deuteronomy 7:6, 7, 9-11, quoted.] A thousand generations is a long time. Before it ends, the Lord will come in the clouds of heaven, and His faithful people will be in His kingdom, keeping His commandments faithfully.—[Manuscript 88, 1897.](#)

Ellen G. White Estate

Washington, D. C.,

May 12, 1988.

Entire Ms.

**MR No. 1390—Letter to a Discouraged James
White; Work in Washington, Iowa**

[185]

(Written from Washington, Iowa, July 2, 1874, to “My Dear
Husband.”)

We are now in our Washington home. It looks pleasant here, as it always does, and it surely is attractive. I should love to live here if it were the will of the Lord, but we are only pilgrims and strangers and I do not think we can have any certain home in this world. So I am content to obey the call of God to go here or there.

I do wish we could get even five thousand for the place and then the interest on the money would be worth something to us. Washington property is low, but the place is building up slightly. There is a nice large brick college just erected—nearly completed—and there are very fine buildings that have been erected since we were here. Washington is, I think, a very pretty place, and I should think we might sell.

Our field is the world. God has honored you with the precious and important work of starting the publication of truth upon the Atlantic Coast. Twenty-six years later He has honored you again with the trust of the publication of the truth upon the Pacific Coast. Your way may not always seem clear to you, but God will lead you if you take on no extra anxiety. “Lo, I am with you always, even unto the end of the world,” were the words of our Saviour just before He left the world for heaven, to plead in our behalf before His heavenly Father.

We are justified to walk by sight as long as we can, but when we can no longer see the way clearly, then we need to put our hand in our heavenly Father’s and let Him lead. There are emergencies in the life of all in which we can neither follow sight nor trust to memory or experience. All we can do is simply to trust and wait. We shall honor God to trust Him because He is our heavenly Father. “Though He slay me, yet will I trust in Him” ([Job 13:15](#)). There

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is no difficulty, no sorrow, no dark future, no impending trouble that cannot be met and conquered by the thought, "I know that my Redeemer liveth. My Father knoweth the way. He will lead me safely. I have put my hand in His; He will not suffer me to stumble or my feet to slide." I want this perfect faith and perfect confidence and unwavering trust.

We go to Battle Creek today and we earnestly pray that God may go with us and His blessing abide upon us.

I have attended four camp meetings and have tried to do my utmost for the good of souls. I have had but little thought of self, but have worked in any spot I could to do good to others. I have not forgotten you upon the Pacific Coast. We have all prayed earnestly for you. We so long to see you elevated above the trials which have had such a depressing influence upon your life, to discourage and poison the happiness of your life. God has given you a good intellect—I might say a giant intellect. Satan does not mean that your life shall close in honor and victory. The cause of God cannot spare you without experiencing a great loss.

[187] When you are free from dark and gloomy, discouraging feelings, no one can speak or write words that will sway so powerful an influence as yourself, and gladness, hope, and courage are put into all hearts. But when you feel depressed, and write and talk under the cloud, no shadow can be darker than the one you cast. In this matter Satan is striving for the mastery. You blame others for your state of mind. Just as long as you do this, just so long will enough arise to keep you in this state of turmoil and darkness. The course which others pursue will not excuse you from trusting in God and hoping and believing in His power to hold you up.

You must not accuse me of causing the trials of your life, because in this you deceive your own soul. It is your brooding over troubles, magnifying them, and making them real which has caused the sadness of your life. Am I to blame for this?

I must be free from the censures you have felt free to express to me. But if I have to bear them, I shall try to do it without retaliation. I never mean to make you sad. Your life is very precious to me and to the cause of God. And it is not so much that I am afflicted with your distrust and suspicions of me that troubles me, but that you let

it afflict you. It wears upon your health, and I am unable to remove the cause because it does not exist in reality.

I am trying to seek strength and grace from God to serve Him irrespective of circumstances. He has given me great light for His people and I must be free to follow the leadings of the Spirit of God and go at His bidding, relying upon the light and sense of duty I feel, and leave you the same privilege. When we can work the best together we will do so. If God says it is for His glory we work apart occasionally, we will do that. But God is willing to show me my work and my duty and I shall look to Him in faith and trust Him fully to lead me.

I do not have a feeling of resentment in my heart against you; the Lord helping me I will not allow anything to come between you and me. I will not be depressed neither will I allow feelings of guilt and distress to destroy my usefulness when I know that I have tried to do my duty to the best of my knowledge in the fear of God. The help from God and special freedom in speaking to the people for the last four weeks have been a great strength to me, and while I cling firmly to God He will cling to me. [188]

Battle Creek, July 3, 1874—Dear Husband: Arrived here this afternoon. Our brethren are expecting you and are greatly rejoiced at the prospect of your coming to Battle Creek. We cannot write much in regard to matters here, for we have but just come, but I think all matters are in a very good condition considering the sad death of Brother Woolsey.

I received no letter from you here. Brother Smith received a card from you saying you anticipated being at the eastern camp meetings. I shall be very glad to see you. May God give you clear light and much grace to know your duty and do it.

In much love to each member of the family, especially to yourself.

Brother Butler has gone to his Mount Pleasant home to rest. Brother Haskell has hastened on to Massachusetts.—[Letter 38, 1874](#).

Ellen G. White Estate

Washington, D. C.,

May 12, 1988.

Entire Letter.

MR No. 1391—A Call to Commitment in Youth

[189]

(Written from Ashland Crossing, Iowa, June 2, 1871, to “Dear Children” [Edson and Emma White].)

We have been spending a few days at our home in Washington. It is a beautiful place. There are flowers and shrubs of almost every variety. Shade trees and fruit trees in abundance. All nature is radiant with brightness of early summer. But much as I admire this beautiful place, which is a picture of loveliness, I can hardly call it home. We have never been permitted to remain here longer than a few days at a time. Yet why should I regret this? The work of God is dearer to us than pleasant homes and beautiful scenery.

If we can only gain the inheritance among the sanctified, and have apportioned to us in the heavenly Canaan a part of Abraham’s farm, we will be satisfied. Shall we not enjoy it all the more for being pilgrims and strangers here? John saw in holy vision the redeemed host saved, eternally saved, arrayed in white robes around about the throne. John was told by the heavenly messenger, “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes” [[Revelation 7:14-17](#)].

Children, let us as a family wash our robes of character and make them white in the blood of the Lamb. We must be earnest, self-possessed, firm, decided, and persevering if we are overcomers and have on the white robe of Christ’s righteousness—a fitness for the society of heavenly angels, for the mansions Jesus has gone to prepare for those who love Him. Home sweet home! Shall we not

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prize that rest that remaineth for the people of God? We shall see Jesus, Him whom our souls love.

Dear children, Jesus loves you and He wants you to reach the highest Christian standard. You must come out from the world and be separate, untainted by its corrupting influences. There is a large class of professed Christians who assimilate to the world, conform to its customs, its practices, its forms. It takes all their time to meet the world's forms and ceremonies and superfluities and parade, and they have no time to pray and study the heavenly chart and learn meekness and lowliness of heart in Christ's school. The outside appearance is the burden of their life. The beauty, the loveliness of character they are not laboring to obtain, for this is not necessary to meet the world's standard.

Your mother, my son Edson, dedicated you to God as soon as you were born. You are the subject of many prayers, and your precious Emma we have fully taken into our heart as our daughter. We love you both and we want you day by day to form characters of moral worth that God will accept. We are not anxious you should bear the worldly stamp or that you should have that cheap praise and uncertain honor that the world bestows. I do not wish you to imitate the example of worldlings, but to copy the character of Christ, to be a partaker of the Divine nature, having escaped the corruption which [191] is in the world through lust. "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" [[James 4:4](#)].

Your religious life must rise above the standard of public opinion if it abides the searching investigation of the Judge of all the earth. Should the shadow of death gather about you, you will never regret that you were a lover of God more than a lover of pleasure. You will never regret that you did not participate in worldly dissipation. Your only regret will be that you did not love Jesus more fervently, that you did not devote more time to helping others to see their danger and turn their feet in paths of holiness and heaven.

In devoting your time, Edson and Emma, to useful employment, you close a door to the tempter. Nothing besides prayer will deflect him so effectively as earnest, useful labor. Can you not see, my children, of how much greater value is the approval of God than the friendship of this world? Will it improve your condition in the day

of final reckoning to know that the world was pleased with you? All earthly honors are soon to pass away. It is moral worth that will endure, and will stand the test of trial.

In these days of superficial attainments, of false show, the temptation to be satisfied with a mere outside polish is peculiarly strong. Your safety, my children, is in being content to enjoy a quiet, unassuming position. Seek more earnestly the inward adorning; be not content with hollow forms, with time-serving policy. If you could but realize the capabilities of the human mind and your own accountability for the Creator's gifts, the wise improvement of these talents would constitute your chief happiness. It would give you a joy, pure, unselfish and ennobling.

You should learn to rely upon your own energies and upon your heavenly Father. Youth who have been thrown upon their own resources will generally put forth the effort necessary to develop and invigorate their moral and intellectual energies. There are too many youth like the swaying willows that grow beside the meadow brook. You want to make your life the sturdy oak, springing from hardy soil amid the clefts of the rock. These have battled with the storm and tempest and yet grown into giant proportions. The great men who have done service to our country were not reared in the lap of luxury. Our greatest men are self-made. [192]

All earthly honor is perishable, all earthly treasures valueless when we are passing from this life. There will be nothing enduring but the heavenly treasure, and the favor of God will be more valuable than choice gold. There is time now to prepare for the future immortal life. It will not answer to neglect the preparation essential for our heavenly home. But many will be found wanting in that great day. The precious hours of probation will have passed by unimproved, and when it is too late the mournful cry will be heard, The harvest is passed, the summer is ended, and my soul is not saved. When the righteous Judge shall proclaim the destiny of all fixed—"He which is filthy, let him be filthy still and he that is holy, let him be holy still"—it will be a time when the most careless, the most trifling will come to their senses and discern that the truly wise were those who loved God and kept His commandments.

Long have the gates stood ajar for you, long has the heavenly light been shining upon your path. Let it not be slighted, but gather

[193] up its precious rays to reflect upon others. Jesus loves us and we should love one another. We should be meek and lowly, pure and undefiled, and if we are thus we shall meet the approval of God here, and the blessed “Well done” when the Master comes.—[Letter 27, 1871](#).

Ellen G. White Estate

Washington, D. C.,

May 12, 1988.

Entire Letter.

MR No. 1392—Enjoying the Washington Home

[194]

(Written from Washington, Iowa, May 22, 1872, to “Dear Willie.”)

It rained all last night, but it is beautiful this morning. We have a perfect concert of birds to greet us every morning with their beautiful varied notes. Father did not rest well last night; taxed his brain in writing too much through the day.

We have just returned from Robert Kilgore’s. We had an excellent visit with Robert and Asenath. They have a pleasant location and they are a very pleasant family. Their babe is the queen of babies, so good and quiet and pretty.

We drove about a little tonight in Washington to see if there was any place we would prefer to ours, but, Willie, our home is the best, located on high ground and the surroundings and the improvements are the best. We see none that equals it by considerable. This is a good home for the weary pilgrims.

We are expecting the asparagus every day. Why does it not come? We hear not one word from you.

But, Willie, I want to say to you, be careful and hunt up our nice rubber blanket. We could not find it. I thought it might be in the barn. Bring striped blanket and two bedticks and the woodchuck robe. We want four sheets. (I want the material put in for outside of comfortables. There are two outsides and a pieced quilt. Tell Lillie to put in large plaid like her mother’s morning dress, for the side of one comfortable.)—[Letter 7, 1872](#).

Ellen G. White Estate

Washington, D. C.,

April 14, 1988.

Entire Letter.

[195] **MR No. 1393—A. T. Jones Urged To Be Unselfish
and Gentle**

(Written from “Sunnyside,” Cooranbong, New South Wales, May 1,
1899, to Elder A. T. Jones.)

As I have read the little pamphlet in regard to the investigation of the Review and Herald publishing work, I have determined not to demand or to receive any compensation for losses sustained through a wrong course of action in regard to royalties. I wish to bear a living testimony that I forgive everything. I may have to refer to the past in order to present things shown me to be correct principles, but I would not bring self into this work of restitution. If there is restitution to be made, let it be devoted wholly to God in building up that which Satan has thought to tear down.

My brother, I beg you not to let A. T. Jones manifest himself in coming forward to receive that which you suppose to be your right and your due. Nothing has been revealed to me showing that you have in any way suffered wrong in regard to the royalty on books. I have seen that some others have not been dealt with justly, but I have no recollection of seeing your case in this connection. There is need of constant watchfulness on your part, my brother. Be careful lest in dealing with the mistakes of others that have been reproved, you make a mistake yourself in being sharp and hard, critical and exacting.

[196] Letters have come to me making inquiry in reference to the change of the Sentinel from New York to Chicago. I have had no special light on this subject. Whoever edits the Sentinel needs to have his pen dipped in holy oil, that the words traced shall not reveal a sharp, thrusting, warfaring spirit. The Lord would have you, my brother, mellow up and not be harsh and overbearing. You hurt yourself when you are rash and impetuous. Reproof has been given to those who have been managers in the Review and Herald office. All through the institution, in every room, the workers have been

in need of thorough sanctification of soul, body, and spirit. But be careful, my brother, that you judge not. Do not press your brethren into hard places. Everything is gained and nothing lost by courtesy. Be kind. Speak patiently and gracefully. Represent Christ.

Last night, after I retired to rest, I could not sleep. I was in trouble of mind. There was presented before me a number of writers who were zealous to press this matter of royalty. I saw confusion; claims were urged by those who had not been in the least wrong, but had received just payment according to the value of their writings. And books have been boomed in the papers when they did not possess the excellence attributed to them.

One book was published when another, just preceding it on the same subject, had not had sufficient time to be brought before the people. The second book was drawing the attention from the sale of the first. The rules of right and righteousness are disregarded for selfish, ambitious purposes. The rights of brethren are to be respected; there should not be a multiplication of books, when it must be well understood that one will interfere with the sale of the one just preceding it. This was the way with *The Great Controversy*. This book was not even left to have a fair chance in being handled with *Bible Readings*. *The Bible Readings* was brought in before the books of great importance—*Great Controversy* and *Daniel and Revelation*—which relate to the vital interests before us. Through the special instruction to the canvassing agents, *The Great Controversy* had little opportunity to be circulated, and the very light which the people needed for that time was nearly eclipsed.

There is danger that the same course will again be followed. [197] Therefore, it may be necessary for me to refer to the light given on this subject. It was presented to me that one book was crossing the track of another. This is not righteous judgment. I have now to say, Let selfishness be uprooted. Let the precious plants of God's own garden of the heart live and flourish.

Brother Jones, if it had not been checked, this matter of pressing claims for book royalties would have led to a most disastrous state of things. I saw hands reached out to make claims when they had no claim but that which is born of selfishness. I have seen the root of selfishness springing up and flourishing, and I was so grieved in spirit that Elder Corliss and yourself should have any part in this

work. I beg of you both to consider carefully the effect of your demands.

Let not self wax to great proportions, lest the whole man be defiled. One leak will sink a ship, and one flaw break a chain; so there may be some hereditary or cultivated trait of character that will work in the heart and develop into words that will make an impression for evil which will never be effaced. We are all building for eternity. Let the character have the impress of the divine in pure, noble utterances, in upright deeds. Then the whole universe of heaven will behold and say, Well done, good and faithful servant.

Let selfishness with its poisonous roots strike into the heart, and what a change is made. The building grows, but it is not symmetrical. The great, grand structure may be going up for time and for eternity. That building must stand the final inspection. Is the foundation sure? Is it built upon the doing of the Word of God? The Word of God warns everyone, Take heed how ye build. Make sure that the foundation is laid on the solid rock.

[198] The mental powers need cultivation. Our minds are either the workshop of God or of Satan. We are making history, and we want in every respect to practice that which we teach others to do. We need to cultivate every God-given faculty, that the character may grow into a beautiful building for the Lord. The mind God gives; the character man forms after the similitude of God or of Satan.

We whom the Lord has blessed with great light and great truth need to be circumspect in all things. We are doing a work that day by day is inscribed on the record books of heaven. Therefore let us who are of the day be sober, and watch unto prayer.

We must have order, harmony, and consistency, that we may reveal a working power for time and for eternity. If we are not constantly climbing upward, heavenward, we are descending the rounds of the ladder earthward.

My Brother Jones, you need the subduing influence of the Spirit of God. You have hereditary traits of character that are constantly striving for the supremacy. Character is power. It is an influence which makes friends. Worked by the Holy Spirit's power, self will die; but all the preaching a man may do will not make character. It is essential that the foundation cornerstone be laid aright. All your phases of character are to be guarded.

Brother Jones, be careful in your words. You know the truth, and I urge you for Christ's sake to practice the truth. You need the converting power of God every day. May the Lord help you, my brother, for He has greatly blessed you. You need the spirit of meekness and gentleness, of patience and forbearance, and of love for your brethren. Take heed how you build, for the structure will be tested.

The influence of your teaching would be tenfold greater if you were careful of your words. The precious talent of speech must never be misused. It is a savor of life unto life or of death unto death. Life and character stand upon great, solid, permanent principles. Do not, when referring to the Testimonies, feel it your duty to drive them home. In reading the Testimonies, be sure not to mix in your filling of words, for it is impossible for the hearers to tell what is the word of the Lord to them and what are your words. Be careful that you do not make the words of the Lord offensive. There are methods that are always right when worked by the Holy Spirit. There are wrong methods; quick, severe speech, words not the best adapted to win and to heal the wounded soul, are of self. [199]

The natural habits need to be cleansed away; the precious must be separated from the vile. As Christians we must speak as Christ would have us speak. We may long to see reforms, but because we do not see that which we desire, an evil spirit casts drops of gall into our cup, and then others are poisoned. By our ill-advised words, their spirit is chafed, they are stirred up to rebellion. Eternal principles of truth, when advocated by pen or voice, need the holy oil emptied from the two olive branches into our hearts. This will flow forth in words that will reform but not exasperate. God will work with your spirit if you will cooperate with Him. It should be the purpose of our lives to render unto God the highest service.

Every article you write may be all truth, but one drop of gall in it will be poison to the reader. One reader will discard all your good and acceptable words because of that drop of poison. Another will feed on the poison, for he loves such harsh words; he follows your example and talked just as A. T. Jones talks. Thus the evil is multiplied. Make it your aim to speak the truth in love. Then the Lord Jesus by His Spirit will supply the force and the power. That is the Lord's work. Beware lest with the sacred you mingle [200]

the common fire—A. T. Jones—in your service. Your common utterances are as common fire in the service of God. We must not mingle self with anything we do for God.—[Letter 91, 1899](#).

Ellen G. White Estate

Washington, D. C.,

May 12, 1988.

Entire Letter.

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**MR No. 1394—Be Meek and Kind to Critics, Not [201]
Avenging Oneself; Trust in God and Seek His [202]
Guidance, Intercession, and Approval**

(Written February 17, 1895, from “Norfolk Villa,” Prospect St., Granville, N.S.W., to “Dear Children, Edson and Emma.”)

I received your very interesting letters, and have read them myself and read them to others as well. I greatly desire that you shall prosper in all that you undertake. I am interested in everyone that is connected with you. My heart is drawn out in deep interest for every soul for whom Christ has given His precious life. I received a letter from Brother Palmer, and as I read it I was impressed that you would need to move carefully. I thought that you had abundant opportunity to exercise great patience and forbearance, and not cherish any feelings of dislike to those who would hurt your souls.

I beg of you not to encourage the spirit of retaliation. Do not treat others as they have treated you, for their treatment has not been kind and tender. You may learn daily lessons, and know how it seems to be met with distrust.

Some of those who are called Seventh-day Adventists will act as did the elder brother when the prodigal returned to his home. But as you learn by experience how it seems to be treated with suspicion, do not manifest any of the same spirit. Do not practice anything of the kind in your labor for others. Keep the prayer of Christ ever before your mind. It is your privilege to answer that prayer in your daily attitude and practice.

Whatever may come to tempt you, bear in mind the fact that with [203]
every temptation, Christ has made a way of escape. You should not give up to discouragement. Bear in mind the fact that Jesus is at your right hand, and that He helps you. You may trust in Him implicitly, irrespective of what others may think of you or how others may treat you. You will become an overcomer through the blood of the Lamb and the word of your testimony.

It is no light or easy work to which you have consecrated yourselves. I could wish that you might work in connection with your mother. The enemy will oppose every step in advance that you may make, and as not all our brethren have faith in you, they will feel it their special duty to make it as hard as possible for those who need their help the most. They will not do this because they design to do injury, but because they think they are doing the right thing. They will speak unadvisedly, and place themselves in such an attitude as will cause perplexity and leave unhappy impressions upon the minds of others.

Those who speak unadvisedly have not learned how to be faithful stewards of the grace of Christ. But whatever the attitude of others, I beseech of you to walk humbly before God, and keep His honor ever before you. If you expect much of men, you will be disappointed. For years many have been educating and training themselves to oppose everything that their own inclination leads them to view in an unfavorable light; and, in thus opposing, they think they are doing God service.

Bear in mind the fact that the church militant is not the church triumphant. Cultivate a spirit of kindness, of true, heavenly courtesy. Some may look upon this manner of courtesy as mere weakness; but do not regard it thus. It will always pay to be kind, to be courteous. “Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another.... Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men.

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“Dearly beloved, avenge not yourselves; ... for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him a drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good” [[Romans 12:9, 10, 14-21](#)]. It is never best to draw off or to be hostile toward those who are suspicious and unjust toward you.

—Everyone has his peculiar traits of character, and under various circumstances they will be exhibited. God requires His disciples to take up the cross and follow Christ. Jesus said, “Be ye therefore perfect, even as your Father which is in heaven is perfect.”

This is in perfect accordance with the words which He spoke to Moses from the pillar of cloud. He said, “Ye shall be holy: for I the Lord your God am holy.” This injunction of God to the visible leader of the hosts of Israel was not spoken simply to a few responsible, distinguished officers and illustrious men, but to the whole host of Israel. We are to seek to carry out this command when in association with others, and especially in your association with those who oppose the counsel of God against themselves. They do not manifest the wisdom that is from above, which is first pure, then peaceable, easy to be entreated, full of mercy and good fruits. Each individual is a part of the great whole. [205]

You are to watch and pray, and remember that no matter how others may treat you, they cannot compel you to harbor a wrong thought or to perform a wrong action. We are daily deciding our own destiny, making it evident to the angels of God whether we are to enjoy the society of the saints in light, or to have the gates of heaven closed against us. We are not to consider our reputation so much as the honor of the cause of truth. Our reputation is in God’s hands. We are to manifest zeal for the cause of God.

Let those who are engaged in presenting truth, in vindicating truth, be careful what manner of spirit they manifest, either toward their brethren whom they think in error, or toward unbelievers. Through pride, self-esteem, egotism, and arrogance, men put on an armor and stand ready to do battle; but their words, their attitude, reveal the fact that Christ is not abiding in the soul.

Those who believe the truth must put on the armor of Christ’s righteousness. Where Christ abides, there is meekness and gentleness. The unchristian temper that is roused up to meet the unchristian temper, never creates peace, but needlessly irritates. The Lord has a controversy with those who are ever ready to reprove and to irritate others. We are not to imitate them. Many have excellent qualifications as had the class to whom the True Witness says, “Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and

[206] do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” Who is it that speaks to the churches? “These things saith He that hath the seven Spirits of God, and the seven stars” [[Revelation 3:1](#)].

He who loses His love for Jesus loses his love for his fellow men. Those who are bound up with the heart of infinite love will love those for whom Christ has died, as Christ loves them. Jesus says, “This is My commandment, That ye love one another.” How much, Lord? “As I have loved you.”

God requires His messengers to exercise caution and self-control. In presenting truth, let it not taste so strongly of self that it is unpalatable. Closely criticize self, and exercise true discernment in distinguishing [between] the honor of God and the honor of self. Many are deceived here. Under the pretense of vindicating truth, they are manifesting their own traits of character, and displaying a spirit of accusation and condemnation.

He who has the truth can afford to be calm, dignified, and just. It is true that some who advocate the truth for this time put on a coat of mail, and deal out hard thrusts that wound and bruise the soul. Such an advocate makes manifest the fact that he feels bitterly against anyone who does not see as he sees and feel as he feels. He fancies he is maintaining principles; but he does not cause the one who is in error to discern his error or to become an advocate of truth. By his manner, by his temper, by his overbearing words, he puts it out of his power to convince the opposers of truth. His manner was so offensive and his answer was so disgusting, that he closed up the ears of his hearers to the truth.

[207] I am continually having these matters presented before me in different ways, and I know that some are closing doors that would otherwise be open to truth, because they manifest an unwise zeal. Men who are bearing sacred responsibilities need to have their hearts melted into tenderness. Some are stirred with indignation when they see that the truth is falsified by false shepherds. They see that the truth is misinterpreted and treated slightly.

We shall always feel indignation to have Christ insulted; but instead of reviling the revilers, it would please our heavenly Father to have us pray silently, and ask the Lord to touch the heart of him who is opposing the truth to the ruin of his own soul. The soul of

~~him who opposes truth is as of much value with God as are our~~
own souls. When we feel indignation, let us consider the fact that the opposer of truth has been purchased by the blood of the only begotten Son of God.

Jesus would have us deal wisely and considerately with His property. We should manifest such a spirit that souls may be convinced that we have the Spirit of Christ, that we have been with Jesus and have learned of Him. If we pray for souls who are in error, we shall have the tenderness of Christ, and frequently by a manifestation of His tenderness the heart of the opponent will be softened and subdued.

Great light and understanding in the Scriptures will not atone for roughness, for thrusts, for bitter words and evident uncharitableness. He who advocates truth in this manner makes a mistake that is fatal to his own soul and to the souls of all those who come in contact with him. Those who advocate truth in this way have need to learn what truth is and what it can do for the soul. How many need to be melted over in the furnace, to have the dross consumed and the image of God stamped upon the soul. He who is thus transformed will not with voice or pen present anything that will seem like a fiery defense. The advocates of truth must lay off the war armor, and be clothed with the garments of Christ, be clothed with humility as with a garment.

We should watch ourselves and examine ourselves to see if we possess the love of God, or else articles will be written, sermons will be preached, that will turn souls away from the truth. Indiscretion on the part of the advocates of truth has helped souls to quickly decide against the truth. Many will be led to do this because of ill-chosen words that have been spoken or immortalized in print.

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Truth itself will create resistance in many hearts; but we should have long patience with those who do not see as we do. “Love worketh no ill to his neighbor, therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness: and let us put on the armor of light” [[Romans 13:10-12](#)].

My dear children, I lie awake nights praying for you, and the Lord gives me assurance of His Spirit that He hears my prayers. “Every one of us shall give account of himself to God. Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother’s way” [[Romans 14:12, 13](#)]. [[Romans 15:1-7](#), quoted.]

Would it not be an excellent thing if those who profess truth would all be doers of the Word, and not hearers only? We want none of self, and all of Christ.

[209] The Lord Jesus Christ has borne patiently with the inconsistencies and the perversities of human hearts, and why should we not bear with those who are in error? Why should so many defend the truth with an intolerant spirit and exhibit self to such an extent that they injure the cause far more than they advance it? They give occasion for unbelievers to discredit the sincerity of those who love the truth. Let him who stands in defense of truth ever bring his spirit, his mind, his words, and his deportment into subjection to Christ, and then he will adorn the doctrine.

Christ says to His disciples, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Let that soul leave its impression upon the professed followers of Christ. Oh, for less and less of self, and more and still more of Jesus! “That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain” [[Philippians 2:15, 16](#)].

We are not working in Christ’s lines if we do not adorn the doctrine of Christ by the manifestation of His grace and meekness, by revealing Christlike attributes of character, by manifesting in our external experience the work of internal sanctification. No one of us is to be angry with those who are blind spiritually because they do not see. We were once as blind as they are. We must be wise as serpents and as harmless as doves in order that we shall not increase opposition to our faith by our practice.

It is the bounden duty of everyone who professes to believe the truth to do all in his power to remove prejudice, while never lessening the importance of truth by concessions to the world. We

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are to show by our manners, by our words, by our spirit that we have learned in the school of Christ. We should not manifest harshness of spirit, indulging coarseness of speech. The great Teacher says, “Learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls.”

Be clothed with humility as with a garment. Bear no thorns to prick and to bruise others, but make manifest the fruits of the Spirit—“love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (to condemn). “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 vain glory, provoking one another, envying one another” [[Galatians 5:24-26](#)]. In all our work for the Master, we must keep studying His Spirit, His life and character.

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“But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will” [[2 Timothy 2:23-26](#)].

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” “Thou therefore, my son, be strong in the grace that is in Christ Jesus.” You will then have a commendable zeal. The laborer can accomplish much by personal conversation with those who oppose the truth, if he does not become rash and uncourteous. God calls upon all the advocates of the truth to present an uplifted Saviour. When your opponents would urge you into controversy, present to them the truth as it is in Jesus.

The field you have chosen [Emma and Edson were planning to work for the blacks in the South, using the Morning Star as a base.] is not a promising one, and for this reason it has been strangely neglected. But if you are faithful and obedient children, you will have the privilege of working hard. There are many of our own faith who lack spiritual discernment, and who will not roll the car up the steep ascent. But you are not to fail nor be discouraged. If you have set your hand to the plow, do not drop it in the furrow. Our great

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Exemplar said, "As the Father gave Me commandment, even so I do."

I beseech you to be much with God in prayer. You can do your work successfully with Jesus. He will show you how to work. When He accomplished one work in His mission, He advanced and addressed Himself to another. "This commandment have I received of My Father." In everything that Christ did in the world He consulted the will of God, fulfilling the purpose and design of God in all His earthly life. Thus He represented the will of our heavenly Father toward man.

Did Christ take upon Himself our nature? It was to give us unmistakable evidence that a great work may be wrought through the human agent who cooperates with God in bringing fallen man into close fellowship and union with divinity. We cannot be happy without Jesus, and He in His great love cannot be satisfied without us. God has done everything that God could do to reclaim the human race. They are like the lost sheep who once rejected the shepherd's voice, but now they are returned to the Shepherd and Bishop of their soul, and He attaches them to Himself.

"God is love" is written upon every soul who will receive the superscription. Jesus, the Majesty of heaven, will unite all souls to Himself who will permit Him to bind them to His great heart of infinite love. Jesus teaches us that God is an ever-present "I AM." It is by cordially believing that we maintain our allegiance to God.

[212] Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life." Again He said, "I am the good shepherd.... I lay down My life for the sheep." "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."

Shepherds of the flock, when do you manifest such love as dwelt in the bosom of Christ? Oh, where is the tenderness of Christ? You and your associates should humble your hearts before God and become as little children. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." You are all very near and dear to my heart, but remember that in every trial you must hold firmly to the hand that was pierced for

you. Often has the hand of God been stretched out to save you from peril, but when men have spoken words that were not inspired by the Spirit of God, you have felt disheartened. When unwise movements have been made in reference to you, my son, you have sometimes dropped the hand, the dear loving hand that was held out to save you, and you have grieved the heart of Jesus. This is why I write and caution you not to trust in men, or to make flesh your arm. You must make God alone your trust. Look unto Him for guidance.

Some ministers who are connected with sacred responsibilities have lost all realization of what it means to watch for souls as they that must give an account. They do rash, unwise things. They have not discernment to see what their unwise movements are doing, because they are not daily converted. It is a sad thing to lose confidence in men in whom we ought to have confidence. The precious souls for whom Christ has died must not be left to be the sport of Satan's snares and temptations.

Those who do not feel that it is a positive duty to be doers of the words of Christ, continually put souls in peril by their rash words and actions. But, my children, I counsel you to walk in humility. Do not let the impulses and freaks that seem to possess some of those who profess to believe the truth, discourage you. Look unto Jesus, the author and finisher of your faith. If you will trust in Him, He can make you strong. [213]

For years appeals have been made to men in responsible positions, urging upon them the necessity of being kind, tenderhearted, and always to deal in a Christlike manner with those with whom they come in contact. Said Christ, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" [Matthew 18:4-7].

You belong to God, soul, body, and spirit. Your mind belongs to God, and your talents belong to Him also. No one has a right to control another's mind, and judge for another, prescribing what is

his duty. There are certain rights that belong to every individual, in doing God's service. No man has any more right to take these rights from us than to take life itself. God has given us freedom to think, and it is our privilege and duty always to be a doer of the Word, and to follow our impressions of duty. We are only human beings, and one human being has no jurisdiction over the conscience of any other human being.

[214] My children, you belong to the Lord by creation and redemption. Man has no right to take away that which he cannot give. Our bodies, our souls, and our intellect belong to God. His stamp is upon us. I cannot vindicate the course that many feel is the right course—to exercise authority [over] and to dictate as they may choose to their fellow men. I have seen this course pursued until my heart is sick and sore over the results. Each one of us has an individuality, an identity that cannot be surrendered to any other man. We are individually the workmanship of God, to be molded and fashioned after the divine similitude.

I would speak to you and to your ship's company, urging you to do your best; for you have been bought with a price. God deals in infinite tenderness with His heritage. He is not a tyrant, and no man, whatever may be his position or calling, has a right to be harsh and dictatorial. No one is approved of God in being severe, in bruising the souls of his fellow men. I hope and pray for you that you will daily consecrate yourselves to God. The works and ways of God are perfumed with unutterable tenderness and longsuffering love. When you or any other one cherishes a spirit contrary to the Spirit of God, it is evident that you have lost sight of Jesus and are controlled by another spirit. Never, never speak a harsh word. Shall we not give back to God all that He has redeemed? Shall we not give to Him the heart He has converted, the conscience He has enlightened, the affections He has purified, and even the body that He has purchased to be kept unto sanctification and holiness? [[Romans 12:1-5](#), quoted.]

The Lord Jesus is your personal intercessor. But men who ought to have felt a tender sympathy for their fellow men have lost the love and tenderness of Christ out of their experience. Repeat over and over many times through the day, "Jesus has died for me. He saw me in peril, exposed to destruction, and poured out His life to save

me. He does not behold the soul as a trembling suppliant prostrate at His feet without pity, and He will not fail to raise me up.” He has become the advocate for man. He has lifted up those who believe in Him, and placed a treasurehouse of blessing at their demand. Men cannot bestow one blessing upon their fellows, they cannot remove one stain of sin. It is only the merit and righteousness of Christ that will avail anything, but this is placed to our account in rich fullness. We may draw upon God every moment. As we turn to Him, He answers, “Here I am.”

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Christ proclaims Himself our Intercessor. He would have us know that He has graciously engaged to be our Substitute. He places His merit in the golden censer to offer up with the prayers of His saints, so that the prayers of His dear children may be mingled with the fragrant merits of Christ’s perfections as they ascend to the Father in the cloud of incense.

The Father hears every prayer of His contrite children. The voice of supplication from the earth unites with the voice of our Intercessor who pleads in heaven, whose voice the Father always hears. Let our prayers therefore continually ascend to God. Let them not come up in the name of any human being, but in the name of Him who is our Substitute and Surety. Christ has given us His name to use. He says, “Ask in My name.” Let us pray in faith. Let us not falter, but go forward from strength to strength, from character to character, from victory to victory.

If you walk carefully before God, those who believe in Christ will respect you for Christ’s sake. Jesus receives and welcomes you as His own friend. He loves you, He has pledged Himself to open before you all the treasures of His grace for your appropriation. He says, “At that day ye shall ask in My name: and I say not unto you, that I will pray the Father for you: for the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God” [John 16:26, 27]. He virtually says, Make use of My name, and it will be your passport to the heart of My Father and to all the riches of His grace. “Whatsoever ye shall ask the Father in My name, He will give it to you. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full” [verses 23, 24]. “And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son” [John 14:13]. You

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should educate the soul to have implicit trust in God; for what we need is more faith.—[Letter 92, 1895](#).

Ellen G. White Estate

Washington, D. C.,

June 16, 1988.

Entire Letter.

MR No. 1395—An Independent, Unsanctified Will; [217]
Modest Behavior Lacking in the Young

(Written August 29, 1888, from Healdsburg, California, to “Dear Sister Harper.”)

I sent you a letter written from Burrough Valley, but I did not copy it and there are some ideas which I wrote under the movings of the Spirit of God and I want to preserve them; therefore I wish you to return the letter to me. Address me: Mrs. E. G. White, Healdsburg, Cal., Box 65. I seek to preserve every thought and every matter written when I am burdened and feel urged to write, and especially when the matter lies open before me as clearly as that did at the time I wrote. I wish it could have been received by you as truth, but as nothing seems to move you from your own determined purpose, I can say nothing further.

The Lord worked for me and through me in your behalf at the Retreat. The burden is no longer mine but yours. I have done my duty in the fear of God, and I humbly hope and pray that you may not move blindly in your own spirit and walk in the sparks of your own kindling. I have nothing further to say upon the point in question. If the Lord will only lead you, then all will be well. If you take your case in your hands, then you will follow your own mind irrespective of God’s leadings.

I have not slept since 1:00 a.m., and I am writing to you while all the house are locked in slumber. I am pained when I think of your stubbornness on the matter we have all been troubled about, because I fear for your future. But if you choose your own way, then we cannot change your course. I see no signs of your spirit being in harmony with the Spirit of God, or being controlled by His Spirit. It seems that you have taken the bit in your own mouth and will do just as you choose. I see naught but an unsanctified will. I will not reproach you, but warn you to be careful what steps you take. With [218]

the feelings you now have you will make reckless moves which may plunge you into lifelong trouble.

I have written to Brother Harper that he ought not to take the matter so to heart. He feels like death over the thought that he must give you up, but in this sad case it is the best thing he can do. But do not then receive any money from him or expect him to defray your expenses. While you consent to receive his money of course it encourages him to be of the opinion that you will again live with him as his wife and be true to your marriage vows. But if you design to cut loose from him, it is in poor taste for you to accept anything financially from him. I see and sense your situation, and feel deeply for you, for I know with the position you take you must suffer in mind. But I am not pleased with your set and fixed purpose to carry out at all hazards your independent will. In doing this you will not bring happiness to yourself or to anyone else.

I will not trouble you more with my advice unless I should have, as I did at the Health Retreat, a special word from God to you. I beseech of you to look and see what manner of spirit you are of, and see if it is the meek and lowly spirit of Christ. Without His Spirit, you are none of His.

[219] I have been laboring in Healdsburg for the last four weeks. I have spoken fourteen times. I have had a sharp, pointed testimony for the youth, and I am pained to the heart to see the little modesty and real, good, decent behavior in the young. [There are] young girls so forward as to make advances to young men; so destitute of Christlike humility and elevation of character. The young girls [are] flirting with young men, sitting in meeting and exchanging notes with them at the very time I am presenting a message from God to the people.

The young women make advances to the young men and get up a flirtation with them. Their forwardness, their common, cheap talk and ways, are offensive to God, and I told them last Sabbath that they were fast becoming like the Sodomites. And yet they profess to be Christians. What a good, gracious Lord we have to bear with such mockery of the Christian name and such perversity of character. I am disgusted and afflicted for my Saviour that those who claim to represent His character are being led and controlled by the wily foe, the great adversary of God and man.

—It seems that during vacation the young have tried to see how far they could venture upon the long-forbearance of Jehovah. I have been burdened over these things. It does seem that Satan has lifted his hellish banner in the families of professed Sabbathkeepers. Their young men and women think only of how they can get into each other's society and break down all the barriers of reserve and true decorum. It is a pitiful condition of things.

The family of Brother Adams is no help but a living curse to Healdsburg, and unless they are converted—every soul of them—father, mother and children will, I fear, lose their souls. There is a commonness, a low level, which they keep which is no recommendation to our faith. It is not letting their light shine in a manner to lead anyone to glorify God. The less of such families that come to Healdsburg the better it will be for this church. My soul is sick and sore. I see nothing for this class that will elevate and ennoble, refine and purify, but the Lord's close judgments. I mention this family as a sample of other families.

The end is near. The time for God to work is about come. He will do terrible things in righteousness for those who have so great light yet have not lived up to it. Boys flirting with the girls, and the girls flirting with the boys, seems to be a passion which destroys common sense even, and leaves the souls of youth, who might use their talents to the glory of God, as destitute of the Spirit of God as the hills of Gilboa, that have neither dew nor rain.

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If you had been ever free from this spirit yourself, you would not be in the position you are. Unless the moral taste is refined, unless Christ becomes an abiding principle in the soul, but few of the youth will ever see heaven. They have misapplied their powers, perverted the privileges and opportunities given them, and will reap that which they have sown, a harvest which they will not be pleased to garner. Where great light has been given, great opportunities and privileges granted, there has been such a strengthening of unbelief, such determined resistance of light, such despising of God's divine favors, that I can see nothing for these thus favored but terrible judgments and wrath.

Wherever the intercourse between heaven and earth has been free and abundant, and God's gifts [have] been unappreciated, the long-forbearance and patience of God will finally be exhausted.

Then the once blessed and once favored are abandoned and forsaken of God. It is a terrible thing to exhaust the divine patience. God today is as surely speaking by His servants as in past ages. He has His messengers today as in ancient times, but those souls who have not had divine enlightenment, [who] have had no deep and rich experience in the things of God, know not by experimental knowledge at what they stumble. They are infatuated; deluded by the enemy; rejecting offered mercy, when the Eternal Father is seeking to save them by the cross of Calvary. Oh, that hearts might be touched by the love of Jesus!

[221] God has made the mind, and man must make the character through the merits of Jesus Christ. How few are willing to deny self, to lift the cross, and follow Jesus. I designed to address to you only a few lines, but have written several pages. I have an interest for your soul that it may be cleansed from all defilement and be made a fit temple for the Holy Ghost.—[Letter 39, 1888](#).

Ellen G. White Estate

Washington, D. C.,

June 16, 1988.

Entire Letter.

MR No. 1396—The Case of Hiram Rich

[222]

(Written January, 1861, at Battle Creek, Michigan.)

I was shown the case of Hiram Rich; I was pointed back in the past and shown the lack of principle he possessed. He is a stranger to true honor. A blot, a heavy blot, was upon his life, upon his past course. His past life was corrupt. He separated man and wife, and shamefully gave himself up to his corrupt desire, and brought a blot upon his name and life which would forever follow him and exclude him from ever holding any office in the church or taking an exalted position there.

If after all this disgrace brought upon himself and the partner in his guilt, had he felt the enormity of his sin and humbled himself greatly before God by confession, repentance, and brokenness of spirit, if he had utterly forsaken his past evil course, amended his way, and reformed, the Lord would have turned His wrath from him. But I was shown his repentance was not sincere, but admissions were made to satisfy those who would not look upon his past proceedings with any degree of satisfaction. He never made clean and thorough work.

The present truth had an effect upon his heart, and for a time its influence restrained his conduct. He meant to be a Christian, but he never saw the blackness of his sins in the past. His brethren in present truth began to confide in him, thinking him about right. They made much of him, and as he insinuated himself into their confidence he began to think he was not very bad after all, became exalted, puffed up by Satan, and then the natural feelings of his carnal heart influenced his life. And if the pointed, straight testimony had not been crushed in the church, his conduct would have received the highest censure and he would have been long ago separated from the church of Christ.

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I was shown that he insinuated himself into the affections of females, made advances to them, encouraged their love, and then

trifled with their hearts. Angels pointed to him and with a frown said, "One who trifles with hearts and exults in his shame. His soul boasteth in his iniquity. The names of all such shall rot. The time will come when they shall be a hissing and a reproach. That which they sow they shall surely reap—a bountiful crop. No frost shall blight it, no mildew blast it; the crop is sure of yielding a bountiful harvest."

I was then shown he had encouraged the affections of his present wife. He is undeserving of her love, undeserving of her pure affections. And yet he is not content. He has taken every means to captivate other hearts and cause contention and strife between those whose hearts and faith were given to each other. By the most solemn vows were they made one, yet the sacred bonds that uphold and shield the marriage covenant he would readily break down to gratify the lustful feelings of his carnal heart.

John Morton is not naturally a noble-souled man. He is close, penurious, and does not seek to elevate his life, square his doings and acts by the Word of God, and purify his soul by obeying the truth. Yet his condition in the sight of the Lord is far better than Hiram's. He has come in to stir up strife, to occasion food for jealousy in John's mind, hoping John would take the course that would make him disgusting in Delia's eyes and finally cause her to despise him instead of loving him.

[224] Oh, what a cursed spirit all this is—to steal her love although he is bound and solemnly vowed to cherish, love, and protect another, one that is far his superior, one that he is undeserving of, and whom he does not appreciate. He has no sense of moral worth or of fine and holy feelings. He has so long trifled with the heart's affections that he prizes them not. His thoughts, feelings, and acts are low and degrading.

Sorrow, deep sorrow, has his wife suffered, and if she cautioned her husband or warned him, it has fallen very lightly upon him. Sneeringly has he accused her of jealousy and of being faultfinding, when her heart was sore and aching as though it must burst. Hiram, guilt is upon your soul and a blot upon your life. Says the True Witness, "I know thy works." All, all is noticed of God, passing in review before Him. He will judge for these things.

I saw that he [Hiram] should no longer be fellowshipped by the church. And his wife must not cover over his sin or break the force of the pointed testimony given, but must sympathize with the right, with the holy, [and] love those whom God loves. I saw that the Lord pitied her and would sustain her if she would lean upon His all-powerful arm for strength.

Please copy this and send it back immediately.—[Manuscript 1, 1861](#).

Ellen G. White Estate

Washington, D. C.,

June 16, 1988.

Entire Ms.

[225] **MR No. 1397—Guidelines for Praying for the Sick;
Devise Ways to Aid Nature**

(Written March 11, 1892, from North Fitzroy, Melbourne,
Australia, to Dr. J. H. Kellogg.)

I have read with the deepest interest the letters you have sent us, and I assure you we are interested in the matter brought to our notice. I have written you a long letter, but have misplaced it, and have been unable to find it up to the present time.

I write with considerable pain in my left arm and shoulder. I dare not raise my arm, but can write some with my paper in my lap. But I have not time to dwell upon myself, so will come directly to the point.

You feel afflicted over the course that some have pursued in praying for the sick. This [praying for the sick] is a very delicate question, and to many minds, I fear, will not be satisfactorily settled. I have tried to act upon the light the Lord has given me in the fear of God. I have prayed for several, presenting a very urgent petition, for it seemed to me it would glorify God for them to be raised up to health, and I would not take a denial.

To all appearances several for whom I have prayed have been in the last moments of their existence. My prayer was very urgent, for it seemed to me that my petition must be answered, and they were raised up to health. Now a number of these cases have resulted in something very different than could be desired; for the course of several has proved that it would have been better had they died. One, after having grown to years, became a notorious thief, another [226] became licentious, and another, though grown to manhood, has no love for God or His truth.

I have been troubled over these things, and years ago took the position that if I had any duty to pray for the sick, I would come before the Lord with a petition of this kind: "Lord, we cannot read the heart of this sick one; but Thou knowest whether it is for the

good of his soul and for the glory of Thy name to raise him to health. In Thy great goodness, compassionate this case, and rebuke disease, and let healthy action take place in the system. The work must be entirely Thine own. We have done all that human skill can do. Now, Lord, we lay this case at Thy feet. Work as only a God can work, and, if it be for his good and Thy glory, arrest the progress of disease and heal this sufferer.”

This, in short, is the way I have prayed for the sick. But I have thought that I might quench the faith of others in their intense earnestness, and for some years I have felt that it was not my duty to engage with others in praying for the sick. This was the way I prayed for Henry N. White. But after I have earnestly prayed for the sick, what then? Do I cease to do all I possibly can for their recovery? No. I work all the more earnestly, with much prayer, that the Lord may bless the means which His own hand has provided, entreating that He may give a sanctified wisdom to cooperate with God in the recovery of the sick.

This was what I did in the case of my husband. Many, many prayers have been offered in his behalf, but you well know the petitions were not immediately answered. The praying ones became weary because they did not see their prayers answered, and tried to find reasons to explain the delay. But I ceased not my prayers. When I saw that he did not recover, I redoubled my energy. I began to devise ways and means that would aid nature to the very utmost in making healthful changes in the suffering one. Day and night I prayed for wisdom, and if I had ceased my prayers and my efforts, he would have died.

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When Edson and Willie were very sick, we first prayed earnestly to God that He would rebuke the disease and heal them. Then did we feel relieved from doing everything in our power for their recovery? No. We worked most vigorously, using God’s own remedies. We applied water in various ways, praying the Lord to accept our efforts and give us strength and wisdom to use (not drug medication) but the simple, natural remedies God had provided. Thus we were cooperating with God.

In praying for the sick, it is essential to have faith, for it is in accordance with the Word of God. “The effectual fervent prayer of a righteous man availeth much.” So we cannot discard praying for the

sick, and we would feel very sad if we could not have the privilege of approaching God, to lay before Him all our weakness and all our infirmities, to tell the compassionate Saviour all about these things, believing that He hears our petitions.

Sometimes answers to our prayers come immediately; sometimes we have to wait patiently and continue earnestly to plead for the things that we need, our cases illustrated by the case of the importunate solicitor for bread. “Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.”

[228] This lesson means much more than we imagine. We are to keep on asking, even if we do not realize the immediate response to our prayers. “And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”

We need grace, we need divine enlightenment, that through the Spirit we shall know how to ask for such things as we need. If our petitions are indited of the Lord, they will be answered.—[Letter 17, 1892](#).

Ellen G. White Estate

Washington, D. C.,

June 16, 1988.,

Entire Letter.

**MR No. 1398—Locate Sanitariums Outside Cities,
With Ample Property; To Obtain Health, Exercise
Body and Mind**

[229]

(Written January 8, 1904, from “Elmshaven,” Sanitarium, California, “To the Brethren and Sisters Connected With the Medical Work in Southern California.”)

I have read the letters that have been written to me regarding sanitarium sites in southern California, and I will now try to write some things that have been presented to me for you.

The furnished building in Pomona, offered for twenty-five thousand dollars, is in some respects favorable for sanitarium work. In other respects it does not answer to the representation given me of what our sanitariums should be. More land would be needed. The time is fast coming when the controlling power of the labor unions will be very oppressive.

Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own provisions; for in the future the problem of buying and selling will be a very serious one. We should now begin to heed the instruction given us over and over again: Get out of the cities into rural districts, where the houses are not crowded closely together, and where you will be free from the interference of enemies.

Our sanitariums should not be situated in or near any city. And it is most important that in connection with them land be secured, that homes may be provided for those who help in the institution, and also that facilities for outdoor work be provided for the patients.

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Let houses be built for families who have not a firm hold of life. Let men and women work in fields and orchard and garden. This will bring health and strength to nerve and muscle. Living indoors and cherishing invalidism is a very poor business. If those who are

sick will give nerves and muscles and sinews proper exercise in the open air, their health will be renewed.

The most astonishing ignorance prevails in regard to putting brain, bone, and muscle into active service. Every part of the human organism should be equally taxed. This is necessary for the harmonious development and action of every part.

Many do not see the importance of having land to cultivate, and of raising fruit and vegetables, that their tables may be supplied with these things. I am instructed to say to every family and every church, God will bless you when you work out your own salvation with fear and trembling, fearing lest, by unwise treatment of the body, you will mar the Lord's plan for you.

Many act as if health and disease were things entirely independent of their conduct, and entirely outside their control. They do not reason from cause to effect, and submit to feebleness and disease as a necessity. Violent attacks of sickness they believe to be special dispensations of Providence, or the result of some overruling, mastering power; and they resort to drugs as a cure for the evil. But the drugs taken to cure the disease weaken the system. If those who are sick would exercise their muscles daily, women as well as men, in outdoor work, using brain, bone, and muscle proportionately, weakness and languor would disappear. Health would take the place of disease, and strength the place of feebleness.

[231] Let those who are sick do all in their power, by correct practice in eating, drinking, and dressing, and by taking judicious exercise, to secure recovery of health. Let the patients who come to our sanitariums be taught to cooperate with God in seeking health. "Ye are God's husbandry, ye are God's building." God made nerve and muscle in order that they might be used. It is the inaction of the human machinery that brings suffering and disease.

A few words more in regard to the location of our sanitariums. Never, never should these institutions be established in the cities. They should be established in the country, amidst pleasant surroundings and in connection with plenty of land. This is a positive necessity. Flower- and vegetable-gardens and orchards will be found to be health-giving agencies in the successful treatment of the sick. Many who come to our sanitariums to receive the benefit of these advantages will be blessed with improved health. So interested will

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they become in the work given them to do that they will forget their
aches and pains.

It is because there is so little land in connection with this property at Pomona, that I seriously question the advisability of purchasing it. Land we must have, that the patients may be provided with outdoor employment.

The Potts' Sanitarium, which is situated five miles out of San Diego, is now offered to us at a very low price. If I were younger, I should be strongly inclined to take that property, and try to build up sanitarium work there. If we do not improve such opportunities, we may never find anything better. There are always some risks to run. This has been our experience from the beginning of the work until now.

My son has just let me read the letters that he has written to you, and what he says meets my mind. I will not write any more now, but if further light comes to me, will send it to you.—[Letter 5, 1904](#). [232]

Ellen G. White Estate

Washington, D. C.,

June 16, 1988.

Entire Letter.

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MR No. 1399—Wake Up, and Live for Christ; Forgive, and Love One Another; Work Unitedly

(Written February 5, 1907, from Sanitarium, California, “To the Members of Our Churches in and About Melbourne [Australia].”)

The Lord desires you to receive the gospel, and to practice it in your lives. He calls upon you to become humble seekers after Him, to receive the truth into good and honest hearts, and to reveal it in a decided change of character. Let every believer turn his attention toward seeking the Lord, that the church as a body may stand before God in true humility, the souls of the members cleansed from the defilement of sin.

My brethren and sisters, take hold of the work of perfecting Christian character. We are to live for the glory of God. There needs to be deep searching of heart. There is a great work to be done in cleansing the life by the truth of God’s Word. When this truth is received as it should be, the life will become a power for the glory of God.

Brethren and sisters, wake up, wake up! Proclaim the gospel in its simplicity. Listen as for your life to “what saith the Scriptures.” It is of supreme importance that you hear aright, that you purify your hearts from selfishness; for your eternal welfare is at stake. Are you seeking for the Pearl of great price? Are you guarding yourselves against the deceptions of Satan, or do you stand ready to receive the suggestions of those who have departed from the faith and given heed to seducing spirits? Your salvation depends on your hearing aright, and receiving with meekness the engrafted word.

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Will you be reconciled to God, and obey His commandments, that you may be sanctified, body, soul, and spirit? You have been bought with a price, by the death of the only begotten Son of God. Your heart beats on. On that pulsation depends your life. Its beating is independent of your will. You eat and sleep in careless indiffer-

ence. But God's guardian care over you is unceasing. He controls the ebb and flow of the vital current.

Where is the gratitude that should rise from human lips for His preserving care? Where is the recognition of His unceasing watchfulness? Why does not thankfulness flow forth from the life in gratitude-offerings? Why do not springs of joy well up in the heart? Why are there not made pledges of most sacred consecration to do the will and way of the Lord? Where are the sensible thoughts that should fill each mind? Thorough conversion from selfishness should now be seen. We should put away all the plans which do not directly tend to advance the Lord's plans, and which, if carried out, would retard the work that should be done for perishing souls.

If Satan can lull us to sleep at this time, when we have reached the crisis in this earth's history, his end will be gained. The Lord calls upon our churches in Australia to make decided efforts for the right, lest the members fall into some deceptive snare of the enemy. Wake up, wake up! Put away your pride, and forsake your non-committal position. Your testing time has come, and you must take sides with Christ or against Him. On which side are you standing—with the world or with Christ? Are you receiving the truth and preparing to speak a word in season to arrest the attention of the careless and the indifferent? God demands decided changes in your attitude. The truth you possess is the Word of the living God. What are you doing to meet the claims of the gospel? Is it your highest desire to learn the will of Him who gave Himself for you in self-denial and sacrifice, that you might become sons and daughters of God? Are you seeking to arouse souls to take an interest in eternal realities?

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Now is your time to learn how to work earnestly and intelligently for the salvation of those ready to perish. Make no compromise with the powers of darkness. Learn the claims of the law of God, and obey them heartily. Then your life will shine forth brightly amidst the spiritual darkness of the world.

Those who have been baptized and have taken their stand on the Lord's side, separating from the enemy, have pledged themselves to the service of God. When you went down into the water and were baptized in the name of the Father, the Son, and the Holy Spirit, these three great powers of heaven pledged themselves to give you

power and grace to resist every temptation to dishonor God. When you rose from the water, you represented the resurrection of Christ.

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things’ sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him” [[Colossians 3:1-10](#)].

[236] Great responsibility comes to those who have been baptized in the name of the Father, the Son, and the Holy Spirit. Strive to understand the meaning of the words, “Ye are dead, and your life is hid with Christ in God.” In the new life upon which you have entered, you are pledged to represent the life of Christ. Having put on the new man, “which is renewed in knowledge after the image of Him that created him,” “put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful” [[verses 12-15](#)].

The old sinful life is dead, the new life entered into with Christ by the pledge of baptism. Practice the virtues of the Saviour’s character. Let His word “dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him” [[verses 16, 17](#)].

~~—These things are to be presented in the churches. Love, com-~~
passion, and tenderness are to be revealed amongst us. Put on, as the elect of God, mercy and kindness. The sins that were practiced before conversion are to be put off with the old man. With the new man, Christ Jesus, are to be put on “kindness, humbleness of mind, meekness, longsuffering.”

Those who have risen with Christ to walk in newness of life are the elect of God. They are holy unto the Lord, and are acknowledged by Him as his beloved. As such, they are under solemn covenant to distinguish themselves by showing humility of mind. They are to clothe themselves in garments of righteousness. They are separate from the world, from its spirit, its practices, and they are to reveal that they are learning of Him who says, “I am meek and lowly in heart.” If they realize that they have died with Christ, if they keep their baptismal vow, the world will have no power to draw them aside to deny Christ. If they live the life of Christ in this world, they are partakers of the divine nature. Then, when Christ, who is our life, shall appear, they also will appear with Him in glory.

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The people of God are to love as brethren and sisters. They are to be kind and courteous. They are to forgive one another as Christ has forgiven them. They are to follow His example in all things; for their life is hid with Him in God. My brethren and sisters, consider the possibilities of such a life. Christian unity is a grand and wonderful thing. Strive for it. “As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.... Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever” [1 Peter 1:15, 22, 23].

My brethren and sisters, will you not heed this appeal? As it is read to the members of the several churches by the one who shall stand in my stead, because I cannot be with you personally, let the believers respond. Bow before God, and make confession of your backsliding. In humility accept the words of Christ, “If any man will come after Me, let him deny himself, and take up his cross, and follow Me” [Matthew 16:24]. “Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto

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your souls. For My yoke is easy, and My burden is light” [[Matthew 11:29, 30](#)].

We need to work unitedly and with Christ, that we may not be drawn away from the faith. In the night season I was speaking these words to the churches of Melbourne, impressing upon them the need of preparing for the coming of Christ. We need to be very earnest now; for much time has been lost because our lives have not been hidden with Christ in God. As I presented these things, the deep movings of the Spirit of God were felt, and light came into the meeting. Humble confessions were made. Some who at first had seemed to be indifferent, broke down, and confessed their sins, and a reformation was begun.

I write these things to you because I believe it will be the means of helping you out of darkness into the light.—[Letter 32, 1907](#).

Ellen G. White Estate

Washington, D. C.,

June 16, 1988.

Entire Letter.

**MR No. 1400—Dated and Undated Diary Selections [239]
on a Wide Variety of Topics, Apparently Written in
1890 and 1891**

Circulation of “Great Controversy,” Vol. IV

**Battle Creek, Michigan,
January 1, 1891.**

I have many perplexing thoughts, and bear a heavy burden. Why do not our men of responsibility in the Review and Herald Office feel the burden of circulating Volume IV of the Spirit of Prophecy more thoroughly among our own people and among the people of the world? In the preparation of this book, competent workers were employed and much money was invested in order that the volume might come before the world in the best style possible.

How could the men who have been managing the sale of our books neglect for two years to do anything to push the sale of Volume IV? The Lord impressed me to write this book in order that without delay it might be circulated in every part of the world, because the warnings it contains are necessary for preparing a people to stand in the day of the Lord. But men of trust have allowed this book to fall “dead” from the press. Nothing that I have said or written to them, nothing that I have spoken in public, has changed the order of things.

My soul is still burdened with the importance of circulating this book. A grievous wrong has been done. Although nothing special has been openly spoken against Volume IV of the Spirit of Prophecy, this book has to a great degree been displaced by another book, which has kept from the world the light God has given. Volume IV was dropped, and the book entitled Bible Readings was recommended by those in charge of the circulation of our literature. [240]
Bible Readings has been constantly kept before the minds of our people, by illustrations and notices in our papers and by commen-

dations in public gatherings. Every incident that could be used in favor of Bible Readings has been presented to our people.

Prediction of Disasters in 1890

[Written early in January, 1890]

There are soul-destroying superstitions in our world in 1890. When Christ shall come the second time, the whole world will be represented by two classes, the just and the unjust, the righteous and the unrighteous. Preceding the great sign of the coming of the Son of man, there will be signs and wonders in the heavens.

I expect that during the year 1890 there will be great mortality. There will be crimes greater than any now on record. There will be weeping and lamentation and woe. During the past year, 1889, there has been brought to us almost daily the news of disasters by sea and by land—unusually destructive fires; earthquakes burying cities and villages with their inhabitants; railway accidents most terrible; tornadoes and floods that destroyed an immense amount of property, including the terrible Johnstown and Williamsport floods, which destroyed more than two thousand lives.

The disasters of the past year in America have caused hearts to tremble, and similar disasters have fallen upon other countries. Already sprinklings from the vials of God's wrath have been let fall upon land and sea, affecting the elements of the air. The causes of these unusual conditions are being searched for, but in vain.

[241] God has not restrained the powers of darkness from carrying forward their deadly work of vitiating the air, one of the sources of life and nutrition, with a deadly miasma. Not only is vegetable life affected, but man suffers from pestilences. Cholera and unexplainable diseases have broken out. Diphtheria, raging to a limited extent, is gathering its harvest of precious little ones, and seems to be almost uncontrollable.

These things are the result of drops from the vials of God's wrath being sprinkled on the earth, and are but faint representations of what will be in the near future. Earthquakes in various places have been felt, but these disturbances have been very limited. This year we may expect to have more. During the year that has just closed,

~~whole cities have become nearly extinct.~~ Thousands of people have been buried in the bowels of the earth. Premonitory convulsions have been felt in many places, giving warning of what may come as a surprise when the earth shakes and opens.

Terrible shocks will come upon the earth, and the lordly palaces erected at great expense will certainly become heaps of ruins. The earth's crust will be rent by the outbursts of the elements concealed in the bowels of the earth. These elements, once broken loose, will sweep away the treasures of those who for years have been adding to their wealth by securing large possessions at starvation prices from those in their employ. And the religious world, too, is to be terribly shaken; for the end of all things is at hand.

Satan's Efforts to Destroy the Sabbath Memorial of the Creation

All society is ranging into two great classes, the obedient and the disobedient. Among which class shall we be found?

Those who keep God's commandments, those who live not by bread alone but by every word that proceedeth out of the mouth of God, compose the church of the living God. Those who choose to follow antichrist are subjects of the great apostate. Ranged under the banner of Satan, they break God's law and lead others to break it. They endeavor so to frame the laws of nations that men shall show their loyalty to earthly governments by trampling upon the laws of God's kingdom.

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Satan is diverting minds with unimportant questions, in order that they shall not with clear and distinct vision see matters of vast importance. The enemy is planning to ensnare the world.

The so-called Christian world is to be the theater of great and decisive actions. Men in authority will enact laws controlling the conscience, after the example of the papacy. Babylon will make all nations drink of the wine of the wrath of her fornication. Every nation will be involved. Of this time John the Revelator declares: [[Revelation 18:3-7](#), quoted].

“These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings:

and they that are with Him are called, and chosen, and faithful” [Revelation 17:13, 14].

“These have one mind.” There will be a universal bond of union, one great harmony, a confederacy of Satan’s forces. “And shall give their power and strength unto the beast.” Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.

[243] In the warfare to be waged in the last days there will be united, in opposition to God’s people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah. In this warfare the Sabbath of the fourth commandment will be the great point at issue; for in the Sabbath commandment the great Law-giver identifies Himself as the Creator of the heavens and the earth.

Satan tempted Christ with bribes, promising that if He would worship him, He should have the kingdoms of the world. The enemy well knew that if the Saviour should worship him, the kingdoms of the world could never become the kingdoms of our God and of His Son, Christ Jesus. Likewise, in the last great issue between Christ’s followers and the powers of darkness, Satan offers his bribes to men and women. Some sell themselves for naught; for what shall it profit a man, if he gain the whole world, and lose his own soul?

In the place of the bribes he offered Christ, Satan comes to God’s people in this age of the world with the laws of nations in his hands, declaring: “I now have matters arranged. You must worship me, or else your rights of protection from the world will be withdrawn from you.”

By many, the Sabbath of the fourth commandment is made void, being treated as a thing of naught; while the spurious sabbath, the child of the papacy, is exalted. In the place of God’s laws, are elevated the laws of the man of sin—laws that are to be received and regarded as the wonderful golden image of Nebuchadnezzar was by the Babylonians. Forming this great image, Nebuchadnezzar commanded that it should receive universal homage from all, both great and small, high and low, rich and poor.

~~Alike in heaven and on the earth Satan has always claimed~~ homage from Christ. That which he had failed to gain in heaven he was determined to gain on the earth, from the human family. But Christ came to this earth as a man, here to meet and overcome the enemy. And when Satan presented a bribe to induce the Saviour to worship him, the Son of God repulsed him and came out of the conflict victoriously. This victory was won for us. We, too, may repulse the enemy at every step. [244]

The Sabbath of the fourth commandment, sanctified by God, was given to man as the memorial of the creation of the world and all things therein. Ever since the institution of the Sabbath in Eden, Satan has made a determined effort to destroy this memorial, and in its stead to institute a spurious sabbath, in order that the memorial of God's great and wonderful works might be lost from the mind, and there be brought about a worldwide apostasy against God's law. He well knows that by leading men and women to disregard the fourth commandment, he has placed them on his side of the controversy; for God says: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Paul writes: [2 Thessalonians 2:3-12, quoted]. In Revelation we read concerning Satan: [Revelation 13:13-17; 14:1-5; Revelation 16:13-15; 19:1-9, 19, 20; Revelation 20:12-15, quoted].

Among professed Christians there are idolaters, men and women who are not sealed by God. Many have subverted the Christian faith into idolatry, giving to a man-made institution the glory and honor that God requires for His Sabbath day, and compelling others to worship this idol. Such ones will surely be visited with God's retributive judgments, which are to be poured out without mixture of mercy upon the unrepentant despisers of God's law.

Triumphant Through Christ

[Undated]

Never has there been a time when man has been so responsible to God as he is at the present hour. Never has there been a time when man's position has been so critical as it is now. All things in nature and in the world at large are charged with intense earnestness. Satan, [245]

in cooperation with his angels and with evil men, will put forth every effort to gain the victory, and will appear to succeed. But from this conflict, truth and righteousness will come forth triumphant in victory. Those who have believed a lie will be defeated; for the days of apostasy will be ended.

In Zechariah we read: [[Zechariah 3:1-10](#), quoted]. The garments of the church of Christ, soiled with sin, are removed, and Christ places upon His faithful, obedient children their coronation robes. “God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.... There shall be no night there” [[Revelation 21:4, 25](#)].

These words are true and faithful, and will surely be fulfilled.

Love of the Things That Are in the World

Excessive love and devotion to that which in itself is lawful, proves the ruination of thousands upon thousands of souls. To matters of minor importance is often given the strength of intellect that should be wholly devoted to God. We need always to be guarded against carrying to excess that which, rightly used, is lawful. Many, many souls are lost by engaging in those things which, properly managed, are harmless, but which, perverted and misapplied, become sinful and demoralizing.

[246] Christ has given a parable [see [Luke 14:16-24](#)] in regard to the manner in which men and women receive the gospel invitation. “A certain man.” He said, “made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse.

“The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.” In putting his property before service for Christ, this man exalted a matter of minor importance above that which was of far greater importance.

“And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.” This man represents those whose minds are so completely engrossed in caring for their earthly possessions, that they cannot appreciate the goodness and

mercy of Christ in conferring upon them the honor of being invited guests at the great supper.

“And another said, I have married a wife, and therefore I cannot come.” The sin of this man was not in marrying, but in marrying one who divorced his mind from the higher and more important interests of life. Never should a man allow wife and home to draw his thoughts away from Christ, or to lead him to refuse to accept the gracious invitations of the gospel.

As it was in the days of Noah, so shall it be also in the days when the Son of man shall be revealed [see [Luke 17:26, 27](#)]. One of the most marked features of the earth’s inhabitants in the days of Noah was their intense worldliness. They made eating and drinking, buying and selling, marrying and giving in marriage, the supreme objects of life. It is not sinful, but the fulfillment of a duty, to eat and drink, if that which is lawful is not carried to excess. And in the days of Noah it was lawful to marry. God Himself instituted marriage when He gave Eve to Adam.

All God’s laws are marvelously adapted to meet the nature of man. The sin of the antediluvians was in perverting that which in itself was lawful. They corrupted God’s gifts by using them to minister to their selfish desires. The indulgence of appetite and base passion made their imaginations altogether corrupt. The antediluvians were slaves of Satan, led and controlled by him. They worshipped selfish indulgence—eating, drinking, merry-making—and resorted to acts of violence and crime if their desires and passions were interfered with.

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In the days of Noah the overwhelming majority was opposed to the truth, and enamored with a tissue of falsehoods. The land was filled with violence. War, crime, murder, was the order of the day. Just so will it be before Christ’s second coming. The great multitude will be without Christ and without hope.

Christ is coming soon. Satan knows that time is short, and that he has but a little while longer in which to work. He will not rest at ease, as many professed Christians are doing, but will continue to work with intensity.

It cannot be said that the majority of those who claim to be Christians are truly spiritual-minded. As true today as when uttered by the lips of the great Teacher, are the words: “Strive to enter in at

the strait gate: for many, I say unto you, will seek to enter in, and shall not be able” [Luke 13:24]. “For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” [Matthew 7:13, 14].

The Work in the Southern Field

[248] There is a great work to be done in the Southern field. This is one of the barren places of the earth to be worked. But inexperienced young men and young women should not be asked to go to this field as laborers. There are married men and women of experience who can settle in the large Southern cities to work for the white people, as well as the colored people. The unpromising condition of the field should not deter anyone from laboring there.

Special literature should be prepared expressly for the Southern field. Publishing is to be done in the South, to prepare the style of books essential for this field. Talent is being [developed] and will continue to be developed, that will be the means, through God, of bringing into the truth souls ready to die. It is more difficult to labor for the people in the South than it is to labor for the heathen in a foreign land, because of the prejudice existing against the colored people.

Medical missions should be opened as pioneer agencies to prepare the way for the proclamation of the third angel’s message in the cities of the South. Oh, how great is the need for means to do this line of work! Gospel medical missions cannot be established without financial aid. Every such mission calls for our sympathy and for our means, that facilities may be provided to make the work successful. Separate sanitariums for both races should be established.

Industries can be started both in and out of the cities. There should be schools for the education of the colored people, as well as schools for the whites. In all these institutions, the white people should work for the whites, and the colored people for their own race. It may be found advisable for experienced white laborers to train those of our colored brethren and sisters who desire to work for their own people.

The Work of Training Medical Missionaries

[Undated]

There is not a proper understanding of what constitutes medical missionary work. The education of medical missionaries is a great and good work, and the Lord will bless the faithful laborers who are training our youth in this line of service. [249]

A Call for True Men

March 28, 1891

Again I wrote on the subject of practical godliness. God calls for men—for those who in His sight will be true. Reforms must be brought about in the churches. There is now great need of reinstating in the hearts of men and women an old-time reverence for the ten commandments. Through obedience to these commandments, humanity is to be sanctified, that the results of skepticism shall not be strengthened, but that the foundation of our faith shall be made manifest, and all the precepts of God's holy law enforced. The realization of individual responsibility is to be awakened. Men are to remember that in order to be regarded as men by the Lord, their course of action must be just, pure, and true.

“From Everlasting to Everlasting, Thou Art God”

February 7, 1891

“Canst thou by searching find out God?” “In the beginning God created the heaven and the earth.” The Lord existed before He purposed to create the world. He is “from everlasting.” “Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.”

“For I lift up My hand to heaven, and say, I live forever. If I whet My glittering sword, and Mine hand take hold on judgment; I will render vengeance to Mine enemies, and will reward them that hate Me.”

Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither [250]

shadow of turning. Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures.”

Gratitude for Imparted Strength

February 9, 1891

Spoke in the minister’s meeting. Was very weak, but the Lord strengthened me by the power of His Spirit. His rich grace made my heart glad in Him.

The Personality of God

[About 1891]

When I see a congregation, I consider how many of those sitting before me have minds endowed with capabilities that will enable them to live lives of activity and usefulness.

Exalted powers are within the reach of everyone. Under God’s supervision, a man may have an uncorrupted, sanctified, elevated, ennobled mind. Through the grace of Christ, man’s mind is qualified to love and glorify God, the Creator.

The Lord Jesus came to our world to represent the Father. He represented God not as an essence that pervaded nature, but as a God who has a personality. Christ was the express image of His Father’s person; and He came to our world to restore in man God’s moral image, in order that man, although fallen, might through obedience to God’s commandments become enstamped with the divine image and character—adorned with the beauty of divine loveliness. And of those who are thus transformed in character it is said, “Now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city.”

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True Science

March, 1891

Man, originally created in God’s image, lost the divine likeness by committing sin, which is the transgression of the law.

—Great boasts are made in regard to the powers of physical science. It is claimed that through science the very elements can be captivated and made to obey and serve man. Men employ the powerful energies of nature, and attempt to do wondrous things.

By those who make the Scriptures their constant study, true natural science is far better understood than it is by many so-called learned men. Science, as revealed in Holy Writ, flashes light upon many hidden things in God's Word. The science of the Bible is pure, undefiled religion; it is the science of true godliness. And obedience to God, in all schemes of human benevolence—practical activity—is the science of salvation. The gospel is "the power of God unto salvation to every one that believeth."

Bible knowledge, practiced, is true godliness, and is profitable to all men. It brings every one into new relations with God. It turns man's mind from the earth heavenward, and makes the repentant sinner a new creature in Christ Jesus. The transforming grace of God leads men to take upon themselves the yoke of Christ, and to become "laborers together with God." Thus through grace man becomes one with the Father, and gives to the world unmistakable evidence of what the truth can do in sanctifying the receiver. Enlightened by daily partaking of the Word, man becomes a spectacle to the unfallen worlds, to angels, and to his fellow men.

"Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." The character of the Christian will be positive and stable; it will be monumental, commemorating the great truths of the Bible, that others may be benefited by the sign of obedience he carries. "If ye love Me, keep My commandments." The Sabbath of the fourth commandment "is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you."

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Let the inquiry be, "What is truth?" The darkness of error and superstition and falsehood has covered the earth, and gross darkness the people.

The Causes of the Jewish Rejection of Christ

March, 1891

It has been demonstrated that man by searching cannot find out God. The most learned men in the days of Christ—philosophers, legislators, priests, in all their pride and superiority—could not interpret God’s character. They could not discern spiritual things. The ancient pages of the oracles of the gods were turned over and over again, but did not give the wise men any help in solving the problem.

When, in the fullness of time, Christ came to our world, it was darkened and marred by the curse of apostasy and spiritual wickedness. The Jews had wrapped themselves about with the dark mantle of unbelief. They kept not the commandments of God, but regarded as of more importance their own traditions. “In vain do they worship Me,” the Saviour declared, “teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and may other such like things ye do.... Full well ye reject the commandment of God, that ye may keep your own tradition.” And at another time He said, “Ye do err, not knowing the Scriptures, nor the power of God.”

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Those whom He addressed regarded themselves as exalted above all other peoples. To them, they proudly boasted, had been committed the oracles of God. The earth was languishing for a teacher sent from God; but when He came just as the living Oracles specified He would come, the priests and the instructors of the people could not discern that He was their Saviour, nor could they understand the manner of His coming. Unaccustomed to accept God’s Word exactly as it reads, or to allow it to be its own interpreter, they read it in the light of their maxims and traditions. So long had they neglected to study and contemplate the Bible, that its pages were to them a mystery. They turned with aversion from the truth of God to the traditions of men.

The Jewish nation had reached a critical time in its history. Much was at stake. Would human ignorance give way? Would there be a thirsting for a deeper knowledge of God? Would this thirst develop into a longing for spiritual drink, as the thirst of David developed into a longing for water from the well of Bethlehem? Would the Jews turn from the influence of false teachers, which had perverted their senses, and call upon God for divine instruction?

—Many were sitting in the shadow of death, waiting for the Sun of Righteousness to break forth upon them. And when Christ came as a human being, a flood of light was shed upon the world. Many would have received Him gladly, choosing to walk in the light, if the priests and the rulers had only been true to God, and had guided the people aright by giving to them a true interpretation of the truths of the Word. But so long had the leaders misapplied the Scriptures, that the people were misled by falsehoods. It seemed as if a misapplication of the teachings of God's Word was the special work of those who should have stood as faithful sentinels of truth.

The Jews, as a nation, refused to accept Christ. They turned from the only One who could have saved them from eternal ruin. A similar condition of things exists in the so-called Christian world today. Men who claim to understand the Scriptures are rejecting God's law, and are exerting a strong, determined influence against it. They make the keeping of God's commandments a matter of condemnation. What is the result? Look at the course of the youth growing up around us.

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The Men in Positions of Trust in Our Institutions

**Battle Creek, Michigan,
January 30, 1891.**

My days now are filled with weariness and painful weakness.

Dr. Kellogg visited me today, and we considered some important questions in connection with my case and regard to the general interests of the cause. Many things need to be corrected in our institutions. Oh, that there might be manifested a greater spirit of consecration and devotion to the work! The Lord Jesus Christ should be abiding in the hearts of all the men to whom has been entrusted the management of these important instrumentalities.

But some of these who are appointed to stand in positions of trust soon begin to feel that they have no time to devote to religious services. They absent themselves from meetings, and, as it were, lay off their spiritual garments. They do not assemble as active workers in the cause of God, and by association with one another in meetings for prayer and praise, come near to the worshipers above, around the

throne of God. They do not keep their lamps trimmed and burning, and consequently they reflect but feebly the light and glory of God.

[255] To a large number, the Sabbath is merely a cessation of physical labor, not a sweet foretaste of the Sabbath above. Religion has degenerated into a form. The Lord is dishonored. The spiritual temperature runs very low. Many have a name to live, and are dead. The message to the Laodicean church is applicable to all the church members today who are in a lukewarm condition spiritually.

In order to save our souls, shall we place the Lord under the necessity of taking away the snares that endanger us? Is this the way for us to be triumphant overcomers? There is a more excellent way for us, as Christ's soldiers, to overcome. "This is the victory that overcometh the world, even our faith."

What influence for good can unconsecrated managers have on those over whom they are placed? The heads of departments in our publishing house should be men who love and fear God, men who increase in knowledge as they learn of Christ, the Source of all knowledge. Unless those in responsible positions daily and hourly consecrate themselves to God, they are not safe men; for otherwise they may accept Satan's suggestions as from God, and thus unfit themselves to distinguish with spiritually-anointed eyes the pure from the corrupt, the sacred from the common. Better, far better, to be stripped of all our possessions, and to be poor, than to fall short of attaining eternal life.

Those who are self-seeking will not be blessed. But when men accept positions in the office, a place that God has appointed to be a great center of light and wisdom and purity, there is much need that they should often engage in earnest prayer; for there is much work to be done. They should not neglect spiritual and eternal things; for thus they would be separating themselves from the Source of all light and strength. If they undertake to do their work intelligently, realizing that it is God's work, the language of their hearts will be, "Lord, to whom shall we go but unto Thee? Thou hast the words of eternal life."

[256] Men may advise—and their advice may be good—but Jesus alone can be unto us wisdom, sanctification, and righteousness. The more that business perplexities press upon the soul, the greater is

~~the need of every worker's availing himself of the privileges and opportunities God offers for obtaining spiritual strength.~~

The managers in our institutions should be earnest men of prayer, men who possess self-control, and who cling to Jesus, enjoying His perpetual presence. This is their privilege. Their joy may be constantly full. By precept and by example they should be training themselves and educating others for the society of the pure and holy intelligences. Such men are God's noblemen. Such men, like Daniel, practice strict temperance in all things. They are not only men of business, but men of prayer, having power to prevail with God. Such men are missionaries in the highest sense of the term. They gather about them those who bring holy angels into the midst of the workers, and not influences that taint the very atmosphere they breathe.

The men placed in positions of trust in the office cannot bear the manifold responsibilities and perform the necessary duties from day to day, unless they seek God as constantly and as earnestly as did Daniel, who, next to the king, stood in the highest position in the court of Babylon. To those who ask in faith, the Lord will grant wisdom to do His work acceptably.

Those who are connected with the Lord's cause should bear their responsibilities in the fear and love of God, looking constantly to Jesus, and all the time doing their work with an eye single to His glory, enquiring at every step, "Is this the way of the Lord?" Then their devotion will steadily increase, and they will constantly grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. Shall anyone pursue a course that would provoke the Lord to cut away from him the objects that interpose between God and His service?

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By beholding Christ we become changed. If the mind dwells upon temporal things constantly, these things become all-absorbing, affecting the character, so that God's glory is lost sight of and forgotten. The opportunities that are within reach for them to become conversant with heavenly things, are overlooked. Spiritual life dies. The Lord says of these workers, "They are joined to their idols. Let them alone."

Those who are placed in positions of responsibility should empty their hearts of all selfishness, and seek to learn in humility and

childlike simplicity what the will of the Lord is concerning them. If they fail of placing their trust wholly in God, little by little they find themselves developing an irreligious mold of character, and cherishing wrong tendencies that are rapidly gaining in strength. Their spiritual condition seriously affects their work.

It is necessary for men constantly to seek God with all their hearts, in order that they may perform their duties aright. But devotion to right principles has come to be regarded by many as being somewhat “old-fashioned” and unnecessary. It seems that a new order of things has been coming in, and that the time has passed when men in responsibility should realize that without Christ they can do nothing. By many, Christ is not thought to be a necessity.

[258] “By their fruits ye shall know them.” The fruit of the past few years is testifying to the character of the work of unconsecrated men in God’s service. Everything in our publishing house that savors of worldly policy, worldly customs, worldly plans, will prove a snare. The high and holy character that should always be maintained in our institutions is never to be lowered to meet the minds of human beings.

God desires those who are connected with any branch of His work, to be associated closely with Himself. None need feel that they are too busy to pray, too full of business cares to spend an occasional fifteen minutes to seek counsel from God. My brethren, make God your entire dependence. When you do otherwise, then it is time for a halt to be called. Stop right where you are, and change the order of things. Pray first, before taking up the work of the day. Do not go through a dry form of words. Be polite, inviting the heavenly Guest to come in and take possession, and to control every worker. In sincerity, in soul-hunger, cry after God. Wrestle with the heavenly agencies until you have the victory. Put your whole being into the Lord’s hands, soul, body, and spirit, and resolve to be His living, consecrated agency, moved by His will, controlled by His mind, infused by His Spirit. Then the eyes of your understanding will be anointed with heavenly eyesalve. Then you will see heavenly things clearly. Like Moses, you will catch glimpses of the Holy One of Israel.

The impress of God’s character is to be upon the workers throughout every department. If they seek for heavenly wisdom,

God's promise is sure. He will grant wisdom in answer to sincere prayer. My brethren, strive most earnestly to examine every motive that leads to action. Put no confidence in your own finite judgment. Constantly look unto Jesus, the author and the finisher of your faith. In Him is completeness; with His cooperation you can do God's work acceptably. Apart from Him, you can do nothing after Heaven's order. Here human wisdom always reveals its deficiency. While those who refuse to cooperate with Christ may flatter themselves that everything is in order, they will soon learn that without Christ's aid there is always incompleteness and imperfection. In the office you need the hand of Christ set more decidedly to the work in every department. You need to be under the supervision of Him whose power is invincible.

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Christ seldom attempted to prove that truth is truth. He illustrated truth in all its bearings, and then left His hearers free to accept or reject it, as they might choose. He did not force anyone to believe. In the Sermon on the Mount, He instructed the people in practical godliness, distinctly outlining their duty. He spoke in such a manner as to commend truth to the conscience. The power manifested by the disciples was revealed in the clearness and earnestness with which they expressed the truth.

In Christ's teaching there is no long, farfetched, complicated reasoning. He comes right to the point. In His ministry He read every heart as an open book, and from the inexhaustible store of His treasure-house He drew things both new and old to illustrate and enforce His teachings. He touched the heart and awakened the sympathies.

What could He have presented more pathetic than the parable of the prodigal son returning to his father's home? What scene could He have portrayed that is more touching than the story of the father who, seeing his son afar off, ran to meet him, and rejoiced that he who had been thought dead was indeed alive? And who could have taught truth with more tact than did Jesus at the house of Simon? Simon admitted that Christ must love most him whom He forgave most. Oh, wonderful, wonderful Teacher!

God calls upon those who are handling sacred things to remember Nadab and Abihu, who disregarded His command to use only the sacred fire in His service. Through indulgence of appetite, their

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minds were confused, and they handled the common fire instead of the sacred. I testify in the name of the Lord God of Israel, that His sacred work is not to be defiled by workers who mingle common fire with their service in business lines. My brethren, if you heed this entreaty, if you bring permanently into your work the pure, holy principles of heaven, then the great power of God will be your wisdom.

The Dangers and Results of Following Worldly Policies

[Undated]

The truth is the truth, but men do not treat it as such in our office of publication. There will be in the office men who will lead into strange paths those whose minds are not firmly established in the principles of present truth. These unconsecrated men will set up false waymarks, and will walk in false paths, because they lack clear discernment. They will manifest a burning desire to confederate; to form rings among themselves in order to sustain one another in the wrong principles they advocate. They will voice one another's words.

My Instructor slowly and solemnly spoke the following words: "Form a confederacy; to whom they shall say, 'Form a confederacy'; and they shall be broken in pieces." Three times were these words spoken. "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us" [[Isaiah 8:9, 10](#)].

[261] Those who connect with the office of publication should be men of sterling principle; men who will look to God daily; men who have learned thoroughly the fact that eternal vigilance is their only means of safety. If those who will be chosen to connect with the office choose to confederate with others to do the works that are now being done there, they will lose their integrity. Whoever dares to seek counsel of God and to put not his trust in the pretended purity and false piety of some of the workers now in the office will find it exceedingly difficult to maintain right principles; but the only

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safe course for any to pursue is to work in accordance with gospel principles, and to allow nothing to swerve him from them.

Reconversions must take place, else many of those in positions of responsibility can no longer be trusted. Some have no realization of the spiritual fall they sustained when they left their first love. It is not of the least value with God for a man in a responsible position to give a mere assent to truth. It is truth in the heart that He values. Concerning those who claim to be in His service, He inquires, “Is the truth in their hearts? Are they sanctified through the truth? If not, how can they withstand the subtle temptations that Satan conceals beneath the gloss of an outward semblance to right principles?”

Men of determined purpose and strong willpower have brought perverted principles into the institution. The precepts and example of ungodly men have created a malarious atmosphere about their souls that will make them sick unto death, spoiled for the Lord’s service. God bears with all this pretense at serving Him, and still mercifully offers to these men opportunity for repentance and reformation.—
[Manuscript 24, 1891.](#)

Ellen G. White Estate

Washington, D. C.,

June 16, 1988,

Entire Ms.

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MR No. 1401—Sacredness of the Law and the Sabbath; The Need for Obedience and Reformation

(Written February 25, 1900, from “Sunnyside,” Cooranbong, “To Dear Brother and Sister Hickox.”)

We feel deeply interested in the work in Maitland. We know that the enemy will create as many false theories as possible to divert minds in this important time, the period of decision. I would be glad if I could spend more time in Maitland, but next Sabbath will be my last opportunity to be there for some time; for a week from next Wednesday or Thursday I leave for Geelong, to attend the camp meeting there. From there I may go to Tasmania, and if so, I shall not be able to be with you for some time.

I am encouraged in regard to the work in Maitland. When the enemy of all righteousness takes his position in as marked a way as he did at the baptism, when the line of demarcation is so distinct that the two parties are plainly seen, I am hopeful of good results. “Then shall ye return and discern between him that serveth God and him that serveth Him not.”

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“They that feared the Lord spake often one to another.” Did they speak in notes of complaint and distress, of murmuring and doleful lamentation? No, oh, no. “And the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear

My name shall the Sun of righteousness arise with healing in His wings” [Malachi 3:16-18; 4:1, 2].

Here the two parties are plainly brought to view—those who love and fear God, and those who fear Him not. You have been given an exhibition of the two parties. One party is obedient to the holy commandments given by God at the creation of the world and recapitulated from Mount Sinai; the other is disobedient and unholy. God made the world in six days and rested on the seventh day, sanctifying it as a day of rest for the performance of spiritual duties. He set it apart from all other days, establishing it as a memorial of the work of creation. It was to be devoted to Him in spiritual service. This day is a day of God’s special appointment. Exodus 31:12-18 gives the charge concerning this day more definitely, and specifies the Sabbath as a sign between God and His people, that they may know by their obedience to the commandments that He is the Lord who sanctifies them.

Did you not see the two parties distinctly outlined upon the occasion of the baptism? Did you think of the scene at the trial of Christ, when Christ was placed side by side with Barabbas, a thief and a robber, and Pilate asked, “Whom will ye that I release unto you?” Inspired by the priests and rulers, the mob cried out, “Release unto us Barabbas.” “What shall I do then with Jesus which is called Christ?” Pilate asked. “Crucify Him, crucify Him.” “I find no fault in Him,” Pilate declared. “Shall I crucify your king?” From the priests and rulers came the answer, “We have no king but Caesar.”

Today the question may well be asked, “Whose side are you on— the side of the rabble, or the side of those who were met together to celebrate the sacred ordinance of baptism?” God calls, Whose side are you on—the side of Christ or the side of the apostate? The responsibility of deciding on which side we shall stand is not small; for if by our example we encourage transgression, we must give an account to God. God calls upon all who are connected with the heavenly firm to employ their time and talents not to uplift and glorify themselves, but to advance His cause and promote His glory.

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The talents God has given men and women are not all alike, for He would have one supply the need of the other. He desires His workers to help one another in the discharge of their various duties and the thorough accomplishment of the work to which He

calls them. It is only as we follow Christ with fidelity that we can do the work essential to be done to prepare a people to meet their Lord. The more men pray and believe and follow the directions of the Lord, the more perfectly will they use their talents in the accomplishment of His work. Men may accept a form of religion, but if pride, selfishness, and self-indulgence unite them with the world and its pleasures and amusements, their religion makes them worse instead of better; for they travel the broad road with a false sense of religious security. "He that will come after Me," Christ declared, "let him deny himself, and take up his cross daily, and follow Me."

[265] There are professedly pious men who screen the sinner by their own transgression. They disregard the commandments of God, choosing the traditions of men, making void the law of God, and promoting apostasy. The excuses they make are feeble and weak and will bring destruction to their own souls and the souls of others. What course shall we take? Shall we go to the right hand or to the left?

Though God forgives the penitent believing ones who hang their helpless souls upon Him, He does not deliver them from the consequence of transgression, which is transmitted by precept and example to the children and the children's children, to the third and fourth generation. Those who have used liquor and tobacco will feel the results of this indulgence. The evil will be proportionate to the perversion of appetite.

Reformation that is not genuine is of no avail in the saving of the soul. Men must obey a "Thus saith the Lord," by doing His commandments. The seventh day is the Sabbath of the Lord, and man has no moral right to dishonor it by failing to do upon it the work which he should do. God has set this day apart for His honor and glory. No manner of worldly business should be done on it. This is God's time. For man to steal the Lord's day and use it for self-serving is exceedingly offensive to God. "Will a man rob God? Yet ye have robbed Me, ... even this whole nation." Yes, the whole world is guilty before God of appropriating His holy day for self-pleasing. Men have insulted God by accepting as holy a common working day. Nothing can put the stamp of the man of sin so definitely upon

~~the world as the acceptance of the spurious sabbath, while the day
God has set apart is trampled under foot.~~

With His own finger God wrote His commandments on two tables of stone. These tables were not left in the keeping of men, but were placed in the ark; and in the great day when every case is decided, these tables, inscribed with the commandments, will be placed so that all the world will see and understand. The witness against them will be unanswerable. And upon those who have taken upon them the work of shepherds of the flock, will be visited the heaviest judgments, because they have presented to the people fables instead of truth. Children will rise up and curse their parents. Church members, who have seen the light and been convicted, but who have trusted the salvation of their souls to the minister, will learn in the day of God that no other soul can pay the ransom for their transgression. A terrible cry will be raised, "I am lost, eternally lost." Men will feel as though they could rend in pieces the ministers who have preached falsehoods and condemned the truth. The pure truth for this time requires a reformation in the life, but they separate themselves from the love of the truth, and of them it can be said, "O Israel, thou hast destroyed thyself." The Lord sends a message to the people, "Set a trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed My covenant and trespassed against My law."—[Letter 30, 1900](#).

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Ellen G. White Estate

Washington, D. C.,

June 16, 1988.

Entire Letter.

[267] **MR No. 1402—Marriage of W. C. White; Speaking and Writing in Tasmania; Jesus Our Example**

(Written May 12, 1895, from Launceston, Tasmania, to “Dear Brother and Sister Olsen.”)

W. C. White, May Lacey White, and myself left the home of Brother Lacey in Glenorchy about nine o'clock p.m. to take the cars for Launceston. My son and Miss May Lacey were married today by a clergyman who, though not of our faith, has favored our people, letting them have the use of his church without charge. The preparations for the marriage ceremony were carried out without one unpleasant feature. We would all have been much better pleased if one of our own ministers could have officiated at the marriage, but this could not be without incurring considerable expense, as we should have had to send for one of our brethren to come from New South Wales, where I think some are qualified to perform marriages. There was no minister in Tasmania who was authorized to act in this capacity.

[268] Brother and Sister Lacey have a large family, and they greatly desired that May should be married at home, and, of course, this is as it should be. At the request of the family, I offered prayer after the marriage ceremony was over. Brother and Sister Lacey invited eight persons besides the family to celebrate the occasion. We took the cars as I have stated, about nine o'clock that night, and in the morning arrived at Launceston, where Brethren Baker and Teasdale were waiting for us at the station. They had secured a room nearby for Mr. and Mrs. W. C. White. Brother and Sister Baker secured lodgings at a neighbor's, in order that I might have accommodation at the house of Sister Rogers. Willie said that for the first time in his life he would be pleased if he could have a vacation of two weeks; but he did not even have one evening to enjoy the company of his companion.

~~The evening before his marriage, he was obliged to attend a~~ meeting, and we saw nothing of him until Thursday morning. There was no time for a recess, much less for days of leisure and pleasure. Months before his marriage, he planned to have a boat ride on this occasion, but his plan was not carried out.

All day Wednesday we had been very busy. We visited the elder of the church at Hobart. At his home we spread our lunch on the table, and enjoyed our simple fare of bread and fruit. We had a precious season of prayer with the family, and I know that the blessing of the Lord rested upon us. We then visited at Brother Shannon's house. He was not at home, but we had a little visit with his wife. The Malcolm family had moved to Hobart, and we called upon them. They were very glad to see us, and we had a profitable visit with them, engaging in a season of prayer that was much appreciated.

The next day was filled with preparing for the marriage and packing for our journey to Launceston. I was very glad when all the bustle was ended, and we were seated in the cars en route for Launceston. On Sabbath I spoke to the little company in Launceston who have turned their feet into the royal path cast up for the ransomed of the Lord to walk in. I had much freedom in speaking from the first chapter of Second Peter. As the result of the labors of Brethren Baker and Teasdale, seventeen are keeping the Sabbath in this place. These persons with their children numbered about forty.

Brother Colcord, who left for Melbourne sooner than we did, spoke twice to this small company. Brother Corliss also spoke once or twice, then W.C.W. and myself spoke on Sabbath and Sunday to those who attended the meeting. The people gave good testimonies. On Sunday we had a larger room, and a little larger audience. I had great freedom in speaking on the love of God for the human family, and apparently all listened with deep interest.

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After the meeting closed, a tall, well-dressed lady hastened to the stand, grasped my hand, and said, "I am so glad to see you. I wish to thank you for writing the book, *The Great Controversy*. It was the means of saving the soul of my son. He was sick, and we knew he could not live. He asked me to give him a book that would be a help to him religiously. I had purchased *The Great Controversy*, but had not read it myself, and I brought him the book. My son read

it through with the deepest interest, and said, 'I have found in this book what I have not found in any other book in your library. Every time I read it, I see the truth in a more beautiful light. Every time I open it, I find something that helps me. I am not afraid to die now; for I have found rest and peace in Jesus Christ.'"

She told me that he had died in perfect peace. He was about thirty years of age at the time of his death, and he had requested that if ever she saw the author of the book, she should tell her how much good the work had been to him, making the path of salvation plain to his feet. She said, "I lend the book to one after another, and it is not at home hardly any of the time. Those who have read it say that they have never read a book that made the Bible so plain and clear to their understanding as this book."

[270] When I asked the lady her name, she spoke so indistinctly that I could not catch it. I thought that some of our brethren would be able to tell me who she was, but they had never seen her before. They think however that they can find out who she is. If they cannot find out, they will never know into what families The Great Controversy has gone, and what good it has done through her circulation of it. The greatest trouble with the people in Tasmania is that they are more loyal to their ministers than they are to their God. They are a church-going people, and their ministers have warned them against listening to our ministers, and the result has been that only a few have come out to the tent meetings. The ministers declare that the presentation of any argument that is hard to meet is opposition to them. The work that has been done has sown good seed. I believe that God has a people in this place, and that they must be warned. The first essential thing is to get the ears of the people; but if those who have ears will not hear, no one can compel them to listen.

This is the great difficulty in this country. We cannot get the people to contemplate the cross of Calvary and the great plan of redemption. It is when men are willing to see wondrous things out of the law of God, that the soul is gained. We feel sorry that a protracted effort should bring forth such meager results; but we know that the few who have accepted the truth can teach others, and thus an army be raised up to rally round the standard. The Lord has a work for each and all to do, and not one is excused.

—I read your letter in reference to my request not to receive wages for the past year. I have thought that I would give up writing for the papers entirely, and employ Fannie myself in getting out many things that need to be prepared. For a long time I have desired to have something prepared on the subject of Sanctification by Faith, for this subject has never appeared in the form that it should.

I also would like to get out another Testimony, a book for Christian parents that would especially define the mother's duties, and a book on Christian temperance, which needs to be done. I also would like to have a book prepared for the youth, as this has long been urged upon me. I have considered the question, and have thought that I would refrain from sending articles to the Review and Herald, the Signs of the Times, and other periodicals for the space of a year. But the first thing that needs our attention is the work on "The Life of Christ." But no one seemed in favor of my plan, and therefore I furnished articles just as abundantly as I have in the past. I have had no one who could report my sermons, and have written articles to be prepared for the papers.

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What do you think of my plan of dispensing with articles for the papers, so that Fannie, Marian, and I may all turn our minds to the making of books? We could get up a number of small books as I have suggested, and then after the period of a year I could again take hold of the paper work. We could work in these lines of preparing books, and take no money from the conference. I started with a full determination to write this year on "The Life of Christ," but such earnest calls have been made for my labor in other fields, that I dared not refuse them, and so have not done what I expected to do on the book. I have written articles on different parts of the life and work of Christ, and after Fannie has prepared them, Marian has culled out of them matter that she could make use of in the book. But I have so many interruptions that I cannot write as I should. It is not much use for me to try to do this, and yet have the care of the churches, the responsibility of a household, and the work of a hotel-keeper; for comers and goers are continually creating an excitement at my home.

In my dreams I am writing books and calculating for their publication. "The Life of Christ" has dragged along a long time, because

I have not had time to write on these things as I should. I am seeking counsel of God in order to know what to do.

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I have labored more earnestly for the churches than I have this past year, so I have no hesitancy in taking the same salary that I have in the past. In addition to all the labor that I have mentioned, I have also borne testimonies that have been very taxing to me, and have also had much work to do in feeding the hungry, clothing the naked, and in paying laborers who are employed in the cause. At the present time I am paying \$19 per week in sustaining laborers in Ashfield, Petersham, and Canterbury. In no period of my labors has there been so great a draft upon my financial and spiritual resources as at the present. How long my resources will admit of this constant drain I am unable to say; but I am looking to Him whose resources are unlimited to supply every lack.

The reason that I have to pay these laborers is that our Australian conferences are not able to pay laborers who ought to be in the field. Their funds are very low; but I could not consent to have the workers sent away to other fields at a time when it seemed that it was essential for them to work in the suburbs of, and in, Sydney.

The opposition to our work is waxing stronger and stronger. Five ministers inspired with the power from beneath, are rallying all their powers against us; but souls are continually embracing the truth. One baptism is speedily followed by another, and it does not seem the time to diminish our efforts. The Plymouth Brethren are in a white heat of indignation, and will not consent to let our brethren in Ashfield meet much longer in the hall where they have been accustomed to meet.

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Therefore we must do all we can to erect a place of worship. We cannot hang down our heads and beat a retreat. We have no need to faint or to be discouraged. The converts at Ashfield have done their uttermost in purchasing a tent worth \$175, and we now have two tents where meetings can be held. I gave five pounds toward the tent, and shall probably have to give 40 pounds toward the house of worship. The people's enthusiasm is now kindled, and we must not let it die down.

After spending one week in Melbourne, we shall go on to Sydney. Elder Corliss and wife, W.C.W. and wife, and myself will rally to the help of the brethren in the suburbs of Sydney. Some of the outposts

about Sydney have had the message. We shall soon advance to Sydney, and put forth a protracted effort. We shall furnish two or three tents for different localities in the city, and will bring all the talent that we can command into the work. The Lord will give fitness for the work. We ourselves must drink of the water of life, if we would refresh souls who are thirsting for the water of salvation. You can see what is before us. I see no letup in this warfare for us. May the Lord God of Israel plan our battle for us, and qualify us to do a work which will bear the signature of heaven.

We are glad that we held the convention when we did in Hobart. W.C.W. gave one pound and I gave three pounds in order that food might be provided for those who should attend the convention, and who would have to come from Bismarck and other places. We did this in order to remove every obstacle, and make it possible for the people to attend the convention. I would not have had the people deprived of the instruction that was given at that meeting [even] if it had taken five times as many pounds as it did.

The poor must have the gospel message preached to them. It is as necessary to them as to those who are in good circumstances. The brethren are purchasing land somewhere in Melbourne upon which to build a church. Since the close of the camp meeting in Auckland, a church has been erected in one of its suburbs for those who have lately accepted the truth. In all probability we shall have to have a place of worship erected in Hobart. It is very difficult to secure a place in which meetings can be held on Sunday and Sunday evenings. The church in which the brethren now meet on Sabbath was built by a dissenting minister of the Wesleyan order. He preaches independent of the conference, and is free to do as he pleases about letting us have his church. How long he will be generous enough to permit the Seventh-day Adventists to occupy his church is rather uncertain. You can see that a great work is to be done in every part of the colonies.

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My heart burns with desire to engage more fully in the work, but I find I am not able to do so. For four months I have been unable to obtain sufficient sleep. Last Friday night I passed through the most severe suffering that I have had for years. For months it has been impossible for me to sleep after the hours of twelve, one, and two and three o'clock in the morning. I rise at these untimely hours, light

my fire, and begin writing. I work the entire day, and often speak three times in the week.

Last Friday night I awakened in severe pain, and felt that I should suffocate for want of breath. I could obtain no relief. I thought I might die. My pulse was very feeble, missing every third beat. I dared not close my eyes in sleep. I made my prayer unto God that He might bring me relief. After midnight I went to sleep; but next morning my countenance revealed the suffering hours through which I had passed. I dared not sit up, but lay in bed most of the time until it was time to dress for meeting.

[275] An appointment had been given out that I should speak at three o'clock in the afternoon. If I had consulted my feelings I would not have tried to fulfill the appointment; but the Lord helped me as I exercised faith, and the fearful sensations in my heart ceased. Scarcely able to stand, I took the cab to the meeting, but when I rose in the desk all my fear and trembling left me. I had not the slightest trace of feebleness. I spoke on the special love of God to His people, taking for a text, "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."

A goodly number were assembled, and I noted that men and women of intelligence were before me. I spoke for over one hour, and felt that I could have spoken for still another hour without any inconvenience, but I thought it was best to close my discourse. All said that my voice was clear and strong, and that the words that I had spoken were the very words they needed to hear. I thanked the Lord with heart and soul and voice. Brethren Baker and Teasdale felt that their courage had been renewed and that they could go forward with better heart and stronger faith.

Last night on the steamer, although I was peaceful and free from pain, I could not sleep until toward morning. I am now writing in the Ladies Saloon while the passengers are taking their tea. I have not been able to write during the convention. I was made very comfortable at the home of Brother and Sister Lacey. I had all that I could do, though, in walking to and from the cars, in attending the early morning meetings, giving morning talks, and in speaking on Sabbaths and Sundays. I am glad to have visited Hobart and

Bismarck. We are now planning to keep the work alive in Tasmania, and we are looking about for laborers to send to this place.

We have thought that Brother and Sister Wilson would make good laborers for this place, and are hoping that they will be inclined to come from New Zealand, and take up the burden here. If anything is to result from our work in Tasmania, the people must have patient instruction, line upon line and precept upon precept, here a little and there a little. What precious light and clear evidences we have concerning the truth for this time!

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I had no other idea than that you would be selected as the president of the General Conference. We pray earnestly for you that the Lord will give you a healthful experience, and clear understanding of His mind and will, and that you may be constantly imbued with the Holy Spirit. Both Willie and myself understand your perplexities and difficulties. I have a most intense desire that you shall keep an eye single to the glory of God, and that you will not allow any man's judgment to control you. The Lord lives and reigns, and "He is to be glorified in all those that come near unto Him."

I have nothing but the most tender, pitying sympathy for you, my brother. It has been hard for me to give the message that God has given to me for those I love, and yet I have not dared to withhold it. I have to make my face as flint against the faces of those who set themselves so stubbornly to carry out their own way and to pursue their own course of action. I would not do a work that is so uncongenial to me if I thought that God would excuse me from it. When I have written one testimony to the brethren, I have thought that I should not have any more to write; but again I am in travail of soul, and cannot sleep or rest. In the night season I am speaking and writing clear words of admonition. I waken so burdened in soul that I am again driven to take up my pen. In various ways matters are opened up before my mind, and I dare not rest or keep quiet. I fear and tremble for the souls of men who are in responsible places in Battle Creek.

If their works had no further influence than simply upon themselves, I could breathe more freely; but I know that the enemy is using men who are in positions of trust, and who are not consecrated to the work, and who know not what manner of spirit they are of. When I realize that men who are connected with them are also in

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blindness, and will not see the harm that is being done by their precept and example, it seems to me that I cannot hold my peace. I have to write; for I know that the mold that these men are giving to the work is not after God's order.

The faculty of speech is a precious gift, and if the noblest of our faculties, reason, is set to the task of knowing God, then the gift of speech may become a means of grace to others, a channel through which the knowledge of God may be communicated. But if we do not feel the need of knowledge, we do not obtain it, and cannot impart that which we do not possess. Christ came to our world to assume human nature, to come in connection with man. He used the gift of speech in making known the character of God. He came to speak the words that the Father had given Him. Jesus was the greatest Teacher our world ever knew. His language was simple, clear, and plain. He longed to communicate many things to His disciples that He did not communicate to them because He knew that they could not comprehend them. He said, "I have many things to say unto you, but ye cannot bear them now."

In the contemplation of the character of Christ, His humiliation, His agony in Gethsemane, His sentence in the judgment hall, His condemnation and scourging, His crucifixion and death, we can see what humanity will do when it is not under the control of the Spirit of God. When the question was asked, whether men would have Jesus, the innocent holy Prince of heaven, or a base thief and murderer, they cried out, "Release unto us Barabbas." To the question, What shall we do with Jesus? the hoarse cry was raised by men who were inspired by Satan, "Crucify Him, crucify Him!"

[278] In this scene is a representation of what those will do who stand under the black banner of the powers of darkness, and what will be the spirit of those whom we shall have to meet in the great crisis that is before us. If Christ had told the disciples all the details of these scenes of cruelty, they would not have comprehended them. Today we need greater faith in order that we may stand the test and the trial that is before us. Let us pray that the Lord will increase our faith.—[Letter 59, 1895](#).

Ellen G. White Estate

*MR No. 1402—Marriage of W. C. White; Speaking and Writing in Tasmania;
Jesus Our Example*

*Washington, D. C.,*²³⁷

June 16, 1988.

Entire Letter.

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MR No. 1403—Calamities and the Great Controversy

John the Revelator represents the forces of the earth as four winds, which are held in check by angels delegated to do this work. He declares: “I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads” [[Revelation 7:1-3](#)].

From this vision we can learn why so many are preserved from calamity. If these winds were allowed to blow upon the earth, they would create havoc and desolation. But the world’s intricate machinery is running under the Lord’s supervision. Hurricanes, threatening to break forth, are held under control by the regulations of the One who is the Protector of the trembling ones that fear God and keep His commandments. The Lord holds back the tempestuous winds. He will not suffer them to go forth on their death-mission of vengeance until His servants are sealed in their foreheads.

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Frequently we hear of earthquakes, of tempests and tornadoes, accompanied with thunder and lightning. Apparently these are capricious outbreaks of seemingly disorganized, unregulated forces. But God has a purpose in permitting these calamities to occur. They are one of His means of calling men and women to their senses. By unusual workings through nature God will express to doubting human agencies that which He clearly reveals in His Word. He will answer the question, “Who hath gathered the wind in His fists?” He will reveal Himself as the One who “maketh the clouds His chariot: who walketh upon the wings of the wind.” “He bringeth the wind out of His treasuries.” “The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.” “He gave to the sea His decree, that the

waters should not pass His commandment: when He appointed the foundations of the earth.” “He looketh on the earth, and it trembleth: He toucheth the hills, and they smoke.”

Local disturbances in nature are permitted to take place as symbols of that which may be expected all over the world when the angels loose the four winds of the earth. The forces of nature are under the direction of an Eternal Agency. Science, in her pride, may seek to explain strange happenings on land and on sea; but science fails of tracing in these things the workings of Providence. Science fails of perceiving that intemperance is the cause of most of the frequent accidents so terrible in their results.

Men on whom devolve grave responsibilities in safeguarding their fellow men from accident and harm, are often untrue to their trust. Because of indulgence in tobacco and liquor, they do not keep the mind clear and composed as did Daniel in the courts of Babylon. They becloud the brain by using stimulating narcotics, and temporarily lose their reasoning faculties. Many a shipwreck upon the high seas can be traced to liquor drinking. Time and again have unseen angels protected vessels on the broad ocean because on board there were some praying passengers who had faith in God’s keeping power. The Lord has power to hold in abeyance the angry waves so impatient to destroy and engulf His children.

The same Hand that kept the fiery serpents of the wilderness from entering the camp of the Israelites until God’s chosen people provoked Him with their constant murmurs and complaints, is today guarding the honest in heart. Were this restraining Hand withdrawn, the enemy of our souls would at once begin the work of destruction that he has so long desired to accomplish. And because God’s long-continued forbearance is not now recognized, the forces of evil are already, to a limited degree, permitted to destroy. How soon human agencies will see blotted out of existence their magnificent buildings, which are their pride!

How often have those in danger of being destroyed by terrible outbreakings of winds and waters been mercifully shielded from harm! Do we realize that we have been spared from destruction only because of the protecting care of unseen agencies? Although many ships have gone down and many men and women on board have perished, God has mercifully spared His people. But we should

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not be surprised if some of those who love and fear God were to be engulfed in the tempestuous waters of the ocean. They would sleep until the Lifegiver comes to give them life. We are not to cast one word of reflection upon God or upon His manner of working.

[282] All these symbolical representations serve a double purpose. From them God's people learn not only that the physical forces of the earth are under the control of the Creator, but also that under His control are the religious movements of the nations. Especially is this true with reference to the enforcement of Sunday observance. He who gave His people, through His servant Moses, instruction in regard to the sanctity of the Sabbath—as recorded in [Exodus 31:11-18](#)—will in the hour of trial preserve those who keep this day as a sign of loyalty to Him. God's commandment-keeping people believe that He will fulfill His promise to protect them. By actual experience they know that the Lord sanctifies them and grants to them the seal of His approval as commandment keepers. Those who read the Scriptures with an intense desire to know what the Spirit saith unto the churches, know that God lives and reigns.

In the last days Satan will appear as an angel of light, with great power and heavenly glory, and claim to be the Lord of the whole earth. He will declare that the Sabbath has been changed from the seventh to the first day of the week; and as lord of the first day of the week he will present this spurious sabbath as a test of loyalty to him. Then will take place the final fulfillment of the Revelator's prophecy. [[Revelation 13:4-18](#), quoted.]

In connection with this scripture, the entire fourteenth chapter of Revelation should be studied much by God's people. Verses nine to eleven bring to view the special message of warning against worshiping the beast and his image, and receiving his mark in the forehead or in the hand. This warning is to be given to the world by those who are mentioned in the twelfth verse as keeping "the commandments of God, and the faith of Jesus."

Christ is the first and the last, the beginning and the end of the creation of God. Those who sincerely work for the salvation of souls will improve their capabilities to the utmost; and as they work unselfishly, they will have Divine assistance.—[Manuscript 153, 1902](#).

Ellen G. White Estate

Washington, D. C.,

July 7, 1988.

Entire Ms.

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MR No. 1404—Breathing Tobacco-Poisoned Air While Traveling

(Written in May, 1884, at Benecia, California, 32 miles from San Francisco.)

The sleeping car conductor spoke to the gentlemen in the seat with us, [asking them] to go to another car, so we have the whole seat to ourselves. We are pleasantly situated. We are delayed—a box is heated, a fire smelling badly—but we are now started again. I shall endure the journey well, I think.

May 9—Since writing the above we have had some experience. I realized difficulty in breathing and was greatly annoyed by the effluvia of tobacco, but as I had crossed the continent from the Pacific to the Atlantic nineteen times I had found [that] on the northern route there could be secured in the sleeper every convenience without the annoyance of being obliged to inhale tobacco-poisoned air.

Once only was I grievously troubled. My husband and I were situated in the car opposite a gentleman, his wife, and daughter. This gentleman was a steamboat inspector. He smoked in the cars. Others took lenity from him and they smoked. We changed our seat for the smoke room which could be closed. I thought we were safe, but I realized no relief. I used lemon freely but felt the same strange emotion, and the tobacco-poisoned air was the same as in any [other] part of the car. I was determined to endure it and I laid down, but my head felt that a tight band was drawn around it. I was unable to think, and soon went into a spasm. It was one hour before this was overcome and I was relieved, but with a strange sensation of giddiness and weakness which lasted me three months.

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The smoking steamboat inspector was told it was the tobacco smoke which had acted like poison upon me. He threw away his cigar and we had no more smoking on the train. A physician on board stated that he feared it was to me a fatal poison and that I would never become conscious again. He told me never to consent

to be in the room or in the car, carriage, or steamboats where I would be obliged to breathe the air poisoned by tobacco, for he had in his practice treated many cases of mothers and children with affection of the heart caused by living in and inhaling constantly tobacco-poisoned air. Notwithstanding he warned the husband and father of the sure result, he thought there could have been no change [in the man's habit], for the afflicted ones lived only a short time and were [as] verily poisoned to death as if a dose of arsenic or strychnine had been administered. The blood was poisoned.

He further stated that a very large share of these wives and children who die with heart disease are purely the sure result of living in an atmosphere that is charged with tobacco. "Yours is," said he, "a miraculous escape. The twitching of the muscles of the face, the rigidity of the muscles followed with great prostration and relaxed muscles, are the sure tokens of poison. The violent action of the heart followed by a feeble, intermittent pulse, I have met it very many times. It is the effect of tobacco poison. Hundreds are falling victims to this plague of men's own creating, and then have to suffer the consequence of their own perverted habits. They sacrifice wife and children and themselves for [an] indulgence which is a curse to themselves and to all around them."

On this short trip I have suffered great pain in my heart and dullness of the head. I questioned whether it would be safe to lie down and attempt to sleep. I was very weary, but the drawing room opening directly into the car with the door open was devoted to smoking. A party of Germans were on the car, and their habits are to smoke almost constantly.

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I spoke to the ticket conductor. He said he had no control whatever of the passengers of the sleeping cars. He could do nothing. If the passengers wanted to smoke, they would, and no one could control the matter. I spoke to the porter, asking him if there was no place in the so-called palace car where I could be free from tobacco-poisoned air. He said he could not do anything; he was only a servant. I decided to try [to solve] the matter, and went into my berth, drew the curtains as closely as possible about us, and opened the windows; and, as there was no smoking after they took their berths, I [thought I] might sleep. In the morning I had a severe pain in my heart, and breathing was quite difficult.

I had yet ten hours on the cars. Close by our seats the Germans began their devotion, to offer up their morning sacrifice. To whom—to the Creator or to the devil? I spoke to the conductor. He said he could not hinder them but would speak to them in regard to it. He did, and they desisted from smoking in that locality. They went into the rear department. In order to obtain correct information, [I] inquired of the sleeping car conductor. He says that it is the custom to devote one end of the car to smoking. As the door is either left wide open or continually opening and shutting, the smoke was fully and thoroughly distributed through the car. I knew now what we had to hope for—nothing but poisoned air to breathe the entire journey. I must bear it as best I could.

[286] We passed over some striking scenery. There is much on this route that is interesting in the scenery. The engine is climbing up the steep ascent with two engines tugging laboriously with their load of coaches in their serpentine course, bearing to the right, [then] to the left, going through the heart of [the] mountains.—[Letter 54a, 1884.](#)

Ellen G. White Estate

Washington, D. C.,

July 7, 1988.

Entire Letter.

**MR No. 1405—Excerpts From Diary, July 6-31,
1892; Strong Expressions of Faith in Spite of
Physical Trials**

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Preston, Melbourne, Australia, July 6, 1892—I am so thankful that I can tell the Lord all my fears and perplexities. I feel that I am under the shield of His wings. An infidel once asked a God-fearing youth, “How great is the God you worship?” “So great,” was the reply, “that He fills immensity, and yet so small that He dwells in every sanctified heart.”

O precious Saviour, I long for Thy salvation! “As the hart panteth after the waterbrooks, so panteth my soul after Thee” ([Psalm 42:1](#)). I long for a clearer view of Jesus. I love to think of His spotless life, to meditate upon His lessons. How many times I repeat the words, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest” ([Matthew 11:28](#)).

Much of the time my body is full of pain, but I will not by complaining become unworthy of the name “Christian.” I am assured that this lesson of suffering will be to the glory of God, and [a] means of warning others to avoid continuous labor under circumstances so unfavorable to health of the body.

Preston, Melbourne, July 7, 1892—The Lord strengthens me by His grace to write important letters. The brethren frequently come to me for counsel. I feel a strong assurance that this tedious affliction [For months while writing *The Desire of Ages* Ellen White suffered keenly from inflammatory rheumatism. In her painful affliction she turned repeatedly to the Lord for consolation and eventual healing and restoration.] is for the glory of the Lord. I will not murmur, for when I wake in the night it seems that Jesus is looking upon me. The fifty-first chapter of Isaiah is exceedingly precious to me. He bears all our burdens. I read this chapter with assurance and hope.

Preston, Melbourne, July 8, 1892—The mail for America closed today. I sent off one hundred and thirty pages—letters to

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Elder Haskell, Elder Butler, E. White, Frank and Hattie Belden, Dr. Maxson, Ella and Mable White, Sister L.M. Hall, Elder Smith, Elder Corliss, C.H. Jones, and many more.

Preston, Melbourne, July 9, 1892—Last night I was not able to sleep after twelve o'clock. It was my thoughts more than pain of body that troubled me. There are some trials that it is not best to dwell upon, because there seems no clear way out of them. I try to cast my burden upon the Lord, but I do not always leave it there. I take it up again when I should leave it with the Saviour. I feel deeply grieved that all connected with me in my work are not in a favorable state of mind to be controlled by the Holy Spirit. I cannot keep in my employ some of those now connected with me unless the Lord converts them, leading them to see that their hearts must be brought into harmony with His will. When self is not sanctified, it becomes a ruling power for evil.

Preston, Melbourne, July 10, 1892—I awoke Emily at five o'clock to build my fire and help me to dress. I thank the Lord that I had a better night's rest than usual. My wakeful hours I employ in prayer and meditation. The question forces itself upon me, Why do I not receive the blessing of restoration to health? Shall I interpret these long months of sickness as evidence of the displeasure of God because I came to Australia? I answer decidedly, No, I dare not do this.

[289] At times before leaving America, I thought that the Lord did not require me to go to a country so far away, at my age and when I was prostrated by overwork. But I followed the voice of the [General] Conference, as I have ever tried to do at times when I had no clear light myself. I came to Australia and found the believers here in a condition where they must have help. For weeks after reaching here I labored as earnestly as I have ever labored in my life. Words were given me to speak in regard to the necessity of personal piety.

There is need of a decided change in the administration of the Echo office. The lack of proper planning has kept this institution bound down and limited in its influence, when the Lord has a large work that must be done.

During the conference the Lord wrought for us, but at its close I became aware that I had overdone. We moved into a retired cottage

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five miles out of North Fitzroy, and ever since I have been an almost helpless invalid.

I think of this, and the mist and fog gathers about me. But the Lord speaks to me saying, “Come up higher. Breathe the pure atmosphere of faith.” As I look to Jesus, the darkness flees away, and I am happy in Christ. How exceedingly precious is the promise, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee” ([Isaiah 60:1](#)).

I am in Australia, and I believe that I am just where the Lord wants me to be. Because suffering is my portion, I have no thought of beating a retreat. The blessed assurance is given me that Jesus is mine and that I am His child. The darkness is dispelled by the bright beams of the Sun of Righteousness. Who can understand the pain I suffer but the One who is afflicted in all our afflictions? To whom can I speak but to Him who is touched with the feeling of our infirmities, and who knows how to succor those who are tempted?

When I pray earnestly for restoration, and it seems that the Lord does not answer, my spirit almost faints within me. Then it is that the dear Saviour makes me mindful of His presence. He says to me, “Cannot you trust Him who has purchased you with His own blood? I have graven thee on the palms of My hands.” Then my soul is nourished with the divine Presence. I am lifted out of myself, as it were, into the presence of God.

Today I rode to the Echo office and back. I have not been able [290] to do this for weeks. I praise the Lord with heart and soul and voice that I am growing stronger. I long to bear my testimony to the people in the Colonies.

Preston, Melbourne, July 11, 1892—I did not sleep very well last night. I was urged to ride out in the afternoon, because the sun shone so beautifully. I did so, but it was too much of a tax on my strength.

I am weighed down by the thought of the work to be done in these Colonies. We have so few workers, and these do not always try in the best way to seek and save the lost sheep. Some seem to think that to preach is the sum and substance of their work. But there is much more than preaching to do. Personal work must on no account be neglected. The faithful minister will watch for souls with the deep interest that a shepherd [has who] guards his sheep.

He will do personal work for those to whom he preaches, talking and praying with them. Such effort will bear fruit to God's glory.

Preston, Melbourne, July 12, 1892—This afternoon I wrote a number of pages on the life of Christ. I long for a large portion of the Spirit of God, that I may write the things which the people need. There is a great work to be done in this country. Some who are laboring for the people do not know what true conversion means. Some seem to think that if they can do a certain work, they are converted. But they are not submissive to the Spirit of the Lord.

[291] **Preston, Melbourne, July 13, 1892**—Last night I rested better. May Walling, my adopted daughter, kept up a good fire all day, and I felt no chill. In the morning I wrote on the life of Christ, and in the afternoon I rode out. I am sure that my work is not yet done. I feel great comfort in the thought that the Lord has a watchcare over me. I must assure all that the truth lived and practiced will have a convincing power over all who come under its influence.

Preston, Melbourne, July 14, 1892—I was very nervous last night. The chills that I had on Monday and Tuesday resulted in very lame, painful shoulders and hips. I have done much earnest praying to the Lord for the presence of His Spirit. We must learn to live by faith. Then my dark and painful hours will be the brightest. Faith is not sight. It is the substance of things hoped for, the evidence of things not seen. I have no hope except in Christ. Salvation is of grace through faith it is the gift of God.

My heart longs after the Lord. I want to be led by His counsel every hour. I dare not trust my own Judgment. I praise my Redeemer for His sustaining grace. I praise Him because He has not allowed the enemy to touch my head. My entire body—bone, muscle, and nerves—has been afflicted, but my head has been clear, my memory good. I have suffered much pain in my arms and across my shoulders, making it impossible for me to dress or undress myself. For months I was unable to get on or off the bed without assistance. But my health is certainly improving. After arranging my position so as not to bring any strain on arms or shoulders, I go to work at my writing, asking the Lord to bless that which I write. I know that He helps me. During each month of my sickness, I have written nearly two hundred pages of letter paper.

—I am now writing on the life of Christ. I know that the enemy will make every possible effort to hinder me, but I shall cling to Jesus, for He is my dependence.

During my wakeful hours I have sought the Lord most earnestly, asking Him to join my weakness to His strength, my ignorance to His wisdom, my unworthiness to His merit, my frailty to His enduring might, my poverty to His boundless wealth. When the affliction under which I have been suffering for several months came upon me, I was surprised that it was not removed at once in answer to prayer. But the promise, “My grace is sufficient,” has been fulfilled in my case. There can be no doubt on my part. My hours of pain have been hours of prayer; for I have known to whom to take my sorrows. I have the privilege of reinforcing my feeble strength by laying hold upon infinite power. By day and night I stand on the solid rock of God’s promises.

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My heart goes out to Jesus in loving trust. He knows what is best for me. My nights would be lonely did I not claim the promise, “Call upon Me in the day of trouble I will deliver thee, and thou shalt glorify Me” ([Psalm 50:15](#)).

Preston, Melbourne, July 15, 1892—The Lord has brought me through another night. I did not sleep well. The weather this winter has not been unpleasant, but the air is very penetrating, and I cannot manage to keep comfortably warm in these high rooms, with only a grate fire. I have had two severe chills, and this has greatly increased the lameness in my shoulders and hips. But notwithstanding this, I was able to spend most of yesterday writing on the life of Christ. I praise the Lord because I feel a nearness to my Saviour. My faith feeds on the rich promises of God, which are full of comfort and hope.

“Jesus, lover of my soul, let me to Thy bosom fly,

While the billows near me roll, while the tempest still is high.

Hide me, O my Saviour, hide! Till the storm of life is past.

Safe into the haven guide, Oh, receive my soul at last.

Other refuge have I none; hangs my helpless soul on Thee;

Leave, Oh, leave me not alone! Still support and comfort me,

All my trust on Thee is stayed, all my help from Thee I bring.
Cover my defenseless head with the shadow of Thy wing.”

[293] My whole being longs after the Lord. I am not content to be satisfied with occasional flashes of light. I must have more. “If any man thirst,” Christ said, “let him come unto Me, and drink” [John 7:37]. “The water that I shall give him shall be in him a well of water springing up into everlasting life” (John 4:14).

Preston, Melbourne, July 16, 1892—Another night has passed. I slept and rested more than I thought I should when I went to bed. The weather has been cold and boisterous, and the chills that I have had for two days have made me suffer much pain. I cannot move without pain, but I am not cast down. I am of good courage in the Lord. God is pleased when we keep our faces turned toward the Sun of Righteousness. On this Sabbath day I wish to bear the testimony that the Lord is good, and that His mercy endureth forever. When we are in trouble and pressed down with anxieties, the Lord is near, and He bids us cast all our care upon Him, because He cares for us.

During my sickness I have experienced the love of God in large measure. He comes to all His children in their affliction. In time of danger He is their refuge. In sorrow He offers them joy and consolation. Shall we turn from the Redeemer, the fountain of living water, to hew out for ourselves broken cisterns, which can hold no water? When danger approaches, shall we seek for help from those as weak as ourselves, or shall we flee to Him who is mighty to save? His arms are open wide, and He utters the gracious invitation, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest” (Matthew 11:28).

[294] The Saviour is our Comforter. This I have proved Him to be. I do not understand why I am so afflicted. At first I tried to reason out why I did not have strength to bear my testimony to the people in this country. But I try no longer. I have given my way and my will into the hands of God; for He knows what is best for me. It is not the manifestation of His great and awful majesty and unparalleled power that will leave us without excuse if we refuse Him our love and obedience. It is the love, the compassion, the patience, the longsuffering that He has shown which will witness against those who do not offer Him the willing service of their lives.

—Those who turn to God with heart and soul and mind will find in Him peaceful security.

Preston, Melbourne, July 17, 1892—I thank the Lord that the long, painful night has passed. Today I am suffering more than usual. I am almost helpless with weakness and pain, yet I am trusting in my Helper. He never fails me. He makes me feel young in heart, cheerful in spirit, and thankful, so thankful, for His grace. I have much pain, but I have peace and comfort also.

Preston, Melbourne, July 18, 1892—I had a very trying night. I was very weary, but was unable to rest because my body was full of pain. I longed for the morning, so that I might sit up. In these trying times I look to Jesus, for I know that He is touched with the feeling of my infirmities. In His humanity He was made perfect through suffering. He knows just what we need, just what we can bear, and He will give us grace to endure every trial and test that He brings upon us.

My constant prayer is for a greater nearness to God. I long for deeper spirituality, for more vigor in the Christian life. I want to be lifted above all earthliness into a purer, holier atmosphere. I find that self must be kept in subjection. My words must be well chosen, my spirit constantly guarded, lest the heart shall not be pure and holy. Satan is ever trying to lead our thoughts in a wrong direction, and I must guard every avenue of the soul, lest he gain the victory over me.

I praise God this morning for the peace of Christ. I prize every token of favor from heaven. I long to be clothed with the righteousness of Christ.

Preston, Melbourne, July 19, 1892—I slept little during the night, but though I suffer much pain I am not discouraged. How weak is humanity! How little we can do by depending on self. But when enlightened by the Spirit of God, the believer beholds the perfection of Jesus, and, beholding this perfection, he rejoices with joy unspeakable. In self he sees sin and helplessness; in the Redeemer, sinlessness and infinite power. The sacrifice that Christ made in order that He might impart to us His righteousness—this is a theme upon which we may dwell with deeper and still deeper enthusiasm. Self is nothing; Jesus is everything to me. My prayer

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is, "Be Thou my strong habitation, whereunto I may continually resort."

Preston, Melbourne, July 20, 1892—During the past night I slept but little, but I am not going to look on the dark side. I turn my face to the Sun of Righteousness, and dwell with pleasure upon the Saviour's willingness to pardon my sins and sanctify my soul. It is by beholding that we may reflect Christ's image. The transforming power of grace can make me a partaker of the divine nature. On Christ the glory of God has shone, and by looking upon Christ, contemplating His self-sacrifice, remembering that in Him dwells all the fulness of the Godhead bodily, the believer is drawn closer and closer to the Source of power. His love in our hearts leads us to seek for lost sheep. By working to win souls to Christ, believers give evidence of their love for Him. The path that He trod is the one in which His children will choose to follow.

[296] **Preston, Melbourne, July 21, 1892**—The mail from America came last evening, and Willie and I had a feast indeed in reading our letters. During the past night I slept but little. My heart longs for more of the presence of Jesus. My constant prayer is that I may be uplifted into a purer, holier atmosphere. I am pleading with God to remove my suffering. And although I continue to suffer, I am comforted by the thought that Jesus knows, and that He will help me. I shall see light in His light. My right arm is free from pain, and for this blessing I thank the Lord. The dear Saviour will not leave nor forsake us. I will praise Him because in all our afflictions He encourages and enables me to rejoice in His great mercies.

Preston, Melbourne, July 22, 1892—My nights are filled with pain and restlessness, but I will not complain. I will not let unbelief take possession of my heart. I will talk faith; I will praise God for His wonderful goodness to the children of men.

Preston, Melbourne, July 23, 1892—The nights are long and painful, but Jesus is my Comforter and my Hope. Today I have been able to sit up very little. I receive no encouragement from my neighbors, who are unbelievers. They say that I will certainly be a cripple for life; but I know that they do not know. They do not realize that the truth obeyed binds our hearts up with God. We have a Saviour who can heal. David was one who made the Most High his habitation. And although David was rebuked and punished by

God for his departing from righteousness, yet the Lord, seeing him penitent and humble, forgave his sins and took him into covenant relation with Himself.

Preston, Melbourne, July 24, 1892—I passed a very restless night, and feel somewhat depressed. But I will not yield to despondency. I will not look on the dark side. I wrote a twelve-page letter to Dr. Kellogg today. I am instructed to caution him to move guardedly, else he will surely lose his bearings. There are many perplexing questions coming up for decision, and he will need great wisdom in order to keep the way of the Lord. May God give him special grace. He needs a humble, contrite heart, and he needs to walk in constant dependence upon God, abiding under the shadow of the Almighty. I have urged him to remember that the Lord has greatly favored him. His experience will be governed by the dependence that he places upon the High and Holy One. I am afraid for Dr. Kellogg that he will follow unwise advisers. [297]

Preston, Melbourne, July 25, 1892—Last night I spent many wakeful hours in prayer. I am resolved to cast myself, body, soul, and spirit, upon the Lord. I cannot take drugs. They do me no good, but harm. I long for the blessing of the Lord. My heart goes out after God. I tremble at His word. I am encouraged as I look to Jesus and recount His lovingkindnesses: “In my distress I called upon the Lord, and cried unto my God: He heard my voice out of His temple, and my cry came before Him, even into His ears.” “He brought me forth also into a large place; He delivered me, because He delighted in me” ([Psalm 18:6, 19](#)). “I love the Lord, because He hath heard my voice and my supplications” ([Psalm 116:1](#)). This has been my experience day and night during my sickness.

Preston, Melbourne, July 26, 1892—I thank the Lord that I am His child, that I can cry, Abba Father. Although I am in pain day and night, yet the grace of Christ sustains me. If I had not hope in Jesus, how lonely I should be! I have a Saviour who is the light of life. How precious to me is the sight that I catch of Jesus during my long, wakeful hours. “The natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned” ([1 Corinthians 2:14](#)).

How essential that we have the enlightenment of the Spirit of God; for thus only can we see the glory of Christ, and by beholding

become changed from character to character in and through faith in Christ. We turn from the picture of our shortcomings to behold the atonement made for us, and we rejoice as we know that we may be clothed with Christ's righteousness. In Him all fulness dwells. He has grace and pardon for every soul. As by faith we look to Jesus, our faith pierces the shadow, and we adore God for His wondrous love in giving Jesus the Comforter.

Preston, Melbourne, July 27, 1892—I desire that Jesus shall be in my thoughts continually. I pray most earnestly that my will may be completely submerged in the will of God. I pray for the restoring power of Jesus, that I may bear a message to the people of this country. I long to present the simplicity of true godliness, to show that before we enter the kingdom of heaven we must become as little children. We must be as trustful as a child, believing every word that God speaks to us. I am sorry to see that many who are preaching the Word of God have not themselves been refreshed by drinking of the pure water of life. Jesus is not in them a well of water springing up into everlasting life. They are losing much that they might have, and are failing to answer the prayer of Christ, because they do not sit at the feet of Jesus and learn of Him.

Preston, Melbourne, July 28, 1892—Last night I obtained some rest, for which I thank my heavenly Father. I am cheered and blessed as I contemplate the life and mission of Christ on this earth. He was in a world which He had created, but He was unrecognized and unhonored by the many. "Foxes have holes," He said, "and the birds of the air have nests, but the Son of man hath not where to lay His head" [[Matthew 8:20](#)]. He came to show man the way to the haven of eternal rest.

The sinner may become a child of God, an heir of heaven. He may rise from the dust, and stand forth arrayed in garments of light. Transformed by beholding Jesus, he becomes a partaker of the divine nature. At every step of advance, he sees new beauties in Christ, and becomes more like Him in character. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" ([2 Corinthians 3:18](#)). Amen and amen.

Preston, Melbourne, July 29, 1892—I praise the Lord that in my affliction I may have the light and love of Jesus. His presence is

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~~everything to me—comfort, hope, and soothing balm.~~ Sometimes perplexing thoughts crowd upon mind, but I will not cherish these thoughts. Jesus will take my troubles if I bring them to Him and ask Him to carry them for me. It is not always easy to have trusting faith. We must behold Jesus by faith as an ever-present help in time of need. We must drink deep of the water of salvation if we would be spiritually refreshed. The Lord is good and merciful. He is my Saviour, my joy and my crown of rejoicing. I will magnify His name.

Preston, Melbourne, July 30, 1892—I praise the Lord this morning for His goodness and mercy. In the night season He reveals Himself to me as full of tender compassion. He encourages me with His sympathy to trust in His love. I know that He does all things well, and that I must be patient and wait for His salvation. The Lord is good. His praise shall be in my heart and on my lips.

Preston, Melbourne, July 31, 1892—Another month has nearly gone. It has passed quickly, although I have suffered so very much pain.

The spiritual darkness that covers the earth is the result of a separation from God. Christ is the light and life of the world.—[Manuscript 34, 1892.](#)

Ellen G. White Estate

Washington, D. C.,

July 7, 1988.

Entire Ms.

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**MR No. 1406—Counsel on the Importance of
Making Every Aspect of the Sabbath School,
Including Enactments, Count for Eternity**

(Written December 26, 1888, from Battle Creek, Michigan, to
“Dear Brother Morse.”)

I have risen at three o'clock this morning to write you a few lines. [This letter refers to a dramatized Christmas program put on by the Battle Creek Sabbath school. The children wore costumes. Ella White, Mrs. White's six-year-old granddaughter, was in the program, dressed to represent an angel.] I was pleased with the lighthouse, and the scene which had required so much painstaking effort was one which could have been made most impressive, but [it] failed to be made as forcible and striking as it might have been when it cost so much time and labor in preparing it. The part acted by the children was good. The reading was appropriate. Then if there had been good solid talk on that occasion in regard to children and teachers in the Sabbath schools laboring earnestly for the salvation of the souls of the children under your charge, presenting the most acceptable offering to Jesus, the gift of their own hearts, and impressive remarks, short and right to the point, [on] how they could do this, would it not have been in keeping with the work we have been trying to do in the church?

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Every stroke now should be in harmony for the one great purpose, preparing of the hearts, that individually, pupils and teachers should be as a light set on a candlestick that it may give light to all that are in the house, which would be carrying out the idea strikingly of a lighthouse guiding souls that they may not make shipwreck of faith. Can you tell me what marked impression the two poems rehearsed by the two ladies on the stand would have to do with this work?

The singing was after the order we would expect it to be in any theatrical performance, but not one word to be distinguished. Certainly the tempest-tossed ship would be wrecked upon the rocks

~~if there were no more light coming from the lighthouse than was~~ seen in the exercises. I must say I was pained at these things, so out of order with the very work of reformation we were trying to carry forward in the church and with our institutions, that I should have felt better if I had not been present. This was an occasion that should have been gotten up not only for the Sabbath school children, but words should have been spoken that would have deepened the impression of a necessity of seeking for the favor of that Saviour who loved them and gave Himself for them. If only the precious hymns had been sung, “Rock of ages, cleft for me, let me hide myself in Thee,” and “Jesus lover of my soul, let me to Thy bosom fly, while the billows near me roll, while the tempest still is high.” Whose souls were inspired with new and fresh zeal for the Master in those songs sung whose virtue was in the different performances of the singer?

While these painstaking efforts were being made to get up the performances, meetings were being held of the deepest interest which should have engaged the attention, and which called for the presence of every soul lest they should lose something of the message the Master had sent to them. Now this Christmas has passed into eternity with its burden of record, and we are anxious to see the result of it. Will it make those who acted their part in it more spiritually minded? Will it increase their sense of obligation to our heavenly Father who sent His Son into the world at such an infinite sacrifice to save fallen man from utter ruin? Was the mind awakened to grasp God because of His great love wherewith He has loved us? [302]

We hope, now that the Christmas is in the past, that those who have put forth so much painstaking effort will now manifest a decided zeal and earnest, disinterested effort for the salvation of the souls of the teachers in the Sabbath school, that in their turn they may each labor for the salvation of the souls in their classes, to give them personal instruction as to what they must do to be saved. We hope that they will find time to labor in simplicity and in sincerity for the souls of those under their care, and that they will pray with them, and for them, that they may give to Jesus the precious offering of their own souls, that they may make literally true the symbol of the lighthouse in the beams of light shining forth from their own strong efforts in the name of Jesus, which should be put forth in

love, they themselves grasping the rays of light to diffuse this light to others, and that there shall be no settling down to a surface work.

Show just as great skill and aptitude in winning souls to Jesus as you have shown in painstaking effort for this occasion just past. Point them in your efforts, with heart and soul enlisted, to the Star that shines out to the morally darkened heaven at this time, even the Light of the world. Let your light shine that the tempest-tossed souls may set their eyes upon it and escape the rocks that are concealed beneath the surface of the water. Temptations are lying in wait to deceive them; souls are oppressed with guilt, ready to sink into despair. Labor to save them; point them to Jesus who so loved them that He gave His life for them.

[303] Repeat to them the precious assurance which God Himself has given to them: I am “The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin” ([Exodus 34:6, 7](#)). What a precious declaration is this! What can be too hard for Him, what sin too great for Him to pardon? He is gracious, not working according to our merit, but in His boundless goodness healing our backslidings, forgiving our iniquities, and loving us freely while we were yet sinners.

The Light of the world is shining upon us that we might absorb the divine rays and let this light shine upon others in good works, that many souls shall be led to glorify our Father which is in heaven. He is longsuffering, not willing that any should perish, but that all should come to repentance, and it grieves the heart of Jesus that so many refuse the offers of His mercy and matchless love.

Will all who acted an interested part in the program of last evening work as zealously and interestedly to show themselves approved unto God in doing their work for the Master, that they may show themselves intelligent workmen that need not to be ashamed? Oh, let the teachers in the Sabbath school be thoroughly imbued with the spirit of the message for this time, carrying that message into all their labor. There are souls to be saved, and while in the Sabbath school work there has been much form and great amount of precious time occupied in reading of reports and records, there has been but little time to really let light shine forth in clear, steady rays in the very instruction needed to save the souls of the children

MR No. 1406—Counsel on the Importance of Making Every Aspect of the Sabbath School, Including Enactments, Count for Eternity 259
and youth. ~~Less elaborate speeches, less lengthy remarks, and plain,~~ pointed truth presented, not one word uttered to exhibit profound knowledge, not one word in any speech, but the greatest evidence of real knowledge is the great simplicity.

All who have taken knowledge of Jesus Christ will imitate Him in their manner of instruction. They will not have hard words, difficult to understand, but will aim to do no surface work, be short in every address, and not labor to exhibit themselves but to come directly to the point to inculcate ideas which are of value, and every word used should be so plain that the children need not go home and get a dictionary and search out the meaning of the words used by teachers and superintendents. The strength of the educator is in being understood, that he shall not need an interpreter. The less there is of machinery and forms that are really not necessary, the better it will be for the school. [304]

Imitate the great Teacher, give lessons that are clear and plain, not complicated, not buried up with a mass of words. Few words spoken plainly, clearly, presented in humility and the meekness of Christ will reach hearts, while the many words cannot be retained and are as a lot of waste paper thrown into a wastebasket, to be lost as rubbish. Few words, distinct and simple, will accomplish far more than a multitude of words which confuse the mind and will not interest, so that nothing stands out clear and forcible.

Our Sabbath schools should not be molded to become mechanical, but all teachers and superintendents should look upon them as the Lord's school where souls are to be instructed how to become Christians, that while the awful guilt and grievous character of sin shall be urged home upon the soul, at the same time the mercy and compassion of God should be clearly presented in Christ giving His life for the sins of the world, thus revealing a love that is measureless.

Jesus must be presented in simplicity to the children as a sin-pardoning Saviour offering within the veil the blood of His atonement, and while Jesus is pleading in their behalf, now, just now, while Jesus is making an offering for sin, ask Him to forgive and pardon your sins, to remove your transgressions. [305]

Thus educate the children and youth to pray, teach the children how to repent. The time taken up in so large a school in reading reports ought to be occupied every moment in the very best kind

of solid instruction. Lead out the minds by making interesting remarks. Tell them to seek God, and make the service of Christ full of attraction, tell them it is in vain to think they can make themselves better and promise to amend, for this will not remove one spot or stain of sin but impress upon their minds that they must not only repent and forsake sin, but the way to obtain a sense of sin and true repentance is to cast themselves just as they are upon the declared mercy and revealed love of God. This would not be presumption, for every ray of light comes to them from the throne of God. It is the duty of teachers and ministers to guard against ideas that lead to presumption and confidence that cannot be sustained by the Word of God, to feel safe for eternity when they are not safe.

It is the duty to rouse the soul to a sense of its privileges, and God expects corresponding returns in faithful service to Him. The soul is not to be always shrouded in clouds of doubts, but they are to make their calling and election sure. The Scripture makes the marks of true religion clear and decided if we will apply the close test Christ has given. "By their fruits ye shall know them." The rewards of eternity, though purchased by Christ, shall be rigidly proportioned to their works. There must be no listlessness, no drifting with circumstances, with a feeling of security. There must be faith and hope and patience and longsuffering, gentleness, meekness, goodness, and mercy enlisted.—[Letter 5, 1888](#).

Ellen G. White Estate

Washington, D. C.,

July 7, 1988.

Entire Letter.

MR No. 1407—An Appeal to Exercise Faith, Obey Christ, and Grow in Spirituality [306]

(Written May 25, 1900, at “Sunnyside,” Cooranbong, N.S.W., to “Mr. Baker, Dear friend and brother.”)

How long are you going to encourage a divided heart? The Lord is calling for you to come to Him with all your burdens and perplexities. He wants you to come into harmony with Him.

I have been writing out some things for those who are fearful and trembling, and will send you a copy. I have not slept since half-past one o'clock, for the burden of your soul and of other souls has been upon me. I want you not only to receive but to practice the truth. In the world, when men's hearts are set on doing mischief, their minds are fruitful in resources for accomplishing their evil work. Would it not be altogether pleasing to the Lord if you would begin to put faith in our Lord Jesus Christ, accepting His invitation, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, (the yoke of restraint and obedience) 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”?

When men love the Saviour and wish to honor Him, Satan will place obstructions in their way, for he does communicate with and lead those who wish to obey God, to disobey Him. But if you are obstructed in one way, devise and plan to honor God by obedience to His commandments, even if at the loss of all things. God can and will work for His people. Look steadfastly to Jesus. The Lord wants men to work for Him by precept and example, looking steadfastly to Jesus and yoking up with Him. Men who will hear the truth in righteousness and live the truth in strict honor, uprightness, and sincerity, acting from the highest motives, will be as a wonder in the land. They are a peculiar people, zealous of good works. [307]

I want to tell you, my brother, that the Lord wants honest, upright men here, men as quick and eager to discern, and as wise to

judge, in spiritual as in temporal things. Did men as earnestly and perseveringly pursue the one as the other, they would become rich for eternity. While they can strive to obtain temporal things, they must be wide-awake and active in the work of God. They must exercise judgment, they must lay plans and diligently seek for heavenly riches.

In spiritual lines many hope for something, while they have little fervency of spirit to obtain eternal good. God desires men to act proportionately, according to the value of the object they hope to obtain. When men will weigh the interests to be secured in this life, why do they not act sensibly in dealing with matters which stretch over the whole period of everlasting life? Why are they so fearful to advance?—[Letter 81, 1900](#).

Ellen G. White Estate

Washington, D. C.,

July 7, 1988.

Entire Letter.

**MR No. 1408—Conditions in Takoma Park and
Battle Creek; God’s People to Fulfill the Gospel
Commission; Stand Apart From Those Who
Undermine Present Truth**

[308]

[Written July 14, 1904, at Takoma Park, Washington, D.C., to
“Dear Brother Butler.”]

I began a letter to you a day or so ago, but I cannot find it, so will begin another without spending more time in looking.

I am still quite weak, but hope to gain strength. Every afternoon since we returned, with the exception of Wednesday afternoon and today, we have had rain, with thunder and lightning.

Matters here seem to be moving along nicely. But, you know, the foundations for buildings do not make much of a show. It takes time and hard labor to make a foundation that is firm and strong. The boys’ dormitory is going up. The lumber is on the ground, and the boys are hauling the sand that is to be used in making a cement for the outside finishing of the buildings.

The brethren have been able to buy some lumber very cheap. After the Baltimore fire, large quantities of lumber were shipped to that place. The supply exceeded the demand, and several lots of lumber were sent to Washington. It lay down at the wharves till the owners grew tired of paying storage, and our brethren have been able to purchase some at about half price. They think that they have saved nearly a thousand dollars by this transaction.

We have reason to be thankful that we are not in the city. I see more and more clearly the advantage of having a location at Takoma Park. Today Sara and I drove up and down the quiet, shady streets. It is a beautiful place for our institutions. The Lord has guided us here.

[309]

I expect to remain in Washington till the last of August. Then, if the Lord wills, we shall go to Los Angeles to attend the camp meeting there.

I feel very sad over the condition of things in Battle Creek, but, Brother Butler, the only thing we can do is to keep as quiet as possible. We shall be misjudged and falsified, but we must stand as firm as a rock for the truth. We are not to be at the beck and call of those who try to draw us away from the work that God has given us. Satan has come down with great power, to work through men who, though they have been given a knowledge of the truth, have not kept the faith once delivered to the saints, and have become active agencies in impeding the progress of God's cause.

We must no longer allow ourselves to be called away from our God-given work. Our time is too precious. We must keep in the sunshine of the Lord's presence, fulfilling the commission that Christ gave to His disciples just before His ascension.

"The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshiped Him but some doubted. And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth."

[310] When we are inclined to despond, as I am when I cannot work as I long to, knowing as I do that time is fast passing and that my life may go out at any time, we must take Christ at His word, and believe that "all power" is to be given to those who need it, that this power is for you and for me. Let us not look on the dark side, but look in faith to Jesus. Let us obey the word "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 the world."

This is our work. Let us do it, teaching the things that Christ has commanded. The Lord will give us strength and grace. Let us trust Him. There is to be a turning and an overturning; but our work is not to stop. We are to instruct and enlighten those who have not heard the truth for this time.

"Go ye therefore, and teach all nations," was the word given to the disciples. Let us not allow our time to be occupied by lengthy discussions in board and committee meetings. When controversy arises, kneel down and pray.

Christ will give us facilities with which to work. Then let us do our best. All the Saviour's teachings inculcate the need of the faith

MR No. 1408—Conditions in Takoma Park and Battle Creek; God's People to Fulfill the Gospel Commission; Stand Apart From Those Who Undermine Present that works by love and purifies the soul. We need a deeper trust. Our hearts need to be softened and subdued. We must cooperate with Christ, revealing the faith by which Abel obtained witness that he was righteous. It was by faith in the Lamb slain from the foundation of the world that he offered his sacrifice, and the Lord accepted the offering, sending fire from heaven to consume it.

God's people are to use their talents and means and influence in doing the work He has given them. His denominated people are to occupy an important position before those who know not the truth.

In ancient times God sent His people into Egypt, keeping them there until His appointed time for bringing them out. Then, with a wonderful display of power, He delivered them and led them through the wilderness into the promised land. Those who murmured and complained, refusing to be converted from their evil ways, perished in the wilderness, but there were those who, because they were obedient, were sustained and strengthened by God. These were light-bearers to the nations through whose land they passed.

[311]

In all ages God's faithful people have been aggressive missionaries, consecrating all their resources to the honor of God, and wisely improving their talents. Today God's people are to surrender to Him as a willing offering the powers of mind and body. In every age the Lord gives His people talents to be used for the saving of the world. He has established institutions from which the light of truth is to shine forth to every part of the world.

To us the Lord has given a history of His work. The purity and unselfishness of His faithful servants is to be to us an example of what we may be. We are to be a chosen and peculiar people, zealous of good works, separated from all worldly ambition, working humbly with God. We are to be free from selfishness and pride. Our one desire is to be to honor God and advance His work in the world.

At this crisis all are called upon to take their position. We must stand apart from those who are determined to make shipwreck of the faith. We must not sell our Lord at any price. We are to refuse to listen to the sophistries that have been brought in to make of no effect the truth for this time. Not a stone is to be moved in the foundation of this truth—not a pillar moved.

Let God's servants refuse to give the sophistries of the enemy a place in their minds. Do not examine these sophistries; they are

Satan's stock in trade. He is using as his agencies all who will be worked by him.

[312] The time has come when even in the church and in our institutions, some will depart from the faith, giving heed to seducing spirits and doctrines of devils. But God will keep that which is committed to Him. Let us draw near to Him, that He may draw near to us. Let us bear a plain, clear testimony, right to the point, that hypnotism is being used by those who have departed from the faith, and that we are not to link up with them. Through those who depart from the faith the power of the enemy will be exercised to lead others astray.

I am instructed to warn our people that the perils of the last days are upon us. Those whose minds have become confused over the beautiful theories presented in Living Temple are losing their confidence in the faith once delivered to the saints. There are those who cannot discern their own danger. They have placed themselves where they reject the warnings of God's Spirit, and the enemy is working through them to draw souls away from Christ. I am bidden to say, Beware, beware.

Friday morning—I awoke last night at twelve with a heavy burden resting on me, and I began to write a straight, decided message to our physicians and ministers in Battle Creek. When this is copied, you shall have a copy.

We are to strive earnestly for union, on Bible lines. But we would better stand apart from those who will not heed the instruction of the Word of God; for they will always strive to vindicate their own course, and will make charges against others. There are those who need to humble their hearts before they can be in union with truth and righteousness.

My soul cries out for the living God. I plead with Him to give might and strength and grace to His people. He will hear our prayers. We may rejoice in Him.—[Letter 237, 1904](#).

Ellen G. White Estate

Washington, D. C.,

August 4, 1988.

Entire Letter.

Dishonesty Among Canvassers—The work of colporteurs and canvassers is an important work. It is no child’s play. Some have engaged in canvassing for other books than those bearing on present truth. They had a very low standard of righteousness and honesty. Because they professed to be Christians they were trusted. Confidence was placed in them because they professed to be Seventh-day Adventists, and it was not thought necessary to place them under regulations.

Some took advantage of this confidence and made false statements; they committed forgery, robbery, and theft. They squandered the money taken for books, money that belonged to their employers, and several who carried on this business considered it a good chance for them, and laughed one with another over the matter. The arrangements entered into were those which showed not the slightest appearance of distrusting their honesty. This business arrangement was not supposed to be made with men of corrupt hearts and corrupt morals. But every one of these dishonest transactions is registered in the books of heaven, and there they will remain until the judgment, unless by confession, repentance, and restitution, they [i.e., “men of corrupt hearts and corrupt morals”] shall seek God to write pardon against their names.

In the day of judgment many will be found wanting because they have been tested and proved of God and found unworthy of eternal life. God could not trust them in heaven. The decision will be made for eternity; he that is not faithful in that which is least cannot be entrusted with greater responsibilities. They will be judged by their works which have determined their character. Is it a paying business to be dishonest? Never; for [even] if there is no detection here in probationary time, everything will be laid open in the day of final reckoning.

* * * * *

Health and Fashion—There is scarcely any subject upon which people are more ignorant than that which relates to their own life and health. God has placed us under obligation to take care of the habitation which He has given us. We are, as it were, under bonds to our Maker to preserve our bodies in the very best possible condition of health, that we may in our lives render to God perfect service. Our bodies are not our own to abuse as we please, and lessen our physical and mental strength by wrong habits because it is the fashion.

Our bodies belong to God, and it becomes our duty, not only for our own sake but for the sake of those with whom we associate, and for the sake of Christ, who has purchased us with the dear sacrifice of His own life, to become intelligent in regard to our own organism, and feel that it is a sacred duty to obey the laws which God has established in our being. It is as much the religious duty of every individual to study the laws of life and obtain a knowledge of how to live as it is to study any of the requirements of the Word of God. It is impossible to obey the precepts of God's Word while our habits of life are at war with nature.

If we treat our bodies and life with reckless wantonness, if we thus gradually destroy our lives in order to be in harmony with fashion, how can we heed the injunction of the inspired apostle, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect, will of God"? Here we are positively forbidden to conform to the fashions of the world; yet how few, even of professed Christians, regard this sacred injunction.

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Captain Norman—[Written from] "Sunnyside," Cooranbong, N.S.W. Dear Sister Henry: We are greatly surprised to learn in regard to Captain Norman's donation; but it does not trouble me at all; all anxiety is removed. The Lord knows all about the matter. I cannot explain how it is, unless the man was unbalanced in mind and really thought to perform all these good purposes. He must

have been under a species of insanity, for otherwise he must have known that the thing purposed would, if not carried out, expose him as a deceiver. It is a wonderful thing, and we all consider that the Lord knows how to turn it to our best advantage. The Lord certainly does not want us to be mocked. But I have had presented to me that the influence of his donation would test character and lead to the withholding of means which should come to us from America. Had Captain Norman never appeared with his donations, many would have received a blessing in giving.

* * * * *

The Christian's Conflict—Everyone who finally shall be crowned victor over the temptations of Satan has something to do whereby he will have earned, by perfect obedience to God and noble, determined effort to comply with the conditions God has made in His Word, the right to be clothed with Christ's righteousness. To enter the crusade against Satan, bearing aloft the blood-stained banner of the cross of Christ, is the duty of every servant of Jesus.

* * * * *

Words of Counsel to Ministers—Do deep ploughing that you may realize the very best harvest. Labor to bring to the foundation imperishable material—gold, silver, and precious stones. If you bring hay, wood, and stubble, these will be consumed, and you may be consumed with them. The salvation of your soul is precious. [316]

Let not women be attracted to you. Stand in the uprightness of your soul and tell them you are not their confessor. Jesus is the one to learn the secrets of the heart. You are only human, and judging only from a human standpoint you might make wrong decisions, give wrong counsel.

Do not study to give to the flock something new and surprising which is not food, but is as husks, whereby the soul is not nourished and built up in the most holy faith, prepared to do intelligent work for Jesus Christ.

God is not glorified by leaders in the church who seek to drive the sheep. No, no. "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." There is a wide field for the elders and the helpers in every church. They are to feed the flock of God with pure provender, thoroughly winnowed from the chaff, the poisonous mixture of error. You who have any part to act in the church of God, be sure that you act wisely in feeding the flock of God; for its prosperity much depends upon the quality of this food.

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[317] **Parents**—[Written from] Toowoomba, Queensland, September 20, 1899. The past night has been one of experience. I was standing in the council meeting at Battle Creek. The Spirit of the Lord was upon me. I said many words to the managers of the work. I will not here state the message I was burdened to bear. But One, a heavenly messenger, stood before the people. We did not know when He came into the assembly. He said, "As representative men, you do not understand the work for this time. You need to be converted. The soul temple needs to be cleansed. You do not see things clearly; you must have your eyes anointed. If you only knew yourselves, you would be alarmed."

Parents standing as heads of families, priests of the household, as teachers and as governors, must first receive their lessons from the One who 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." They must obey the highest Authority, and then as obedient children of God they can give the sincere, earnest, all-important education to their children.

Parents who successfully govern their families must first govern themselves. If they would only have pleasant words from their lips. The planting of the seed will produce a like harvest. Parents have a solemn, sacred work to perform in educating their children by precept and example. They are under obligation to God to present their children to Him fitted at a very early period to receive an intelligent knowledge of what is comprehended in being a follower

of Jesus Christ. If those who claim to be Bible Christians have children who do not fear and love God, in most cases it is because the parents' example has not been a correct one. False, spurious seeds have been sown which have produced a harvest of briars and thorns.

* * * * *

Holiness—Mistakes have been made in regard to what constitutes sanctification and holiness. This is claimed by many who have no right to it; for while they claim and teach purity, their own course of action belies their profession. They mislead minds, and their course of conduct testifies that they are doing the works of the enemy. We are called into the freedom of the gospel but not into the service of sin. We are called to wear Christ's yoke, which is true liberty, not liberty to sin and disregard the plainest injunction of the Word of God, "If ye love Me, keep My commandments."

[318]

How shall our camp meetings be conducted? is the question that has been asked me again and again. If those who participate in these meetings are under the control of, and moved upon by, the Spirit of God, their conduct will not be so cheap and frivolous. Everything should be of an elevated, holy character.

* * * * *

Need of Consecration—Dear brethren in the ministry: The old year, 1887, is nearly closed, and 1888 is about to be ushered in. What advancement have we made in the knowledge of Jesus Christ during the past year? Have we, as individual workers together with God, with deep earnestness reviewed the life of the past year? Have we thoughtfully, solemnly, and prayerfully taken in the situation as to our relation to God and to His work? As ambassadors for Christ shall we at this critical period of the history of the church, when the nations of the world are almost universally wavering between infidelity and idolatry, consider the signs of the times? Shall we hear the voice of God through His Word, giving warnings and appeals and commands, calling us to a new contest by a new and more thorough consecration of ourselves, of all our entrusted capabilities

and powers? My brethren and sisters who are engaged in the solemn work of being the mouthpiece of God, be sure that the treasure house of the heart is pure and holy.

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[319] **Prevailing Prayer**—Our Lord watches over His sheep and lambs by day and by night, and it is not the will of our heavenly Father that even one of His little ones should perish. The work was enjoined upon Peter, Feed My lambs; feed My sheep. Great is the love of our heavenly Father for every soul for whom Christ has died. In the parable [[Luke 11:5-8](#)] the one who asked was for a time refused, but afterward he was given as much as he needed. But the Lord says, “Ask, and it shall be given you; seek, and ye shall find.” You need not fear an improper hour. His eye never slumbers nor sleeps. He always hears the prayer of the humble suppliant and grants His blessing. He never turns away unblessed those who seek Him with the whole heart.

The Lord tries our faith. He encourages us to press our petition to the throne of grace, for this is for our good; and when we feel our great necessity to have grace and an intelligent knowledge of truth that we may give to those who are in need of the bread of life, we shall have grace for grace bestowed, if we ask in humble faith.

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[320] **Daniel and Revelation**—The mighty Angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy has waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty Angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth.

After these seven thunders uttered their voices, the instruction comes to John as to Daniel in regard to the little book: “Seal up those things which the seven thunders uttered.” These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel’s prophecies have their proper place in the first, second, and third angels’ messages to be given to the world. The unsealing of the little book was the message in relation to time.

The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels’ messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels’ messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the Angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.

This time, which the angel declares with a solemn oath, is not the end of this world’s history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.

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The Angel’s position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls.

The greatest work to be done in this life is to make preparation for the future life, for that life which measures with the life of God. A

probation has been granted us that, notwithstanding the difficulties, we may cultivate virtues which shall carry us into the higher life. Pure love for one another is exercised by those who are partakers of the divine nature.

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Phariseism—The Pharisees, claiming great piety, had not lived in close connection with God so that they could discern sacred things. When John came to prepare the way of the Lord, they refused to accept him, and when the work was more fully developed and they had an overwhelming amount of evidence as they saw the demonstrations of the power of God, they still held to their doubts and unbelief. They chose to pretend ignorance rather than yield to their convictions and confess that they were wrong. John was that prophet sent of God, but the chief priests and scribes and Pharisees did not believe him, because his teaching revealed the defects in their religious experience and condemned their course of action. While they disbelieved, many of the publicans and sinners and harlots received his testimony, condemning the sins of which they were themselves guilty, and as true penitents embraced the salvation offered.

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The Message of John—John declared that Christ must be received by them individually as a Saviour. They need not expect the priests or the pope to take the place of Christ; for he alone who would come to Christ as a repentant believing sinner would find peace and have Christ's righteousness imputed to him. All sanctification comes through a living, active faith, and transforms men and women into the image of Jesus Christ.

John was listened to with great interest. His doctrine melted their hearts and revived their hopes. It was a strangely sweet message which was borne to them, and the seed was falling into good soil. Never before had such doctrines fallen upon their ears. He drew his followers away from outward forms, away from self-righteousness, toward Jesus. He made them feel that in Christ alone were centered

all their hopes of eternal life. Christ and Him crucified was the burden of his message.

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God's Goodness—In the lessons that Christ gave to His disciples to be given to our world, the grand things of His spiritual kingdom are illustrated by the principles of His temporal kingdom. He hath established the world by His wisdom, and stretched out the heaven by His discretion. He is wonderful in counsel and excellent in working. “The foolishness of God is wiser than men; and the weakness of God is stronger than men.” “He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.” His counsels stand forever, and the thoughts of His heart from generation to generation.

The Lord God of heaven claims from us the highest reverence. We are to fear God, to love God, and be obedient to all His precepts. He is perfect in His goodness, and full of mercy and compassion, always working for the good and happiness of the human family; but their own plans, their own imaginings, are contrary to the will and way of God, and of a character to destroy the way of His paths, and make their own finite wisdom prominent in choosing their way and their will. The result is unhappiness, suffering, and eternal disappointment. “The Lord is good to all: and His tender mercies are over all His works.” He openeth His hand, and “satisfieth the desire of every living thing.” He is the Father of mercies and the God of all comfort. “The earth is full of the goodness of the Lord.”

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Need of the Holy Spirit—[Written from] Launceston, Tasmania, May 11, 1895. I have had opened before me your college at Lincoln, Nebraska. I saw an existing state of things, that was not wholesome or healthful. Minds were being wrought upon, making too much of little things, a world of an atom and an atom of a world. One would suppose that the love of Jesus had not a modifying, correcting influence over your own natural and cultivated traits of character. Anyone would suppose that you were grafts of a

strange vine rather than being the branches of the living vine. Self has swelled to wonderful proportions. Little things have been treated as the largest and most essential things. Teachers have revealed that they have little growing knowledge of Jesus Christ. They need not only to take a term in the school of Christ, but to live in that school as learners continually.

[324] “And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” [[Ephesians 4:30-32](#)].

Shall we bear in mind that the presence of the Holy Spirit with us in the bed chamber, in the family circle, in the most difficult places we pass through, is shielding us from the shafts of the enemy, constantly counterworking his devisings and carrying forward his work as a reprovener of sin, imparting and impressing the mind with the words of Christ, bringing all things to our remembrance, that He may restore the moral image of God in man? We need to dwell more constantly and earnestly upon the grace of the Holy Spirit. This we do not discern with our natural eyes, yet by faith we see its office work, and we cannot render to God supreme love and honor if we do not recognize the Holy Spirit which the Lord sends. The Holy Spirit represents Jesus Christ. He is our refuge unto whom we can run and be safe. He is always present with the human agent.

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Extravagance and Fashions—The lives of nine tenths of the befrilled, trimmed devotees of fashion are a living lie. Deception and fraud are their daily practice. They appear what they are not. Nobility of soul is gone. Gentleness and generosity have been bartered away to gratify their lust after evil things. Thousands sell virtue to obtain money with which to gratify their desire to follow the fashion. Such madness upon these things should call forth an army of reformers to take their position for reform.

The devil is constantly inventing fashions which are followed at the sacrifice of time, money, and health. Can we, dare we who

profess to be Christians, follow in the path of worldlings? Shall we appear to sanction these fashions by adopting them, even in part? [325] Shall we lend our influence in any degree to the general evil? Many do this because they do not have Christ formed in their hearts, the hope of glory.

Luxurious living and extravagant dress are carried to such an extreme as to constitute one of the signs of the last days. Those who are inclined to admire the appearance which they make in a mirror will have no inclination to test their characters by looking into the great moral mirror, the law of God. The wicked idol of dress swallows up all that is humble, needy, and lowly in the character. It consumes the precious hours which should be devoted to meditation, searching the heart, and prayerful study of the Scriptures. In the Scriptures they would find that the pen of inspiration has traced this especially for them. "I will," writes Paul, "that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array. But (which becometh women professing godliness) with good works."

Christ and the church have claims upon each individual member that their thoughts, their energies, their means, their dress, and their deportment shall correspond with the life and character of Christ. No Christian can conform to fashion. If the Master has entrusted means to them, it was not for them to use to adorn the person or to gratify pride in display.

God has made them stewards of means that they might glorify Him in wisely dispensing this trust of God in clothing the naked, feeding the hungry, and advancing the cause of God in the earth. There is not an individual member of the church that can consistently or with a quiet conscience patronize the fashions of this age. The needless trimmings upon a dress will hinder the works of mercy and benevolence, and is robbery toward God. The graces of meekness, humility, modesty, prudence, a virtuous character, are accomplish- [326] ments suited to every rank and condition of life.

Shall we not take our stand as faithful sentinels to guide the youth, by precept and example, from the dissipation and extravagance of this age? Shall we not eat and drink and dress to the glory of God? Consider that the love of dress fastens its victim in servile bondage. Why wear a dress so fitted that a full inspiration of air

is an impossibility? Why wear appendages that bear upon delicate organs of the body, and create disease?

The answer, if expressed by man, would be, "I am in perfect misery, but I have to dress as others dress, or I should be treated with neglect. I know that I shall not live out half my days in thus making myself miserable to follow these senseless fashions, but I have not moral courage to be called old-fashioned and behind the times. I am not able physically or financially to bear this strain upon health and purse, and worse than all I fear that I shall lose my soul, but then I must keep up appearance or I could not obtain work."

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Religion and Character Building—Little expenses must be carefully guarded against. To deny one's self in little as well as in great things is necessary to prosperity and happiness. Yet strict economy may be carried into covetousness. Religion, with her strong, even, well-balanced principles, will prove a safe anchor. Every ear will hear the requirement, "Give an account of thy stewardship." We are accountable to God for all we possess. In all things we are to study to show ourselves approved unto God.

[327] By what means shall the young man repress his evil propensities, and develop what is noble and good in his character? The will, intellect, and emotions, when controlled by the power of religion, will become transformed. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Here is a principle underlying every act, thought, and motive if the entire being is under control of the will of God.

The voice and passions must be crucified. "I can do all things through Christ which strengtheneth me." The will, the appetites and passions, will clamour for indulgence, but God has implanted within you desires for high and holy purposes, and it is not necessary that these should be debased. This is only so when we refuse to submit to the control of reason and conscience. We are to restrain our passions and deny self.

The unsanctified mind fails to receive the strength and comfort which God has provided for all who will come to Him. There is an unrest, a burning desire for something new, to gratify, to please

and fascinate the mind, and this indulgence is called pleasure. Satan has alluring charms with which to engage the interest and excite the imagination of youth and fasten them in his snare. Do not build your character on the sand.

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Satan's Snares—Satan devises, through his masterly deceiving power, to make evil appear as righteousness, to keep men working in his line, that those whom God has entrusted with great responsibilities shall be perverted from his allegiance and serve his purposes. “Thou hast defiled thy sanctuary by the multitude of thine iniquities.” This represents a corrupt spiritual administration. The influence that is gained through positions of trust is used for selfish purposes instead of for the good of others who stand approved before God more than they, for their dependence is in God, and they are seeking His glory and not their own. Even now Satan is continuing and advancing in the same line in which he began. He rules by the same laws. In heaven he lost his self-sacrificing principle and unselfish care for his associates, and little by little he introduced a new order of things, consulting his own hand. [328]

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Meeting Temptations—Our work is a solemn, serious work. It is not the order and will of God to shield His people from temptation. His people will be exposed to trial, and the very object of Christ's choosing a people from the world was to prepare them to meet and resist temptations, that when they should come in contact with the world in public life, they would be so imbued with the Spirit of God that they would not yield to corrupting influences. When truth takes possession of the heart, the Christian will be brought into conflict, and in this conflict he will need the whole armor of God, for he has to fight the good fight of faith. There are opposing elements in his own household, even in his own heart, and nothing but the free Spirit of God can ensure for him the victory.

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Cheerfulness and Love—Dear Sister Salisbury: I have been shown your case, that you have had many things to discourage you. But do not despair; God loves you. “Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His.” You have been doubting and have had but little hope or courage, but do not let go your hold upon God or upon the truth. Jesus lives to make intercession for you. He wants you to come back to Him with all your burdens, your perplexities, your cares. Sickness and gloom have taken from you much of the joy of life. But do not look on the dark side. Be cheerful, knowing that Jesus knows every pang of anguish which the soul suffers. He will not leave you bruised and broken.

[329] But, my sister, cherish love, the precious plant of love. You have felt gentle and thoughtful toward the sick; not a wish or want but what it is supplied. The heart’s affections long slumbering have been aroused; no service is thought a hardship or done with censure or faultfinding. But when health returns there has been a falling back in the same old cold, indifferent, loveless way. Now change this order of things. Let love flow forth freely and break down the barriers. The life may be lived day by day under the melting power of the Spirit of God.

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Dealing With the Young—Children have received as a legacy unfavorable traits of character, yet they have most valuable and lovely traits of character and should be associated with those who will appreciate and understand how to deal with them, to develop the favorable and lovely qualities and not pursue such a course as will stir up and strengthen their unfavorable dispositions which have been inherited. Much wisdom should be exercised by those who are brought in close connection with children. Flattery should not be used, for this would be poison to their souls; but a sanctified, tender regard should be shown for them, thus gaining their confidence through the love that is expressed for the soul.

Jesus loves the children and youth. When they lose self-control and speak words that are passionate, an attitude of silence is often the best course to pursue, not taking up a line of reproof or argument

or condemnation. Repentance will come very soon. The silence that is golden will often do more than all the words that can be uttered.

Satan is only too well pleased to harass and destroy the souls of the young; therefore persons should be connected with these who have wisdom to deal with tempted human minds. The words of Jesus to Peter are appropriate, "Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not." Jesus rejoices in spirit when he sees Satan repulsed from his commanding position to control the mind and will of the human agent. Many a youth is in imminent peril through manifold temptations, but Jesus Christ has the tenderest sympathy for them, and the Lord has sent His angels to protect and guard them from lives of wretchedness. Jesus Christ has purchased them, paying the ransom money for their souls. They are His property.

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I need not present the self-denial, the self-sacrifice, the humiliation, and crucifixion of the Son of God, which was the redemption price of a lost world. This we need to contemplate that we may better estimate the value of the human soul. As we view the agonies which Christ endured as the price of redemption, we will consider every soul of value. The love of Jesus for souls cannot be measured. Christ died to save not only the few who accept Him; no, He came to our world to save every son and daughter of Adam. He came not to seek and save those who were faultless and lovely, but He came to seek and to save them that are lost. "I came not to call the righteous, but sinners to repentance." He is the true Shepherd, ever ready to leave the flock which is in the fold and to go into the wilderness to seek for the lost sheep.

He calls for living human agencies to cooperate with the divine. We want every talent, every ability, and God-given power to be exercised in this great work. Ye are laborers together with God. Our work is to lift up and try to save the souls that are ready to perish. Eternal life is worth everything to us.

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Temperance—[Letter written from] "Sunnyside," Cooranbong, March 21, 1896. Dear Brother and Sister Durland: I have something to say to you upon the subject of temperance. If you are yourselves

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working earnestly in the line in which God demands all His messengers who are laboring in the harvest field to work, you will have very much greater influence on the side of truth and righteousness. But your indifference on this subject is not pleasing to God. You occupy a position of responsibility, and you need to be worked by the Holy Spirit.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith” [[Romans 12:1-3](#)].

Every church needs a clear, sharp testimony, giving the trumpet a certain sound. If we can arouse the moral sensibilities upon the subject of practicing temperance in all things, a very great victory will be gained.

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[332] **Eloquent Sermons**—The minister may make a high range into the heavens, by poetical descriptions and fanciful presentations which please the senses and feed the imagination, but which do not touch the common life experience, the daily necessities; bringing home to the heart the very truths which are of vital interest. The immediate requirements, the present trials, need present help and strength—the faith that works by love and purifies the soul, not words which have no real influence upon the living daily walk in practical Christianity.

The minister may think that with his fanciful eloquence he has done great things in feeding the flock of God; the hearers may suppose that they never before heard such beautiful themes, they have never seen the truth dressed up in such beautiful language, and as God was represented before them in His greatness, they felt a glow of emotion. But trace from cause to effect all this ecstasy of feeling caused by these fanciful representations. There may be

truths, but too often they are not the food that will fortify them for the daily battles of life.—[Manuscript 59, 1900](#).

Ellen G. White Estate

Washington, D. C.,

August 4, 1988.

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[333] **MR No. 1410—Do Not Establish Business Interests
in Large Cities; Live Outside the Cities**

(Written June 29, 1905, from the San Jose, California, campground,
to church members in Melbourne, Australia.)

The Lord has given me a message for some of our brethren and sisters in Melbourne who are acting out, in words and works, the same objectionable things that have been acted out by some of our people in Battle Creek. Had our brethren in Battle Creek followed the Lord wisely, the large sanitarium would not have been rebuilt in the same place. Smaller plants would have been made in different places, out of the cities.

The movements made by many in Battle Creek to counterwork the effort to transfer the publishing house to another place, as the Lord directed, will reveal their results. It will be seen what it means to work contrary to the purposes of God. But I have been shown that the results of this opposition will not be fully known until the books of heaven shall be opened and every man shall be judged according to the deeds done in the body.

Again and again we have seen the results of working directly against the plan of God. We have seen how great a mistake it is for men to use their influence to turn aside the counsel of God in order to bring in human devising. Men have been held in Battle Creek who ought long ago to have been out in the fields that are destitute of workers. “Shall I not judge for this thing?” saith the Lord. Human wisdom has urged the advantage of remaining in Battle Creek, when [334] the Lord had said, “Go; make plants in various places near to but outside the large cities.”

Let not the history of Battle Creek be repeated in Melbourne. Let the light be carried to other places. I thank God that there is a little time left in which to work in the cities. They must be worked faithfully. But what has been done in the other cities of Australia in comparison with what has been done in Melbourne? Melbourne has

had the precious truth for a long time. Let other places be given the message.
the Cities 285

Not all the business of the Echo Company can be moved from Melbourne at once; but do not allow the excuse of carrying on mercantile business lead to increasing the number of youth who shall be exposed to the temptation of city life. Light has been given that the large cities are to become as Sodom and Gomorrah. They are even now hotbeds of vice. Parents should be studying the Word of God for themselves and for their families. But instead of this, many children are left to grow up untaught, unmanaged, unrestrained. Parents should now do everything in their power to redeem their neglect and place their children where they will be under the very best influences.

Let centers be no longer made in the cities. Let children no longer be exposed to the temptations of the cities that are ripe for destruction. The Lord has sent us warning and counsel to get out of the cities. Then let us make no more investments in the cities. Fathers and mothers, how do you regard the souls of your children? Are you preparing the members of your families for translation into heavenly courts? Are you preparing them to become members of the royal family, children of the heavenly King? What shall it profit a man if he gain the whole world, and lose his own soul? How will ease, comfort, convenience, compare with the value of the souls of your children?

There is not one family in a hundred who will be improved, physically, mentally, or spiritually, by residing in the city. Faith, hope, love, happiness, can far better be gained in retired places, where there are fields and hills and trees. Take your children away from the sights and sounds of the city, away from the rattle and din of streetcars and teams, and their minds will become more healthy. It will be found easier to bring home to their hearts the truth of the Word of God. [335]

The Lord would have the believers in Melbourne consider the example set by Battle Creek, and not pattern after it. God has sent warning after warning that our schools and publishing houses and sanitariums are to be established out of the city, in places where the youth may be taught most effectively what is truth. Let no one attempt to use the Testimonies to vindicate the establishment of large

business interests in the cities. Do not make of no effect the light that has been given upon this subject.

Men will arise speaking perverse things, to counterwork the very movements that the Lord is leading His servants to make. But it is time that men and women reasoned from cause to effect. It is too late, too late, to establish large business firms in the cities—too late to call young men and women from the country to the city.

Conditions are arising in the cities that will make it very hard for those of our faith to remain in them. It would therefore be a great mistake to invest money in the establishment of business interests in the cities.

[336] “At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time shall thy people be delivered, every one that shall be found written in the book” [[Daniel 12:1](#)].

This Scripture is to be studied. The cities will become worse and worse. In them will be strife and bloodshed, and at last they will be visited by earthquakes. Buildings will be thrown down, and will be consumed by fire from heaven.

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.” “And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed to the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand” [[Daniel 12:2, 3, 8-10](#)].

Will our brethren and sisters in Melbourne move without the counsel of God? Will they make large plants in Melbourne, when the world is growing worse and worse, when the cities are becoming as Sodom and Gomorrah? Will they put out the eyes of the people, that they shall not discern the signs of the times?

The cities must be worked. Those who are living in them must be warned of what is before us. Let time and means be wisely spent. See if you cannot do something in the highways and byways of the

~~cities to proclaim the message of present truth. But do not locate~~
your families in the city, and do not establish business interests there. If you do this, you will in the future be expected to conform to the observance of various holidays. Watchers will be set to seek occasion of complaint against the commandment-keeping people of God. Satan will exercise his power and enmity, and oppression will be the result. The larger the city, the greater will be the oppression. At such a time as this, shall we invest our money and our time in business enterprises in the cities, when they are so much needed to advance the work in new fields? Let those who can teach the truth go forth into the highways and hedges, and compel men and women to come in, that God's house may be full.

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“Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us: in the third day He will raise us up, and we shall live in His sight. Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth” [Hosea 6:1-3].

Though stormy times are before us, much missionary work still remains to be done in the cities. This work can be done better now than at any other time in the future. But this does not require the establishment of large business enterprises. Let us not move according to human ambition. We are living in too solemn a time to move impulsively. While missionary work is to be done in the cities and out of the cities, God does not desire His people to invest their means in large commercial interests in the cities. My brethren and sisters, if you have physical force, if you have money, invest them in the work of enlightening men and women, warning them to prepare for what is coming upon the earth.—Manuscript 76, 1905.

Ellen G. White Estate

Washington, D. C.,

August 4, 1988.

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MR No. 1411—The Ladder to Heaven

Here is made a revelation of Jesus Christ as the only connecting link between God and sinful man, that the repenting sinner may find pardon. Christ spoke words to Nathanael which had reference to this mystic ladder: “Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man” ([John 1:51](#)).

Here Christ associates Himself, as the Son of man, with the mystic ladder. The angels of God are ascending and descending on the one even as they did on the other. By means of this ladder a constant communication is kept up between heaven and earth, and all the actions and affairs of this earth are known in heaven. The counsels of heaven are executed on earth, and the doings of men are judged in heaven.

Providence does its work gradually. The ladder that man must climb is made up of successive steps heavenward like the rounds of a ladder—step above step, upward to the wisdom of God, whose glory is at the upper end of the ladder. Angels rest not day nor night from active service in the positions assigned them. They ascend to bear their testimony of record of what they have done and of the state of individuals, and to receive further orders; and they descend to execute the orders they have received.

Christ is the Ladder; the foot on the earth in His human nature, the top in heaven in His divine nature. His human arm encircles the race while His divine arm lays hold upon the Infinite. All the intercourse between heaven and earth since the fall is by the Ladder.

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“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us

exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust” (2 Peter 1:1-4).

“Like precious faith ... through the righteousness of God and our Saviour Jesus Christ.” This is a genuine faith. It is not a fruitless faith. True saving faith is a precious treasure of inestimable value. It is not superficial. The just lives by faith a truly spiritual, Christlike life. It is through faith that the steps are taken one at a time up the ladder of progress. Faith must be cultivated. It unites the human with the divine nature.

The life of obedience to all of God’s commandments is a life of progression, a life of constant advancement. As the elect, precious, have increased understanding of the mediatorial work of Jesus Christ, they see and grasp the rich promises that come through the righteousness of Christ. The more they receive of the divine grace the more they work on the plan of addition.

“Grace and peace” will be multiplied “through the knowledge of God, and of Jesus our Lord.” Here is the Source of all spiritual power, and faith must be in constant exercise, for all spiritual life is from Christ. Knowledge of God inspires faith in Him as the only channel to convey Heaven’s blessing to the soul, elevating, ennobling, refining the soul, as—through the knowledge of God—it is brought up to the high attainments of glory and virtue. “According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” Here the Christian is encouraged by an assurance of divine help, if he will comply with the conditions. [340]

“And beside this, giving all diligence, add to your faith virtue.” There is no promise given to the one who is retrograding. The apostle, in his testimony, is aiming to excite the believers to advancement in grace and holiness. They already profess to be living the truth, they have a knowledge of the precious faith, they have been made partakers of the divine nature. But if they stop here they will lose the grace they have received. They must go forward. The apostle

prayed that grace and peace might be multiplied to them. They were to climb the ladder of progression.

Without giving “all diligence” to make step after step upward to God above the ladder, there is no gaining ground in peace and grace and the work of holiness. “Strive,” said Jesus, “to enter in at the strait gate” ([Luke 13:24](#)). The way of the believer is marked out by God above the ladder. All his endeavors will be in vain if he has not virtue of character, a practical knowledge of Christ through obedience to all His requirements. Those who have faith must be careful to show their faith by their works.

[341] It is common for men and women to speak of themselves as Christians whose whole claim lies in the assuming of the name. They do not reveal that they are partakers of the divine nature. They do not reveal love for Jesus or for religious things. As far as their words and their spirit and their character are concerned, no one would suspect they were Christians. Their assent to the truth has no virtue. This counts for nothing in the sight of God.

True faith works by love and purifies the soul. Truth is an active, working principle, molding heart and life so that there is a constant upward movement, climbing the ladder Jacob saw, to the Lord above the ladder. In every step of climbing, the will is obtaining a new spring of action. The moral tone is becoming more like the mind and character of Christ. The progressive Christian has grace and love which passes knowledge, for divine insight into the character of Christ takes a deep hold upon his affections. The glory of God revealed above the ladder can only be appreciated by the progressive climber, who is ever attracted higher, to nobler aims which Christ reveals. All the faculties of mind and body must be enlisted.

“Add to your faith virtue; and to virtue knowledge”—knowledge of the truth as it is in Jesus, knowledge of the great plan of salvation. To be ignorant of God’s commandments and laws will not excuse a soul. He will not dare to plead around the throne of God, “I did not know the truth. I was ignorant.” The Lord has given His word to be our guide, our instructor, and with this heavenly enlightening there is no excuse for ignorance. Christ speaks of those who have eyes but see not, ears but they hear not. God has given them precious hours of probation. He has given them His truth. He has said plainly if they do His will they shall know of the doctrine. Therefore those

that might be wise in the knowledge of our Lord Jesus Christ but do not choose this wisdom will be banished from His presence when the judgment shall sit and the books be opened.

To knowledge must be added temperance. “Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” (1 [Corinthians 9:24-27](#)). [342]

They that run in a race to obtain a corruptible crown are careful in their diet. “Every man that striveth for the mastery is temperate in all things.” The strict, severe habits of discipline are essential to give a full, healthful tone to all the nerves and muscles.

Athletes cheerfully comply with the conditions in order to be trained for the highest taxation of their physical strength. They do not indulge appetite, but put a constant restraint upon themselves, refraining from food which would weaken or lessen the full power of any of their organs. Yet they fight “as one that beateth the air,” while Christians are in a real contest. Combatants in the games seek for mere perishable laurels. Christians have before them a glorious crown of immortality, incorruptible. And in this heavenly race there is plenty of room for all to obtain the prize. Not one will fail if he runs well, if he does according to the light which shines upon him, exercising his abilities which, to the best of his knowledge, he has kept in a healthful condition.

The combatants in the games used a spare, coarse diet, and denied themselves of luxuries in order to keep their muscles in a healthful condition. Should not Christians do as much? Paul says he was doing the same that he might win eternal life. The “body” which he kept “under” is the fleshly appetites and inclinations which need to be continually curbed. Any habit or practice which will weaken the nerve and brain power or the physical strength disqualifies for the exercise of the next grace which comes in after temperance—patience. Add “to temperance patience.” [343]

It was through intemperate appetite that Adam and Eve lost Eden, and it will be through habits of strict temperance and denial of hurtful indulgences that we shall have calm nerves and mental acuteness to discern good from evil. A man who is intemperate, who uses stimulating indulgences—beer, wine, strong drinks, tea and coffee, opium, tobacco, or any of these substances that are deleterious to health—cannot be a patient man. So temperance is a round of the ladder upon which we must plant our feet before we can add the grace of patience. In food, in raiment, in work, in regular hours, in healthful exercise, we must be regulated by the knowledge which it is our duty to obtain, that we may through earnest endeavor place ourselves in right relation to life and health.

The apostle says we succeed in the grace of temperance that we may add patience. Patience under trials will keep us from saying and doing those things which will injure our own souls and injure those with whom we associate. Let your trials be what they will, nothing can seriously injure you if you exercise patience, if you are calm and unexcited when in trying positions.

[344] Solomon places the control of one's self above the exploits of the bravest and most successful heroes. There is a moral grandeur in being patient under trials and provocations. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" ([Proverbs 16:32](#)). It requires discipline and firmness of purpose not to give expression to passion but at all times to take care that words shall escape the lips that will dishonor the Christian character. Self-control will be a valuable acquisition to the graces of the Spirit, and parents should teach their children, by precept and example, this precious lesson of patience and self-control.

Patience implies that we have difficulties to encounter, annoyances to meet. The Word of God says, "A soft answer turneth away wrath: but grievous words stir up anger" ([Proverbs 15:1](#)). "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools" ([Ecclesiastes 7:9](#)). The injunction of the inspired apostle is to "be swift to hear, slow to speak, slow to wrath" ([James 1:19](#)). Anger provokes anger.

We can see the wisdom of Peter in placing temperance to be added to knowledge before patience. This is one strong reason for overcoming the appetite for all stimulants, for as the nerves become

excited under the influence of these irritating substances, how many and grievous are the evils that are done! But the healthful use of the unstimulating articles of food will not excite the nerves by irritating the stomach and debilitating brain nerve power. There is necessity for the Christian adding patience to temperance. There will need to be a firm principle and fixedness of purpose not to offend in word or action our own conscience or the feelings of others. There must be a rising above the customs of the world in order to bear reproach, disappointment, losses, and crosses, without one murmur, but with uncomplaining dignity.

It is easier to act the part of a martyr than to be patient under provocation and to control a bad temper. Sound religious principles must be brought into the life to repress anger rather than inflame it by giving vent to it. We feel very angry, but if we control that anger and are not betrayed into expressions of hasty feeling, we will not lose the respect of our brethren or respect for ourselves. The Pattern, Christ Jesus, is our example. Patience is a heavenly attribute, and Christians must cultivate it.

We must not ever keep before us the feeling that we are slighted. [345] The very fact that we suspect evil will go a long way toward creating that evil which we allowed ourselves to suspect. Our feelings will sometimes be deeply hurt, our temper sadly tried, but the sooner we shall forget the cause of this disturbance the better will it be for us and all connected with us.

A lying tongue will stir us to make some sharp thrusts, but it is only for a moment that lies will have force. If we treat these falsehoods as they deserve—with neglect—others will soon see there is no foundation for them. We are to leave our reputation with God. Slander may be lived down but can never be talked down.

A petulant, ill-natured man or woman really knows not what it is to be happy. Every cup which he puts to his lips seems to bitter as wormwood, and his path seems strewn with rough stones, with briars and thorns; but he must add to temperance patience and he will not see or feel slights. Alexander and Caesar found it easier to subdue a world than to subdue themselves. After conquering nation after nation, they fell—one of them the victim to beastly intemperance, the other to mad ambition.

Patience must have its perfect work or we cannot be perfect and entire, wanting nothing. Troubles and afflictions are appointed unto us, and shall we bear them all patiently or shall we make everything bitter by our complaining? The gold is put into the furnace that the dross may be removed. Shall we, then, not be patient under the eye of the Refiner? We must refuse to sink into a sad and disconsolate state of mind, but show calm trust in God, counting it all joy when we are permitted to endure trials for Christ's sake.

[346] Having added patience to temperance, we are then to ascend the ladder of progress and add to patience godliness. This is the very outgrowth of patience. Said the apostle Paul, "We glory in tribulations also: knowing that tribulation worketh patience, and patience, experience, and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" ([Romans 5:3-5](#)).

Here, then, is an advance grace, godliness, which is to have the spirit and the likeness of the character of Jesus Christ. To raise us to His divine ideal is the one end of all the dealings of God with us, and of the whole plan of salvation. For this His Spirit strives with us to exalt us to this great purpose. The corruption of the world is seeking to steal our senses; all the unholy influences on every side are working to hold us to a low, earthly level—blinding our sensibilities, degrading our desires, enfeebling our conscience, and crippling our religious faculties by urging us to give sway to the lower nature. Corruptions around us find corruptions within. Each works upon the other.

To draw us away from all this is the precious ladder. The eye is attracted to God above the ladder. The invitation comes from the glory above it, Come up higher. The heart is attracted. Steps are taken in advance, one after another. Higher and still higher we ascend. At every step the attraction becomes greater. Higher, holier ambitions take possession of the soul. The guilt of the past life is left behind. We dare not look down the ladder at those things which long poisoned the springs of true happiness and kindled remorse, weakened and depraved the will, and repressed every better impulse. The eye is steadfastly fixed, with grateful, trembling emotion, upon God above the ladder. Christ is the ladder. We lay hold on Christ, climbing up by Christ, resolving to return, broken, contrite, subdued,

to the Father above the ladder. The offers of God's mercy, of living connection with God, of grace multiplied as we advance step by step, make the distance from earth more apparent. [347]

The aim of God's Word is to inspire hope, to lead us to fasten our hands to this Ladder and climb step by step heavenward, with ever-increasing vigor. It is the key to the sense in which we partake of the nature of God. We attain a likeness of character to God by the imparting of His own grace. In the measure of our limited powers we can be holy as He is holy and can reproduce the truth and love which exist in Him who is at the top of the ladder. As wax takes the counterpart of the seal, so the soul receives and retains the moral image of God. We become filled and transfigured by His brightness, as the cloud—dark in itself—when filled with the light is turned to stainless whiteness.

There are still additional steps to take. Add "to godliness brotherly kindness." Thus there will not be merely a profession of Bible religion, but a sincere, earnest practice of godliness. We must be partakers of the divine nature before we can represent the Christlike character and practice the works of Christ. The climbing Christian will not sit passively, claiming the promises, enjoying the grace given him of God, but will work from principle. He is a worker together with God. The grace given him of God teaches him how to be kind and tender and helpful to his brethren. There is no waiting for an overpowering, magical change to be wrought into the conversion of others without any action of our own. Life becomes a humble but earnest working out of salvation with fear and with trembling, knowing that God worketh in us both to will and to do of His own good pleasure. The very exercise of brotherly kindness assimilates the soul to Christ and brings him into sympathy with Christ.

Growing in grace is an earnest working out of what God works in. It is an earnest of future glory, the working out here upon the earth of the spirit that is cherished in heaven. [348]

The Word of God enjoins upon every one of His children: "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous" (1 Peter 3:8). Now, unless godliness was added to patience, man would not show that brotherly kindness. Christ has shown man in His mission to our world the graces of the Spirit of God which, when accepted, fashion and mold the entire

man, externally as well as internally, by abasing his pride and leading him not to esteem himself highly but to esteem his brother as precious in the sight of God because Christ paid an infinite price for his soul. When man is valued as God's property, then we will be kind, amiable, and condescending toward him.

The religion of Jesus Christ is a system of the true heavenly politeness, and leads to a practical exhibition of habitual tenderness of feeling, kindness of deportment. He who possesses godliness will also add this grace, taking a step higher on the ladder. The higher he mounts the ladder, the more of the grace of God is revealed in his life, his sentiments, his principles. He is learning, ever learning, the terms of his acceptance with God, and the only way to obtain an inheritance in the heavens is to become like Christ in character.

[349] The whole scheme of mercy is to soften down what is harsh in temper, and refine whatever is rugged in the deportment. The internal change reveals itself in the external actions. The graces of the Spirit of God work with hidden power in the transformation of character. The religion of Christ never will reveal a sour, coarse, and uncourteous action. Courtesy is a Bible virtue. The virtue of this grace of brotherly kindness characterized the life of Christ. Never was such courtesy exhibited upon the earth as Christ revealed, and we cannot overestimate its value.

The next step in the ladder is charity. Add "to brotherly kindness charity," which is love. Love to God and love to our neighbor constitute the whole duty of man. Without brotherly kindness we cannot exhibit the grace of love to God or to our fellow men.

This last step in the ladder gives to the will a new spring of action. Christ offers a love that passeth knowledge. This love is not something kept apart from our life, but it takes hold of the entire being. The heaven to which the Christian is climbing will be attained only by those who have this crowning grace. This is the new affection which pervades the soul. The old is left behind. Love is the great controlling power. When love leads, all the faculties of mind and spirit are enlisted. Love to God and love to man will give the clear title to heaven.

No one can love God supremely and transgress one of His commandments. The heart softened and subdued with the beauty of Christ's character and bridled by the pure and lofty rules which He

has given us will put into practice what it has learned of love, and will follow Jesus forthwith in humble obedience. The living power of faith will reveal itself in loving acts.

What evidence have we that we have the pure love, without alloy? God has erected a standard—His commandments. “He that hath My commandments, and keepeth them, he it is that loveth Me” ([John 14:21](#)). The words of God must have an abiding place in our hearts.

We are to love our brethren as Christ has loved us. We are to be patient and kind, and yet there is something lacking—we must love. Christ tells us that we must forgive the erring even seventy times seven, and how infinitely greater is the love of God than is our love. It is not the greatness of our sin but the depth of our repentance that brings the pardoning love of God to our hearts. When there is much forgiven, the heart loves much. Love is a tender plant. It needs to be constantly cultured or it will wither and die. [350]

All these graces we must have. We must climb the whole length of the ladder. “If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall” ([2 Peter 1:8-10](#)).

The only safety for the Christian is to be unwearied in his efforts to live on the plan of addition. The apostle shows the advantages to be gained in thus doing. For those who add grace to grace, God will work on the plan of multiplication, so that the graces will be in and abound in the religious life, and he will not “be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” Those abounding in the Christian graces will be zealous, lively, vigorous in all practical Christianity, and will practice righteousness—just as the branch abiding in the vine will produce the same fruit that the vine bears and will bring forth much fruit.

He who does not climb the ladder of progress and add grace to grace “is blind, and cannot see afar off,” He fails to discern that without taking these successive steps in ascending the ladder round after round, in growing in grace and the knowledge of our Lord

[351] Jesus Christ, he is not placing himself in a position where the light of God above the ladder is reflected upon him. As he does not add grace to grace, he has forgotten the claims of God upon him, and that he was to receive the forgiveness of sins through obedience to the requirements of God. He is in the position of a sinner before God. If he has the graces of Christ he will exercise and increase them, but if he does not bear fruit in good works to the glory of God he remains in a state of blindness and ignorance, self-indulgence, and sin. He “cannot see afar off.” His eyes are fastened upon the earth, not on God above the ladder.

This class may have earthly advantages but have no discernment of the privilege and blessings of living in the light which shines from God above the ladder. They know not the things that make for their peace. They cannot look backward with clear spiritual sight, as they do not view things in the light of heaven. They once enjoyed the love of God; they repented of their sins and enlisted to become servants of Jesus Christ, but they forgot all the vows made to God at baptism—all the solemn obligations taken upon themselves to seek for glory, honor, and immortality.

Says the apostle, “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are (through the baptismal vows) dead (to the world, dead to its customs, its ambition, its pride, its pursuits), and your life is hid with Christ in God. When Christ, who is your life shall appear, then shall ye also appear with Him in glory: ([Colossians 3:1-4](#)).

These things are to be often in mind. Meditate upon them. Think of your serious obligations you have entered into, and do not defraud God by violating any one of your solemn promises.

[352] “Wherefore the rather, brethren, give diligence to make your calling and election sure” ([2 Peter 1:10](#)). We need not have a supposed hope, but an assurance. To make our calling and election sure is to follow the Bible plan to closely examine ourselves, to make strict inquiry whether we are indeed converted, whether our minds are drawn out after God and heavenly things, our wills renewed, our whole souls changed. To make our calling and election sure requires far greater diligence than many are giving to this important matter. “For if ye do these things”—live on the plan of addition, growing in

grace and the knowledge of our Lord Jesus Christ—ye shall mount up, step by step, the ladder Jacob saw, and “ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

Let us consider this ladder which was presented to Jacob. The human race was cut off from intercourse with God. They might look at a paradise lost but could see no means of entering it and holding communion with heaven. The sin of Adam cut off all intercourse between heaven and earth. Up to the moment of man’s transgression of God’s law there had been free communion between earth and heaven. They were connected by a path which Deity could traverse. But the transgression of God’s law broke up this path and man was separated from God.

As soon as Satan seduced man to disobedience of God’s holy law, every link which bound earth to heaven and man to the infinite God seemed broken. Man might look to heaven, but how could he attain it? But joy to the world! The Son of God, the sinless One, the One perfect in obedience, becomes the channel through which the lost communion may be renewed, the way through which the lost paradise may be regained. Through Christ, man’s substitute and surety, man may keep the commandments of God. He may return to his allegiance, and God will accept him.

Christ is the ladder. “By Me if any man enter in, he shall be saved, and shall go in and out, and find pasture” ([John 10:9](#)).

This is the ladder, the base of it resting upon the earth, the top reaching to the highest heavens. The broken links have been repaired. A highway has been thrown up along which the weary and heavy laden may pass. They may enter heaven and find rest.

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The ladder is the medium of communication between God and man. Through the mystic ladder the gospel was preached to Jacob. As the ladder stretched from earth, reaching to the highest heavens, and the glory of God was seen above the ladder, so Christ in His divine nature reached immensity and was one with the Father. As the ladder, though its top penetrated into heaven, had its base upon the earth, so Christ, though God, clothed His divinity with humanity and was in the world “found in fashion as a man.” The ladder would be useless if it rested not on the earth or if it reached not to the heavens.

God appeared in glory above the ladder, looking down with compassion on erring, sinful Jacob, addressing to him words of encouragement. It is through Christ that the Father beholds sinful man. The ministering angels were communicating to the inhabitants of the earth through the medium of the ladder. The only way that man can be saved is by clinging to Christ.

[354] We ascend to heaven by climbing the ladder—the whole height of Christ’s work—step by step. There must be a holding fast to Christ, a climbing up by the merits of Christ. To let go is to cease to climb, is to fall, to perish. We are to mount by the Mediator, and all the while to keep hold on the Mediator, ascending by successive steps, round above round, stretching the hand from one round to the next above. In the work of redemption we may have a knowledge of Jesus Christ by planting the feet on one round after another in perfect obedience to all the commandments of God. This is a necessity for each individual—striving and making progress at every step. It is simply impossible to enter heaven without constant striving. There is fearful peril in relaxing our efforts in spiritual diligence for a moment, for we are hanging, as it were, between heaven and earth.

We must keep the eye directed upward to God above the ladder. The question with men and women gazing heavenward is, How can I obtain the mansions for the blessed? It is by being a partaker of the divine nature. It is by escaping the “corruption that is in the world through lust.” It is by entering into the holiest by the blood of Jesus, laying hold of the hope set before you in the gospel. It is by fastening yourself to Christ and straining every nerve to leave the world behind, laboring to diminish by successive steps your distance from God, who is at the top of the ladder. It is by being in Christ and yet led by Christ; by believing and working—trusting in Jesus, yet working upon the plan of addition, holding onto Christ and constantly mounting upward toward God.

When the successive steps have all been mounted, when the graces have been added one after another, the crowning grace is the perfect love of God—supreme love to God and love to our fellow men. And then the abundant entrance into the kingdom of God.

We point you to the mansions Christ is preparing for all those who love Him. We point you to that city that hath foundations, whose builder and maker is God. We show you its massive walls,

with the twelve foundations, and tell you that these walls must be scaled. You look discouraged at the magnitude of the work before you. We point you to the ladder set up on earth, reaching to the city of God. Plant your feet on the ladder. Forsake your sins. Climb step by step and you will reach God above the ladder, and the Holy City of God. None who will resolutely mount up on the ladder will fail of everlasting life. “For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”—[Manuscript 13, 1884](#). [355]

Ellen G. White Estate

Washington, D. C.,

September 8, 1988.

Entire Ms.

[356] **MR No. 1412—The Case of J. H. Kellogg; Christ,
the Great Medical Missionary; Physicians to Labor
as Christ Labored**

(Written November, 1903, from St. Helena, California, to “My
Brethren Laboring in Battle Creek.”)

I have been wondering why we do not hear from any of you. You must know that we are very anxious to hear regarding the spiritual interests of the work in Battle Creek. I do not understand why you are so silent. If any real change has taken place, we should surely hear from you.

I hope that you will be true and faithful to help Dr. Kellogg. He is in a perilous condition. His case is a heavy burden on my soul. It would be a great relief to me to hear that he is reaching a place where he can see the terrible mistakes he has made. He needs to understand the simplicity of truth. He needs to realize that the Lord will not accept him unless he sees the mistake that he has been making, and turns to the Lord with full purpose of heart. How can a man who has had such great light link up with evil angels? And while he does this, how can he be accepted as a guide of our people to stand at the head of the medical missionary work?

I often think of how wonderfully the Lord has guided Dr. Kellogg by reproof, by counsel, by encouragement. Letter after letter has been sent to him. The portions that spoke in commendation of him, he would read to his fellow workers, but he did not read the portions that pointed out his errors.

[357] Instruction has now been given me that I must place in the hands of our ministers and physicians the light given me for Dr. Kellogg, or they will make mistakes similar to the mistakes that he has made.

Our medical missionary workers know scarcely anything of the instruction that for the past twenty years the Lord in mercy has been sending him. He has had testimony after testimony in regard to the danger of centering so much in Battle Creek, and the necessity

of opening new fields, making plants in many places. Again and again the Lord has declared that it was His will that the company of workers collected in Battle Creek should be broken up into several companies; but no change has been made.

If Dr. Kellogg would stand solidly with his ministering brethren, they could help him, and he could help them. But he has started on a track which, if followed, will lead to the tearing down of the foundation upon which our faith is based. Spiritualistic sentiments have been presented in so plausible a manner that our medical missionary workers have been fascinated by them. I pray that they will not continue to foster these ideas. Their work now is to put away from them these pleasing fables.

My brother, I cannot understand how you could tell me that there is in the Living Temple nothing that is not in harmony with what we as a people believe. I thought you a true watchman, quick to see when evil from the enemy was stealing into our ranks. I thought you would be wide-awake to discern the approach of the enemy, and give the alarm. The rebuke of God rests upon you because you did not discern the dangerous character of the fables that were being circulated. The rebuke of God is upon every minister and every medical missionary leader who has been asleep on the walls of Zion, when as vigilant watchmen they should have warned the people of the Lord against the dangers threatening them.

Wonderful scenes, with which Satan will be closely connected, will soon take place. God's Word declares that Satan will work miracles. He will make people sick, and then will suddenly remove from them his satanic power. They will then be regarded as healed. These works of apparent healing will bring Seventh-day Adventists to the test. Many who have had great light will fail to walk in the light, because they have not become one with Christ. His instruction is not palatable to them.

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Let us study the Word of God. Let us make it a part of our lives, bringing its teachings into the daily experience. Thus only can we gain the knowledge that will enable us, in these days of peril, to distinguish the true from the false. Study the sixth chapter of John. It contains instruction that is indeed the mystery of godliness. "Search the Scriptures," Christ said, "for in them ye think ye have eternal life: and they are they which testify of Me" [John 5:39].

“Ye will not come unto Me, that ye might have life,” Christ continued [verse 40]. This is the trouble with some who have had great light. God has honored them, but they have not reflected His glory.

“I receive not honor from men. But I know you, that ye have not the love of God in you. I am come in My Father’s name, and ye receive Me not; if another shall come in his own name, him ye will receive” [verses 41-43].

History will be repeated. The time will come, Christ tells us, when many deceivers will go forth declaring themselves to be the Christ. The Saviour says, “Go ye not after them” [Luke 17:23]. We need not be deceived.

[359] “How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?” [John 5:44-47].

The Great Medical Missionary—“After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed Him, because they saw His miracles which He did on them that were diseased. And Jesus went up into a mountain, and there He sat with His disciples” [John 6:1-3].

He had retired to a secluded place with His disciples, but this rare season of peaceful solitude was soon broken. Some among the multitude they had left had noticed the direction in which they had gone. Many went by land to meet them, while others followed in their boats across the water. Before Christ reached the shore, a multitude was waiting for Him. But He landed unobserved by them, and spent a little time apart with His disciples.

From the hillside He looked upon the moving multitude, and His heart was stirred with sympathy. Interrupted as He was, and robbed of His rest, He was not impatient. He saw a greater necessity demanding His attention as He watched the people coming and still coming. He was “moved with compassion toward them, because they were as sheep not having a shepherd” [Mark 6:34]. Leaving His retreat, He found a convenient place where He could minister to them. They received no help from the priests and rulers, but the

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healing waters of life flowed from Christ as He taught the multitude the way of salvation.

The people listened to the words of mercy flowing so freely from the lips of the Son of God. They heard the gracious words, so simple and so plain that they were as the balm of Gilead to their souls. The healing of His divine hand brought gladness and life to the dying, and ease and health to those suffering with disease. The day seemed to them like heaven upon earth, and they were utterly unconscious of how long it had been since they had eaten anything. [360]

At length the day was far spent. The sun was sinking in the west, and yet the people lingered. Jesus had labored all day without food or rest. He was pale from weariness and hunger, and the disciples besought Him to cease from His toil. But He could not withdraw Himself from the multitude that pressed upon Him.

The disciples finally came to Him urging that for His own sake the people should be sent away. Many had come from far, and had eaten nothing since morning. In the surrounding towns and villages they might be able to buy food. But Jesus said, "Give ye them to eat" [Matthew 14:16], and then, turning to Philip, questioned, "Whence shall we buy bread, that these may eat?" [John 6:5]. This He said to test the faith of the disciples. Philip looked over the sea of heads, and thought how impossible it would be to provide food to satisfy the wants of such a crowd. He answered that two hundred pennyworth of bread would not be nearly enough to divide amongst them, so that each might have a little.

Jesus inquired how much food could be found among the company. "There is a lad here," said Andrew, "which hath five barley loaves, and two small fishes: but what are they among so many?" [John 6:9]. Jesus directed that these be brought to Him. Then He bade the disciples seat the people on the grass in parties of fifty or a hundred, to preserve order and that all might witness what He was about to do. When this was accomplished, Jesus took the food, "and looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude" [Matthew 14:19]. "And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes" [Mark 6:42, 43].

Christ, the Son of God, was appointed by the Father to come to this world as the Way, the Truth, and the Life, and great Medical [361]

Missionary. He was not only to heal the sick, but was also to take away sin and raise the dead. He came as the Life-giver. How much He will be to those in our medical institutions who truly believe in Him as the Great Healer! How much He will do for the sick and suffering who come to these institutions, if the physicians and nurses point them to Him as the Life-giver, telling them that if they will commit themselves to His keeping, He will take away their suffering of mind, and give them rest and peace!

There is no work in which the workers need a closer fellowship with Christ than the medical missionary work. Oh, how greatly the physician, as he stands at the bedside of a sufferer, needs an intimate acquaintance with Christ. The one to whom he is ministering may be losing his hold on this life. Can he, with tenderness and simplicity, and with the assurance of certain knowledge, speak to him of the One who died that He might say to every sinner, “Thy sins be forgiven thee” [Mark 2:5]?

The physician is to stand in Christ’s stead, bearing to the sick the gospel of physical and spiritual healing. Physicians should be men conversant with God, one with Christ. To souls on the brink of the grave they will be called on to speak the words of life, fresh and healing.

[362] In order to be truly successful, the physician must live in close relation to Christ. He must cherish a constant sense that he is one of the Lord’s chosen instruments, appointed to bear to the sick the word of life, to declare to them that if they receive Christ as a personal Saviour, they will be given power to become the sons of God. It is in the power of every physician, in his work for the sick, to be a gospel teacher, bearing to those to whom he ministers the sure cure for sin, pointing them to the Lamb of God, who alone can make successful the physical treatment given. In the simplest of language, he is to speak of the Saviour, his heart filled with a longing for the salvation of the one to whom he is speaking.

Our physicians need a deeper insight into the evangelistic work that God expects them to do. Let them remember that if they do not work for the healing of the soul as well as for the healing of the body, they are not following the example of the great Medical Missionary. Let them study the Word of God diligently, that they

may be familiar with its promises, and may be able, in tenderness and love, to point sinners to the Great Healer.

It was to bring spiritual as well as physical healing to the sick that our sanitariums were established. If physicians only realized it, they could often do more to restore the sick to health by ministering to the needs of the soul than by confining their efforts to the body.

The physician is to be a constant receiver of the grace of Christ. Constantly he is to be under the control of God's holy law. He is to remember that Christ has authorized the God-fearing physician to regard himself as a laborer together with God.

When Christ sent His disciples out on their first missionary journey, He said to them, "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" [[Matthew 10:7, 8](#)]. And when at the close of His earthly ministry He gave them their commission, He said, "These signs shall follow them that believe; In My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

"And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following" [[Mark 16:17, 18, 20](#)].

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The words spoken to the disciples are spoken to us also. None need think that the day for working as the apostles worked is past. Men and women today can work as Christ has given them example. To all will come opportunities to minister to sin-sick souls and to those in need of physical healing. Physical healing is a science of heavenly birth, bound up with the gospel commission.

We have a work to do that we have not done. Our faith is to be broader, deeper, more trustful than it has been. We are to bring all our necessities to Christ, knowing that He will supply our need. Since one soul is of more value in God's sight than the whole world, let us act as genuine medical missionaries. Christ has given us our work. The deeper our appreciation of His love, the keener will be our sense of need, and the stronger our faith. And we shall receive according to our faith.

Our belief in Christ is not to be a casual belief, but a belief that enters into every part of the life. Such a belief leads us to ask Him to supply our need because we realize that He is our only dependence. A casual belief admits that He is the Redeemer, but does not honor Him by receiving Him as a friend, a helper. Those who have such a belief do not know the meaning of the words, “Without Me ye can do nothing” [John 15:5]. They work without taking Christ into their confidence.

The Saviour is willing to help all who call upon Him for wisdom and clearness of thought. And who needs wisdom and clearness of thought more than the physician, upon whose decisions so much depends?

[364] The Lord would have our physicians cooperate with Him in their treatment of the sick, showing more faith and using fewer drugs. Let us rely upon God. Our faith is feeble and our hearts remain unchanged. God would have a change take place. He says, “A new heart also will I give you” [Ezekiel 36:26]. When this promise is fulfilled to the people of God, the condition of things will be very different from what it now is.

The newborn soul is to follow on to know the Lord, until he knows that his going forth is prepared as the morning. This is a science that you can afford to study. It will bring you peace and assurance. As you draw near to God, you will realize that He is drawing near to you.

Shall not our workers avail themselves of their high privilege in Christ—sanctification through the truth? Oh, how much our souls need to be revived, quickened, spiritualized, filled with a love for the Lord, that leads them to choose His society, saying with real satisfaction, “In the Lord will I rejoice. His Word is my comfort and guide.” A constant reliance upon Christ for success gives an abiding satisfaction. It is a source of peace that the world can neither give nor take away.

Into the medical missionary work there must be brought more of a yearning for souls. It was this yearning that filled the hearts of those who established our first medical institution.

Christ is to be present in the sickroom, filling your heart with the sweetness of His love. When your life is such that Christ can go with you to the bedside of the sick, there will come to you the

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conviction that He, the compassionate Saviour, is in the room, and this conviction will do much to restore them to health.

In word and deed the physicians and nurses in our medical institutions are to say so plainly that it cannot be misunderstood, “God is in this place,” to save, not to destroy.

Christ invites our physicians to become acquainted with Him. [365]
When they respond to His invitation, they will know that they receive the things they ask for. Their minds will be enlightened by wisdom from above. Constantly beholding the Saviour, they will become more and more like Him, till at last it can be said of them in the heavenly courts, “Ye are complete in Him” [Colossians 2:10]. Christ has pledged Himself to give His disciples what they ask for in His name. As they labor in harmony with Him, they can ask Him to aid them in every time of need.—[Letter 275, 1903](#).

Ellen G. White Estate

Washington, D. C.,

September 8, 1988.

Entire Letter.

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MR No. 1413—Personal News; Love for James White, and Expressions of Strong Confidence in Him

(Written July 11, 1874, from Battle Creek, Michigan, to “Dear Husband.”)

I have attended meeting all day today. We had a good meeting. We have felt like urging the brethren and sisters to take hold more earnestly in the cause of God and make earnest and persevering efforts to obtain the blessing of God. I would be glad to see you. I hear nothing from you except a few lines on postal cards. I try to send off a letter each day. I hope you receive them all.

My health is very good for me, except colds. The weather changed suddenly from intense heat to cool, and my throat troubles me.

I hope you are well. God wants you to live and be a blessing to His people. I want you to live, and my prayer is daily going up to God for you that you may be blessed with health and with courage. God will strengthen you to fill your place in the cause and work of God if you will commit yourself and all your cares to Him. God has given you great and precious light for His people and He designs that light shall shine forth to them.

Peavey and Peasley are figuring for me to speak upon temperance in the park. They think no house will be large enough to convene the crowd. They say it shall be fitted up at their own expense. I shall accept of their invitation. They say they will make it one of the greatest meetings they can. Our brethren will have an organ and prepare the singing to go off the best.

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I am now suffering some with my lungs on account of cold. I took an electric bath last night and slept at the institute.

You stand in high repute here among all of any consequence. Nothing would give them greater joy than to see you. They would be very glad to meet you at the camp meeting, and I wish you

could be here and attend the eastern camp meetings. If your mind would take a cheerful turn and not linger over the disagreeables, and gather darkness and discouragement to yourself to be reflected upon others, you could do much good. But to endanger health and life by gathering troubles to yourself because others are wrong, will only make you miserable, and the same misery will be reflected upon others.

With your experience and your knowledge and quick foresight you may be a very great help to the cause of God. I want you to live till the work closes up. I want you to be a polished instrument in the hands of God to accomplish much good, and yourself see the dear Redeemer coming in the clouds of heaven with power and great glory.

Uriah and Harriet are your warm and firm friends. There is nothing standing between you, not a thing. Brethren Lindsay and Gaskill do not seem to be just free. They seem rather perplexed and disheartened, but they have unbounded confidence in you.

Willie and I will go this week, I think, to visit Brother Littlejohn. I wish you were here to go with us. I am seeking for a thorough fitness for the work, that I may act my part in the cause of God with acceptance to Him.

I received your card from Bloomfield. Was glad that you were going on that journey for recreation. I hope you will do more of this than you have done. I feel a great desire to see you and to mingle my prayers with yours. The Lord is good. Praise His holy name. I have felt great comfort and assurance in prayer this morning.

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I was suffering with cold, [and was] sick at the stomach. I arose at about three o'clock and dressed and then prayed. I felt that the Lord indeed drew me near to Himself, and my spirit was lightened. I prize these tokens of His love more than language can express. I felt a sweet assurance while praying for you. I believe God hears my prayer and will send His help, His strength, and His joy to your heart.

Only look up. Don't look at the dark and boisterous waves, but look up in faith and confidence and hope. Our heavenly Father is acquainted with every purpose of the soul. He will not leave you in darkness. He will give you the light of His divine presence. Let us pray each day in faith, not only for health but to be imbued with the

Spirit of God, that we may do the work committed to our trust to His acceptance. This is what I live for. I have no other ambition. I feel my heart go out in great love and tenderness to you.

Have no fears that I will give another preference in my mind to yourself. That is simply impossible. Think not [that] I think others' minds superior to yours. I know better. I have the highest estimate of your ability, and, with the power of God to work with your efforts, you can do a great and efficient work. God can mend the broken and worn machinery and make it of essential use to do His work still.

[369] Only believe, only be cheerful, only be of good courage. Let the disagreeables go. Turn from these things which cause sadness and which dishearten you. I will ever be true to you, and I want you to have no suspicion or distrust of me that I would say or do the least thing to hurt you or lessen the confidence of your brethren in you. Never, never will I do this. I will sustain and help you all I can.—[Letter 41, 1874](#).

Ellen G. White Estate

Washington, D. C.,

September 8, 1988.

Entire Letter.

MR No. 1414—Unity in the Church

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“And whether one member suffer, all the members suffer with it.” “But now hath God set the members every one of them in the body, as it hath pleased Him.... And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you” [1 Corinthians 12:26, 18, 21].

The bonds of unity which unite member with member of the church are to be as firm and harmonious in their operation as are the different parts of the natural body. The hands, head, and feet are so closely united, and so mutually dependent, that one member cannot live and act independently of the other members. The life and Spirit of Christ sustains and causes to flourish every particular member of his own body, and they live because Christ lives in them. As the branch cannot live or bear fruit except it abide in the vine, no more can ye except ye abide in Christ. The apostle writes, “Bear ye one another’s burdens, and so fulfil the law of Christ” [Galatians 6:2]. “For we are members of His body, of His flesh, and of His bones” [Ephesians 5:30].—Manuscript 44, 1900, 15.

Ellen G. White Estate

Washington, D. C.,

September 8, 1988.

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MR No. 1415—Counsels Concerning Sanitarium Work; Importance of Personal Holiness

(Written August 26, 1907, at Sanitarium, California.)

During the past night I have been unable to sleep. My mind has been deeply exercised, and I am now writing, though it is several hours before daylight.

Yesterday afternoon Dr. Ruble visited me, and we had a long interview. Dr. Ruble is secretary of the medical department of the General Conference, and is connected with the sanitarium at Takoma Park. I spoke to him regarding the wages that should be paid to our ministers and physicians. There should be a more equitable adjustment in these matters.

Dr. Ruble asked me concerning the relation that we should sustain toward private medical work and private sanitariums. I could not say that there should be a binding about of men who are working privately in unselfish lines, although I know that in some cases the question involves great perplexity. Much depends on how these private sanitariums are conducted.

The Lord is not glorified by the work of the sanitarium that has been established in Boulder in rivalry to the original institution. The devising of this sanitarium and its working have been contrary to the will and way of the Lord. It was one of the strange results of unsanctified judgment.

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All who profess to be the children of God need now to realize that we are living in perilous times. The end of all things is near at hand. The signs are rapidly fulfilling, yet it would seem that but few realize that the day of the Lord is coming swiftly, silently, as a thief in the night. Many are saying, Peace and safety [[1 Thessalonians 5:3](#)]. Unless they are watching and waiting for their Lord, they will be taken as a snare [[Ezekiel 12:13; 17:20](#)].

We see and feel keenly the unbelief of some who have blinded their eyes and hardened their hearts, refusing to acknowledge the

light because it has not coincided with their own ideas. My heart is pained as I see that many, and some even amongst our own people, are fulfilling the words written by Paul: “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” [1 Timothy 4:1]. The time of this apostasy is here. Every conceivable effort will be made to throw doubt upon the positions that we have occupied for over half a century.

The work that the Lord has laid upon me is held up to ridicule and scorn. But even in this I am in good company, for so did the Pharisees regard the Saviour and His works. Some declare their unbelief in the work that the Lord has given me to do, because, as they say, “Mrs. E. G. White works no miracles.” But those who look for miracles as a sign of divine guidance are in grave danger of deception. It is stated in the Word that the enemy will work through his agents who have departed from the faith, and they will seemingly work miracles, even to the bringing down of fire out of heaven in the sight of men [Revelation 13:13, 14]. By means of “lying wonders” Satan would deceive, if possible, the very elect [Matthew 24:24].

Multitudes have heard me speak, and have read my writings, but no one has ever heard me claim to work miracles. I have at times been called upon to pray for the sick, and the word of the Lord has been verified: “Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him [James 5:14, 15]. Christ is the great miracle-worker. To Him be all the glory. He it is of whom John writes: “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 comprehended it not.... He was in the world, and the world was made by Him, and the world knew Him not” [John 1:1-5, 10].

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If those who were exalted to heaven in point of privilege, and who should have been especially wise in spiritual discernment, failed

to recognize in Christ the promised Messiah, shall we think it strange if His followers are not recognized by the world?

“But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth” [John 1:12-14].

We need the true discernment. He alone who receives the Son of God as his Saviour stands on vantage ground. Many are in confusion because of their failure to receive the truth. Every soul in these days of terrible wickedness needs especially to search the Scriptures. The less they associate with the elements of unbelief, the safer will it be for those who desire a genuine experience in the faith that works by love and purifies the soul.

[374] As I realize the accountability of those who know the truth, I cannot sleep. I pray earnestly for the light of Jesus' countenance, that I may not become confused. I shall continue to use pen and voice in accordance with the word of God. As representations are given to me, I shall endeavor faithfully to write them out.

It is a terrible thing to be self-deceived; for many will, because of self-confidence and self-sufficiency, be eternally lost. Now, just now, is the time to wash our robes of character, and make them white in the blood of the Lamb. We cannot afford to lose heaven. Awful will be the revelation to those who find that the books of heaven testify that they have permitted themselves to become Satan's helpers in deceiving other souls, and causing them also to lose eternal life. Inexpressible sad is the picture of those whom others will charge with the loss of their souls. Eternal life was within their reach, but their deluded, proud hearts were not broken, and they refused to confess their sins.

There are some in the Colorado Conference who need reconversion. I have seen their dangers. In the night seasons, I have been unable to sleep as I have contemplated the awful result of some who are pursuing a course under the intriguing of Satan. I have sent earnest warnings to some, but will they take heed, or will my burden of soul for them be in vain?

—[[Matthew 11:20-27](#), quoted.] This is Bible truth. And of those who have clung to their own hereditary and cultivated tendencies, I can only say, They must have the converting power of God before they can be a blessing to others. Unless they are converted daily, they will have a continual warfare with self. They may plead for their own way, but their way is not always the right way. They must fall upon the Rock, and be broken. There is hope for them if they will heed the gracious invitation: “Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light” [[Matthew 11:28-30](#)].—[Letter 410, 1907](#).

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Ellen G. White Estate

Washington, D. C.,

September 8, 1988.

Entire Letter.

[376] **MR No. 1416—The Workings of Satan; Use of Tithe**

(Written December 17, 1908, from Sanitarium, California, to
“Brother and Sister [S. N.] Haskell.”)

I am often weary, and yet I realize at times the blessing of the Lord resting upon me in large measure. I want to walk humbly with God. I am praying that the Lord will guide me by His Spirit every moment.

The Lord has given me a special work to do in giving words of warning that should come to our people. Satan’s forces are preparing their seductive temptations to deceive, if possible, the very elect. Satan will work through those who have disregarded the warnings of God to the church. They will be exceedingly zealous under the working of a deceptive influence, and most strange manifestations will appear.

We need in all our churches the evidences of the meekness of Christ. In order to do intelligently the solemn work committed to us, we must hide self in Jesus Christ. We have a short time in which to accomplish the work that is essential. Let us earnestly prepare for the conflict that is before us, for Satan’s armies are marshalling for the last great struggle. I am instructed to say to all our people, Let your light so shine in words and deeds, that you will reveal that truth is cherished in the heart.

The time has come when the tithes and offerings belonging to the Lord are to be used in accomplishing a decided work. They are to be brought into the treasury to be used in an orderly way to sustain the gospel laborers in their work. In [Malachi 3:10](#) we read, “Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

Satan is rallying his forces and seeking to bring in heresies to confuse the minds of those who have not been trained to understand

the leadings of the Holy Spirit. A delusive net is being prepared for them, and those who have been warned again and again, but have not educated themselves to understand the warnings, surely will be taken in Satan's snare.

The angels of God have been holding the four winds that they shall not blow. John writes: [[Revelation 7:1-4, 9-17](#), quoted.]

Let this chapter be carefully read and studied. Wonderful things are about to transpire. The future is full of intense interest to every soul who shall live upon the earth.—[Letter 364, 1908](#).

Ellen G. White Estate

Washington, D. C.,

September 8, 1988.

Entire Letter.

[378]

MR No. 1417—Literature To Be Circulated Like Leaves of Autumn; “Exclusive” Principles To Be Eliminated

(Written February 28, 1897, from “Sunnyside,” Cooranbong,
N.S.W. to “Dear Brother Colcord.”)

I received your letter with the manuscript evening after the Sabbath, February 27. I have felt the movings of the Spirit of God. Sunday and Monday nights I could not sleep past one o’clock. I was in an assembly where the very sentiments you referred to in your letter were expressed. The “exclusively” was dwelt upon, and urged as a contract in the sale of our publications, pamphlets, and books.

I was constrained to write out the principles that were set before us in that assembly as truth. These “exclusive” principles should not have place in the work of God. They should be cut out of your business arrangements and your councils in connection with the workers in the Lord’s great moral vineyard. My mind has been much exercised in regard to having this “exclusively” come in among those who are handling our papers and pamphlets in any line in your branch office. They are unworthy of being voiced or traced with a pen. It is entirely a human device with which God has had naught to do. Its origin is selfishness. The word should be cut out, for it is not inspired of God.

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The charge given to Timothy was, “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” [2 Timothy 4:1, 2]. This charge is for all who are acting a part in the ministry, [all] who are following the example of Christ. They must snatch the opportunities as they come. Let all be fully prepared to disseminate the light by word and by pamphlet. There should be hundreds of little tracts scattered as the leaves of autumn.

—Many Echoes have been sold. This is well so far as it goes, but many more are to come before the people. There is a great need of leaflets and tracts, some containing short articles, others presenting the messages of warning, the second advent of our Lord Jesus Christ. The Sabbath, treated in brief, and its relation to the truth of the doctrines substantiated by the Scriptures should be circulated. It is not enough to merely sell the Echo. There is a world to be warned. Health subjects in clear, forcible, spirited articles, health and temperance principles, and experiences of faith and hope—all should be presented to the world. The branch office in the city may do a good work in this line. These silent words will make impressions on minds, and will awaken an interest in the truth of God.

Light! Light! Let it shine forth everywhere. It is to be diffused in jots and tittles, here a little and there a little. It is to be diffused in contrast with error. There is a dense darkness upon human minds, and everything possible should be done to rend it away and let the true Light shine forth.

There is too much limiting, too much setting of boundaries, altogether too much withdrawing ourselves from our own flesh. Workers in Melbourne are needed in every line. The Echo is a small paper, and should have a large circulation. Every advantage possible should be taken of the establishment of a new branch of the publishing house. Let the office carry all the advantages that it possibly can to meet its obligations. This need not create any jealousy in the minds of those who are engaged in the work in the same line.

Let there be light: let it shine forth in clear, distinct rays. Let there be no question in this matter. It is essential that our works on present truth shall be displayed, and that when needed there may be no delay in sending to another locality to obtain them. There is need of workers in season, out of season, those who will confess the truth in every place. The branch office should be made a light bearer to the world. If the Lord’s workers are sanctified, His blessing will attend the work. [380]

While the tract and missionary society has its work to do, it is not to hold itself “exclusively.” It is not to be a separate kingdom, and have a jurisdiction of its own. From the light which God has given

me, He desires that His people shall improve every opportunity for disseminating light. They are to sow beside all waters. Our publications should be represented by the office in the city. It should be well supplied with tracts and publications for use at once. Many through curiosity will desire to know what these tracts and pamphlets contain, and if they are right at hand they can be sold and the money used to carry forward the work of God for which the office is to be used. In any case, they should not wait to refer to the International Tract and Missionary Society. [Name given to early Book and Bible Houses or Adventist Book Centers.]

[381] This “exclusiveness” is not to have any place in the work, for it is not the inspiration of God. Wherever we can advance the truth, wherever we can enlighten minds in regard to our literature, we should do so. This world is corrupted by sin, and the thick darkness of error which enshrouds it is supposed by many to be truth. Those who are considered the most talented cannot remove the darkness and ignorance which, like a funeral pall, covers the world and the people. But here are bright truths which should appear in our Echo in short articles right to the point. It should contain simple, religious experiences which will remove the blindness from the eyes of the supposedly most gifted men.

One reason why the branch office should be in the city is that it may be a light, shining forth to those who would not otherwise discern it. The bright truths put forth in leaflets and pamphlets should be abundant. “Exclusiveness” should not restrain this work. The truth of God should not be hampered. There is not half being done that should be done. Your faith is too small, your methods too narrow and circumscribed. There is a grand work to be done of which just now you hear the echoes only. There is a brightening glory beyond the horizon of your present view of which you may now catch occasional sparks. Your faith does not yet grasp the future beyond. “We see,” says the apostle, “as through a glass darkly.”

Bear in mind that concerning the advocacy of truth there should be no jealousy. If this spirit is indulged, your plans, if not killed, will grow into selfishness of large proportions. You must not grasp in your finite control the things that God has in His own hands. You are to do service for God. But you are far behind. The night is far spent. But when the day is fully come, you will discern more fully

~~your neglect of the work which the Lord has appointed to be done by His human agencies, because of your “exclusiveness.”~~

Cut out this exclusiveness wherever it may be. The light God has given is for the world. It is not to be put under a bushel or under a bed. The devil is far from being narrow and proscribed in his work. This is plainly revealed by the rapidly increasing darkness, the multitudinous errors, heresies, misconceptions, and delusions of these last days. Creeds and false doctrines are popular and all pervading, to leave the minds of the world with the drinking of the wine of Babylon, the most deadly heresy. The neglect of plainest warnings will place us on the guilty list. Yes, we have plenty of evidence of Satan’s might. We have evidence also that the day of work is nearly ended. Let every power that God has entrusted to His agencies be now employed. Restrict no one’s labor, in any line if they are established in the truth, but let all work who will.

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The great apostasy is working to a point, and will develop into darkness deep as midnight, impenetrable as sackcloth of hair. This is the time to employ any system that can be devised to discover and counteract the leaven of error. Let there be light. There should be one hundred light bearers in our world where there is one today. Darkness will become more dense in human minds after the truth has penetrated and been rejected. But there are some minds where the darkness will be removed. They recognize the light.

The apostasy will exist in this night of spiritual darkness. It will then be destroyed by the brightness and exceeding glory of Christ’s coming. Oh, what a day of gladness for the righteous that will be! What a breaking up of the spell of fanaticism and delusive sentiments when Christ shall shine forth before His ancients gloriously! Then the system of satanic delusion which souls have preferred to the truth that involves a cross, will be broken up.

Satan has come down with great power to work with all de-ceivableness of unrighteousness in them that perish. The powers of deception are working upon minds in every country to gain a foothold. Satan is seeking to hedge up our way in this country. The night of trial, the night of weeping, the night of persecution for the truth’s sake is not far distant. It is through much tribulation that we shall stand as faithful sentinels for God, not swerving one hair from truth and righteousness. Famines will increase; pestilences will

[383] sweep away thousands. Danger are all around us from the powers without and satanic workings within, but the restraining power of God is now exercised.

“Satan hath desired to have you, that he may sift you as wheat” [Luke 22:31], is applicable to very many souls. Yet we are not left helpless. The Lord spreads His covering hand over us, saying, “I have prayed for thee, that thy faith fail not.”

The church militant is not the church triumphant. We are enjoined: [Ephesians 6:10-17, quoted].

The night of trial is nearly spent. Satan is bringing in his masterly power because he knoweth that his time is short. The chastisement of God is upon the world to call all who know the truth to hide in the cleft of the Rock and view the glory of God. The truth must not be muffled now. Plain statements must be made. Unvarnished truth must be spoken in leaflets and pamphlets, and these must be scattered like the leaves of autumn.

But let all walk and work circumspectly, under the molding influence of the Holy Spirit. There is little wisdom in binding about the work in any line. God has not given His sanction to any branch of His work's being bound about. But unbelief has strengthened, and those who have not been sanctified through the truth will be subjects of Satan's temptations. They will be his most successful allies to criticize, speak evil, and work unrighteousness. There are now those who will show just what they will do under temptation and in an emergency. They cannot be depended upon. The Lord has given them great light but they choose Barabbas rather than Christ. This is being enacted in our very midst. They crucify afresh the Son of God, and put Him to an open shame. But the unsetting Sun of Righteousness is to shine forth, and those who have worked to counterwork what God has appointed will be gathered in bundles with the tares.

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“Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcometh (his own inherited and cultivated tendencies), the same shall be clothed in white raiment; and I will not blot out his name out of the book of life; but I will confess his name before My Father, and before His angels” [Revelation 3:4, 5].

—~~The clouds with which human agencies have covered the truth~~ will soon be dissipated. The truth that has not been clearly discerned, will be opened before those who search for it as for hid treasure. The Holy Spirit will descend in power upon His people, explaining many mysteries. “And they shall teach no more every man his neighbor, ... saying, Know the Lord: for they shall all know ... [Him], from the least of them unto the greatest.” The Sun of Righteousness shall beam forth and penetrate to all depths, and reach to all heights, and the earth shall be filled with His glory. Let all dissension and strife and selfish thoughts be cherished no longer. “The night is far spent, the day is at hand.”—[Letter 31, 1897](#).

Ellen G. White Estate

Washington, D. C.,

September 8, 1988.

Entire Letter.

[385] **MR No. 1418—The Danger of Prosperity; Talents
To Be Used for God; An Appeal for New
Commitment to Christ**

(Written October 14, 1896, from Adelaide, South Australia, to an Adventist brother in South Africa.)

It is only one o'clock, but I cannot sleep. I feel a burden for you, for you have forsaken the Lord. But the Lord has not forsaken ... [you].

For several mornings before I left Cooranbong I was passing through interesting scenes with you. Again and again had your case been urged upon my mind. The parable scene found in [Matthew 25:14-23](#) was presented before me. This is the last of the many parables in His public teachings given [to the disciples] by our Lord Jesus Christ. Early in the morning He had crossed the mount. He gave them the warning in regard to His second appearing in the clouds of heaven. [Chapter 24:36](#): “But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only.” “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” [[verse 14](#)].

[386] Satan is working with untiring energy to bring in every conceivable error, and to engross the minds of men and women so that they shall not give heed to the warnings of God. “But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left” [[verses 37-41](#)].

Why did the inhabitants of the Noatic world know not the day of their visitation? Because they did not have warnings? No, but

because they did not heed the message God sent them through Noah (Genesis 6:5-7, 11-13). God gave directions to Noah to build an ark on dry land, and to warn the people. Noah gave the message of the Lord to the large population upon the earth—he gave it by voice and then showed his faith by his works, in building the ark. God gave him exact directions for building this ark.

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Genesis 6:5). But the Lord gave man [a period of] probation of one hundred and twenty years. During this probation, Noah and his employed carpenters worked upon the ark, but the inhabitants regarded the message of Noah as an idle tale, and [their attitude toward] the building of the ark [was] as one that mocked. They would not believe the message. They charged Noah with being deluded, and they kept planting and building and marrying and giving in marriage, utterly regardless of the solemn message sent them of God.

Day by day they were stirred with an intensity of activity by the power of Satan to contradict by precept and example the solemn message proclaimed in their ears, as though their unbelief and settled rejection of the message would make it of no account. But time passed. They were more full of their idolatrous business transactions and vileness and crime than ever before. They forgot God, [and] put Him out of their thoughts to make of none effect His solemn warnings.

Noah’s faith and works were united. The building of the ark went on amid the jeers and the ridicule and the scoffing of old and young. When they saw the last sign given—the provisions for man and beast taken into the ark—then mirth and revelry and mocking increased. When they saw the beasts come from the forests to the door of the ark, and Noah take them in, they had so long resisted, so long denied the message that God had given them, that they had educated themselves to resist; reason was perverted by gratification of appetite and low, carnal amusements; they denied the Lord God that bought them, and conscience had become unimpressible.

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They saw the heavens darkened, and they had to wonder what it meant. The air was filled with birds of all kinds presenting themselves by sevens to be taken into the ark. The animal creation was

obedient to the drawing of God, while man, possessing reasoning power, was closing every avenue of the soul so that the Spirit of God might not be entertained and break up their life of carnal pleasures—their eating and drinking, and their practicing of all kinds of iniquity in order to testify to their unbelief and to their determination to carry out their ambitious projects.

Then the Lord said to Noah, “Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation.... And Noah did according unto all that the Lord commanded him.... And Noah went in, and his sons, and his wife, and his son’s wives with him, into the ark, because of the waters of the flood.... And the Lord shut him in.” “In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights” [[Genesis 7:1-11](#)].

[388] The water prevailed upon the earth a hundred and fifty days, and all the wicked inhabitants of the earth perished in the flood. They “knew not until the flood came, and took them all away; so shall also the coming of the Son of man be” ([Matthew 24:39](#)).

The warning message is to be given to the world in these last days, and because iniquity shall abound, the love of many waxeth cold. The question is asked, When the Lord cometh, will He find faith on the earth? The warning is given, “Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?” ([Matthew 24:42-45](#)).

They must have truth, present truth, appropriate for the times in which they are living. The message of warning must be given to the world, as Noah gave the message of warning to the antediluvians. “Blessed is that servant, whom his lord when he cometh shall find so doing”—giving his household “meat in due season.” “Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming;

and shall begin to smite his fellow servants (who are watching and giving meat in due season), and to eat and drink with the drunken (to absorb his mind and time in this world's enterprises and turn away from the service of God); the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth" ([Matthew 24:46-51](#)).

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"Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" ([Mark 13:33-37](#)).

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods" ([Matthew 25:14](#)). (Please read [verses 15-36](#).) It is plainly revealed here that more is embraced than merely earthly, temporal employments. It is more than worldly goods which the Lord has committed to our keeping. Bear in mind eternity: do not cast this out of your reckoning. Make no mistakes here where eternal interests are involved.

To you and your brother ... have been committed talents to be used to the glory of God, not to be buried up in worldly enterprises. Let not yourself, my brother, take satisfaction that you are possessed with talents to accumulate worldly goods, unless you turn these talents to account for Him who bestowed them. Let not Satan longer fasten delusion upon you.

Christ has paid the wages of His own blood, of His own sufferings, to secure your servitude and entire obedience. Do you feel your responsibilities in these matters regarding the committed trust? Have you forgotten that you have a loan from the Master to invest in work for Him, to advance His glory? Do you not consider that He made you a steward of His grace, [and has] given you endowments for a sacred, higher trust? He can make the humblest service become

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a consecrated gift if exercised and employed in doing the Master's bidding and promoting His glory.

You are called to be God's workman. You have had zeal for the Master, but things did not move in some directions as you thought they should, and you became faultfinding, censorious, impatient, passionate. You could never represent your Saviour in that way, and you finally became discouraged. The Lord knows all about it. You must not stand where you are, for you are in great peril of losing your soul. Satan will devise every way but cutting off your life to secure you to himself. Christ says, "I have prayed for ____; I am waiting for him to seek My face."

You loved your Bible, and you loved to study it; it was precious to you, better than a collection of syllables and words. The Spirit of God is drawing you, and He will pardon your transgressing His commandments, which is a terrible dishonor to God and terrible against yourself. Turn ye, turn ye, for why will ye die? "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" [Isaiah 55:6-8].

"With long life will I satisfy" you, saith the Lord. "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee" [Hebrews 13:5]. God has been true to you, but it is you that have forsaken God. You cannot extinguish your lamp so that it shall not be a light to the world, and yet walk in the light. He who shall choose to walk in the light of the fire of his own kindling, shall lie down in sorrow.

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I am deeply concerned about you and your prosperity. No man's prosperity can be built up on the ruins of truth. I entreat you for your soul's sake, no longer to dishonor God. Your heart is not satisfied. He who loveth silver shall not be satisfied with it. He who says to the pure gold, "Be thou my confidant," may for a time appear to prosper, but he will sooner or later find that he has pierced himself through with many sorrows.

Whenever the will of God is violated by nations or by individuals, a day of retribution comes, as surely as rivers that burst their banks carry devastation before them. "He that loveth silver shall not be

~~satisfied with silver; nor he that loveth abundance with increase~~²⁷
[[Ecclesiastes 5:10](#)]. God has spoken. Will you hear His voice? “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” [[Daniel 12:3](#)].

It is a very sad thing for you to have departed from God’s commandments. The Lord loves your mother, and she needs the help which you could give her; she needs the help which ... [your brother] can give her. These elder brothers should stand firm as a rock to principle, and be counsellors to the younger members of the family. Both of you are needed, and you should do all in your power to relieve your mother of unnecessary burdens. Her life has been one of storm and wrestling, sorrow and keen anguish. You cannot appreciate this as I can, for I have seen it. Honor your mother and sustain her influence, for God is with her. Refuse not to be illuminated with the light which irradiates all who will walk in the light of the Sun of Righteousness. Grovel not amid material things, neglecting the spiritual and heavenly. Do not lose sight of eternity. The end is near; make no delay.

Jesus says, “Come unto Me, all ye that are weary and heavy laden, and I will give you rest.” No longer grieve the heart of Christ. God calls for you to come! Take your position under the bloodstained banner of Prince Immanuel. Enthroned the Bible in your heart, and live by every word that proceedeth from the mouth of God.—[Letter 108, 1896](#). [392]

Ellen G. White Estate

Washington, D. C.,

September 8, 1988.

Entire Letter.

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MR No. 1419—Satan the Author of Commercial Strife; Strange Occurrences Predicted

(Written October 27, 1910, from Sanitarium, California, to Elder A. G. Daniells.)

When I took up my pen this morning to begin to write, my left eye failed me. I cannot use it, but I can use my right eye. This is a strange experience for me in recent years. But in the early years of my work, I did much of the writing for my books with my left eye bandaged. And it may be that I shall again be afflicted in the same way. But I thank the Lord that for many years now I have been able to use both eyes.

I am now writing on Old Testament history. I have just completed an article on Esther.

Maggie is with us again, and takes hold of the work as if she had not been away. Although her name is changed, she is still the same earnest worker.

The experience that you had in the wrecking of the large tent during the Battle Creek camp meeting is a sure and crowning evidence that Satan is at work. As the Lord's people show their determination to follow the light that the Lord has given, the enemy will bring all his powers to bear to discourage them. But they are not to give up because of the difficulties that arise when they try to follow the counsel of the Lord. God has given us His work to do, and if we comply with His requirements, we shall be blessed. The Lord has shown me that we shall have to meet experiences just such as have taken place.

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The enemy is actively at work, as you will see as you travel on his territory opening the Word of God to the people. As the last message of mercy is proclaimed by human lips, Satan will try to storm his way to the front, but he cannot prevail against Christ. As we present the truth that shows the people the evil of his delusions, his anger will be aroused, and he will do all in his power to hinder our efforts.

But continue to present a ^{Predicted} “Thus saith the Lord,” remembering that ³³³ God is your helper. Do not give the enemy the right of way.

Satan would fill the world with commercialism, and he has succeeded in inducing some of our leading men to turn away from the light given by God. Several who were once our ministers are working out the devising of the fallen angel.

Elder Daniells, you have been given the most certain evidence that you will be sustained by the Lord. Be of good courage. The Lord must be our trust. I am not in the least discouraged. When I heard that during the Battle Creek camp meeting the large tent was twice blown down and torn, I felt that if those engaged in that meeting would show a decided front, the enemy would be defeated.

Satan was once the most glorious angel in the heavenly courts. But he allowed a desire for supremacy to take possession of him, and he was expelled from heaven. He came to this earth, and entered with great zeal into commercialism. And unless we stand loyal and true by the side of Prince Emmanuel, we shall be ensnared. Some of our ministers have been led astray because they would not follow the light that the Lord gave them. Those who have thus departed from the faith may not realize it, but they are following the fallen angel.

In the future, strange things will happen. I tell you this so that you may not be surprised at what takes place. We shall all need to maintain a close connection with the Lord. The end is much nearer than when we first believed.

What strange occurrences are being brought to our notice in the daily papers. Men are hazarding their lives in an attempt to do strange things. The Lord has not laid upon anyone the doing of these things, for souls are not saved through such exhibitions of foolhardiness. [395]

On certain occasions large companies of people are drawn together to witness the feats of men in flying through the air. The lives of many of those attempting these feats are sacrificed. It is not the God of heaven who leads men to attempt these hazardous feats. It is the god of this world whom they are serving. It is Satan who inspires men to enter into these foolhardy projects, just to see what men can do.

Before he fell, Satan wanted Christ's position. Because he could not have it, he became desperate, rebelled, and was cast out of heaven. Because he was restrained from carrying out his plans, he decided that he would be his own God. He came to this world, and here he determined to do a great work through commercialism. He laid his plans to turn the world into a place where he could carry out his strange devisings. But the Lord forbade his plans. He has been made to understand that there is a Ruler in the heavens over the inhabitants of the world.

The great controversy between good and evil is being waged. Under the leadership of Satan there are men who today are doing all in their power to plunge the world into commercial strife. Thus Satan is trying to bring about a condition of things that will make the world uncivilized. He desires to see strange things acted out, which God, who is too wise to err, has not ordained. But the Lord—yes, our God—will be Ruler of the heavens and the earth. If men and women will carry out His requirements, it will be seen that He is Ruler, carrying out His divine will.—[Letter 114, 1910](#).

Ellen G. White Estate

Washington, D. C.,

September 8, 1988.

Entire letter.