20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993)

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / A WORD OF EXPLANATION

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TRUSTEES AND THEIR SUCCESSORS BECAME INCREASINGLY AWARE OF THE POTENTIAL USEFULNESS TO THE CHURCH OF THIS GOLD MINE OF UNPUBLISHED MATERIALS.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.

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THE TRUSTEES OF THE ELLEN G. WHITE ESTATE
SILVER SPRING, MARYLAND

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MR No. 1420 - Health Reform Principles

(Written August 25, 1897, at "Sunnyside," Cooranbong, N.S.W., Australia.)

I have many things to say, but I do not know that I can say them now. My left eye is

so weak that I may have to refuse to write till it is stronger. Be assured that I am praying in regard to this afflicted member. The Lord has been very gracious to me. Again and again He has answered my prayers in regard to my eyesight. His loving kindness faileth not, so I shall urge my petition to the throne of grace till an answer comes. {20MR 1.1}

Your letter to me, under date of February 12, is received. Your question is, "Is it advisable to employ a good, Christian physician, who treats his patients on hygienic principles? In urgent cases, should we call in a worldly physician, because the sanitarium doctors are all so busy that they have no time to devote to outside practice? Some say that when the sanitarium doctors do use drugs, they give larger doses than ordinary doctors." {20MR 1.2}

If the physicians are so busy that they cannot treat the sick outside of the institution, would it not be wiser for all to educate themselves in the use of simple remedies, than to venture to use drugs that are given a long name to hide their real qualities? Why need anyone be ignorant of God's remedies--hot water fomentations and cold and hot compresses? It is important to become familiar with the benefit of dieting in case of sickness. All should understand what to do themselves. They may call upon someone who understands nursing, but everyone should have an intelligent knowledge of the house he lives in. All should understand what to do in case of sickness. {20MR 1.3}

Were I sick, I would just as soon call in a lawyer as a physician from among general practitioners. I would not touch their nostrums, to which they give Latin names. I am determined to know, in straight English, the name of everything that I introduce into my system. {20MR 1.4}

Those who make a practice of taking drugs sin against their intelligence and endanger their whole afterlife. There are herbs that are harmless, the use of which will tide over many apparently serious difficulties. But if all would seek to become intelligent in regard to their bodily necessities, sickness would be rare instead of common. An ounce of prevention is worth a pound of cure. {20MR 1.5}

You say, "The reason why I advise with you is because there are some who have never heard of the principles of health reform. Converts in

the S.D.A. faith, whom one would naturally suppose would be easily led to see the beauty of hygienic remedies for the sick, are being taught to take the Lord for their Healer, without even using simple means and Heaven-blessed agencies for the recovery and preservation of health. These agencies are excluded by close rooms and a neglect to procure pure water." {20MR 1.6}

We find the same sinful neglect wherever we go. When we first established ourselves in the locality where we now are, we lived in tents while the men cleared the land. There was no rain from February till the next December, except a few light showers. The men drank from a water hole on the ground. As far as taste was concerned, the water was good. It was cool, but insects were plainly visible in it.

Because of drinking this water, some of the students attending the school became sick with bowel complaint. {20MR 2.1}

We knew that we would be obliged to use this water, but we obtained a boiler which held several gallons. In this we boiled the water, and after letting it cool, let it run through a canvas filter. Our family of boarders was large, but none of them were sick. Many would say that such conveniences cost money, and that it would not pay, but sickness and doctors' bills cost time and money. To be particular in the beginning saves many a serious ending. {20MR 2.2}

I then began to devise for the workmen employed by the school in making a road. I told them that I forbade them taking one cup of water from the creek on my premises. I then told my cook to prepare hygienic coffee, putting it in kerosene tins that had been nicely cleaned. To this coffee was added milk from my cows. This the workmen were given every day when they ate their lunch. After this no one suffered from bowel complaint. True, it made my housekeeper more work, but the words were constantly in my mind, "Help us to help each other, Lord; each other's woes to bear." {20MR 2.3}

You say again, "They are not educated in regard to the injurious effects of meat eating and of using sugar and vinegar, tea and coffee. That is, they depend for their herb drink on tea from China and coffee from Java. These things are injurious and deleterious to the human system. Tea and coffee are stimulants and poisons, and their effects have been presented before them." {20MR 2.4}

You speak of cake and pastry, saying that the harmful effects of these things are not kept before the people as in former years, and that many have not learned the harm of eating between meals. All these subjects are treated upon in our health literature. Why not see if you cannot

get them to read and become intelligent on these subjects? Light is sown for the righteous, and gladness for the upright in heart. Why should not those who are accepting the light of present truth become intelligent upon the subjects which concern the habitation the Lord has given them, walking in the light as it shines upon their pathway? Eating between meals places a tax upon the stomach that will surely bring disease upon the digestive organs. {20MR 2.5}

You say that "a married lady who has embraced the truth has been taught the lessons connected with divine healing, and, as they seem very proper and right, she has accepted them. She would not think it necessary to change her wrong habits of diet for healthful practices. Self-denial in the matter has not been presented to her from a Bible standpoint." {20MR 3.1}

We are very sorry that the converting power of God has not reached this sister's table habits, because all connected with her will feel the influence of this half conversion. In all such families there are those who are invalids because of their erroneous manner of eating. Should this sister advance, and walk in the light in

reference to eating and drinking, she would be a great blessing to the members of her family. If she will be led, God will certainly lead her into that knowledge that it is her privilege to gain in regard to her habits and practices. {20MR 3.2}

"I beseech you therefore, brethren, "writes the apostle Paul, "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]. The Lord requires a living sacrifice of mind, soul, body, and strength. All that we have and are is to be given to Him, that we may answer the purpose of our creation. But unless we take heed to the light and instruction given us in the Word of God, that in the matter of eating and drinking we may speak and act intelligently, we shall bring feebleness upon our selves. {20MR 3.3}

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" [Romans 6:11-13]. For Christ's sake, let

those that live in the last days of this world's history walk in the light. {20MR 3.4}

"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 unto subjection: lest that by any means, when I have preached to others, I myself should be a cast-away" [1 Corinthians 9:24-27]. {20MR 4.1}

"Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.... 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" [1 Corinthians 6:15, 19, 20]. {20MR 4.2}

It is necessary for every believer to be strictly temperate. The people of our world indulge pernicious habits, thus destroying their God-given susceptibility and the power of discerning sacred things. The moral sense of many of those living at the present day is clouded by wrong habits. With many appetite is the law that governs. {20MR 4.3}

There is need of a better understanding of the principles of health reform. Temperance in eating, drinking, and dressing is essential. The advocates of temperance should place their standard on a broader platform. They would then be laborers together with God. With every iota of their influence they should encourage the

spread of reform principles. Let appetite rule instead of principle, and the whole human machinery will be implicated. The violation of physical law is a violation of the law of God. Those who eat too much, and whose food is of an objectionable quality, are easily led into dissipation. In proportion to the darkness of their minds will they give license to their appetites and passions. {20MR 4.4}

Tea and coffee are neither wholesome nor necessary. They are of no use as far as the health of the body is concerned. But practice in the use of these things becomes habit. When men and women are truly converted, they will conscientiously regard their habits of eating, drinking, and dressing. They will seek to avoid physical, mental, and moral feebleness. {20MR 4.5}

Tobacco produces an effect on the system fully as harmful as liquor drinking. It stimulates for the time being, but when its immediate influence is gone, those who use it sink as far below par as they have been

elevated above it. All who cling to this habit, who refuse to practice health reform by placing themselves on the platform of temperance in all things, must bear the consequences of their course of action. {20MR 4.6}

In this place a fisherman has recently been converted to the truth. Although formerly a habitual user of this poisonous weed, he has, by the grace of God, determined to leave it alone for the future. The question was asked him, "Had you a hard struggle in giving it up?" "I should think I did," he answered, "but I saw the truth as it was presented to me. I learned that tobacco was unhealthful. I prayed to the Lord to help me to give it up, and He has helped me in a most marked manner. But I have not yet decided that I can give up my cup of tea. It embraces me, and I know that I should have a severe headache did I not take it." {20MR 5.1}

The evils of tea drinking were laid before him by Sister Sara McEnterfer. She encouraged him to have moral courage to try what giving up tea would do for him. He said, "I will." In two weeks he bore his testimony in meeting. He said, "When I said that I would give up tea, I meant it. I did not drink it, and the result was a most severe headache. But I thought, Am I to keep using tea to ward off the headache? Must I be dependent on it that when I let it alone I am in this condition? Now I know that its effects are bad. I will use it no more. I have not used it since, and I feel better every day. My headache no longer troubles me. My mind is clearer than it was. I can better understand the Scriptures as I read them." {20MR 5.2}

I thought of this man, poor as far as worldly possessions are concerned, but with moral courage to cut loose from smoking and tea drinking, the habits of his boyhood. He did not plead for a little indulgence in wrong doing. No; he decided that tobacco and tea were injurious, and that his influence must be on the right side. He has given evidence that the Holy Spirit is working on his mind and character to make him a vessel unto honor. {20MR 5.3}

Shall those who have had more opportunities and much precious light, who enjoy the advantages of education, make the plea that they cannot cut away from unhealthful practices? Why do not those who have excellent reasoning powers reason from cause to effect? Why do they not advocate reform by planting their feet firmly on principle, determined not to taste alcoholic drink or to use tobacco? These are poisons, and their use is a violation of God's law. {20MR 5.4}

Some say, when an effort is made to enlighten then on this point, "I will leave off by degrees." But Satan laughs at all such decisions. He says,

"They are secure in my power. I have no fear of them on that ground." But he knows that he has no power over the man who, when sinners entice him, has moral courage to say No, squarely and positively. Such a one has dismissed the companionship of the devil, and as long as he holds to Jesus Christ, he is safe. He stands where heavenly angels can connect with him, giving him moral power to overcome. He can truly advocate temperance; for, with a tobacco pipe in his mouth, he will not urge a liquor drinker to abstain from alcohol. {20MR 5.5}

No man can be a true minister of righteousness and yet be under the inspiration of sensual appetites. He cannot indulge the habit of using tobacco yet win souls to the platform of true temperance. The cloud of smoke coming from his lips has no salutary effect upon liquor drinkers. The gospel sermon must come from lips undefiled by tobacco smoke. With pure, clean lips God's servants must tell the triumphs of the cross. The practice of using liquor, tobacco, tea, and coffee must be overcome by the converting power of God. There shall nothing enter into the kingdom of God that defileth. {20MR 6.1}

The life that men live is not half what it ought to be. Light is shining upon the subject of temperance, and much labor has been put forth to instruct people on this point, but the dietetic habits of those who live for selfish gratification, who do not wish to be corrected, and refuse to practice health reform, leave them diseased and enfeebled. They may ask the Lord to heal them, but will He who caused the light to shine out of darkness heal them of that which is the result of not heeding the light, but continuing to eat, drink, and dress unhealthfully? Shall we not seek to do all that is possible for us to do by placing ourselves in the right relation to health reform? Then we can say, "Father in heaven, I have now done all I can to place myself in a correct position by denying appetite and following the light given in regard to health. Heal me of disease that I may glorify Thee." {20MR 6.2}

It is labor lost to teach people to go to God as a healer of their infirmities unless they are educated also to lay aside every wrong practice, and cease to indulge perverted appetite. They must be taught to use the provisions God has given. To refuse the remedies which they may as well have as not without paying a doctor's fee, to neglect to let into every room in the house God's pure air and sunshine, shows a lack of faith in

Him. Faith in God's power to heal infirmities is dead unless the one diseased improves the light God has given him by bringing his habits into harmony with right principles. {20MR 6.3}

The grace of God is always reformatory. Every human being is in a

school where he is to learn to give up hurtful practices, and obtain a knowledge of what he can do for himself. Those who ignore these things, who take no precautions in regard to getting pure air to breathe and pure water to drink, cannot be free from disease. Their systems are defiled, and the human structure injured. {20MR 6.4}

Such people are careless, reckless, presumptuous, and self-destroying. Knowledge is strewn along their pathway, but they refuse to gather up the rays of light, saying that they depend on God. But will God do those things that He has left for them to do? Will He supply their neglect to cooperate with Him? Will He wink at their ignorance, and do great things for them by restoring soul, body, and spirit, while they ignore the most simple agencies, the use of which would bring them their health? While day by day they indulge their appetite by eating that which brings disease, can they expect the Lord to work a miracle to restore them? This is not the Lord's way of working. By doing this, they make the Lord altogether such an one as themselves. Faith and works go together. {20MR 7.1}

I beseech my brethren and sisters to lay aside their darling luxury of tea and coffee, the use of which creates an unnatural state of mind and body. "Thou hast a few names even in Sardis which have not defiled their garments" [Revelation 3:4]. How are their garments defiled? By eating of that which brings disease and infirmity. "And they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels" [verses 4, 5]. {20MR 7.2}

All may become intelligent if they will. Those who worship God in the beauty of holiness will work in harmony with God by striving to supply the best conditions for worship. "Behold, I stand at the door, and knock," Christ says. "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" [Revelation 3:20]. Those who follow God's directions will be prepared to receive the heavenly Guest; for they have listened to the voice of God, speaking through His Word and His messengers. {20MR 7.3}

But those who do not hear and obey the warnings and instructions of God cannot understand what sanctification of soul and body means. What word has God for those who ignore the light that is flashing around them, and then ask to be prayed for that they may be sanctified and healed? The same word that He had for Cain: "If thou doest well, shalt thou not be accepted?

and if thou doest not well sin lieth at the door." {20MR 7.4}

Let all examine their own hearts to see if they are not cherishing that which is a positive injury to them, and in the place of opening the door of the heart to let Jesus, the Sun of righteousness, in are complaining of the dearth of the Spirit of God. Let these search for their idols, and cast them out. Let them cut away every unhealthful indulgence in eating or drinking. Let them bring their daily practice into harmony with nature's laws. By doing, as well as believing, an atmosphere will be created about the soul that will be a savor of life unto life. {20MR 8.1}

The Lord calls upon all who think they know what faith is, to be sure that they are not pulling with only one oar, that their little bark is not going round and round, making no progress at all. Faith without intelligent works is dead, being alone. Faith in the healing power of God will not save unless it is combined with good works. Good works and faith are the two oars we need to use. {20MR 8.2}

Many are made sick by the indulgence of their appetite. They eat what suits their perverted taste, thus weakening the digestive organs and injuring their power to assimilate the food that is to sustain life. So many varieties are introduced into the stomach that fermentation is the result. This condition brings on acute disease, and death frequently follows. Sin indeed lies at the door. The door is the mouth, and the stomach is made to do at one meal the work of two or three meals. Thus the delicate machinery is worn out by the suicidal practices of those who ought to know better. {20MR 8.3}

Let all heed the instruction given on this subject. Let them strive to bring appetite under the control of reason. Mothers and fathers, God calls upon you to abstain from fleshly lusts, which war against the soul. When you do for yourselves what as faithful servants of God you should do, you will be prepared to lead your children step by step in safe, healthful paths, and in ways of righteousness. {20MR 8.4}

Physical life cannot be treated in a haphazard manner. Wake up to your responsibilities. When speaking to persons on the subject of health, they often say, "We know a great deal better then we do." They do not realize that they are accountable for every ray of light in regard to their physical well-being, and that their every habit bears the inspection of God. He made the human being. We are His property, bought with a price, and what a price! {20MR 8.5}

Every organ, every fiber of the being, is to be sacredly guarded from every harmful practice, if we would not be among the number that Christ represents as walking in the same

dishonorable path as did the inhabitants of the world before the flood. Those in this number will be appointed to destruction, because they have persisted in carrying lawful habits to extremes, and have created and indulged habits that have no foundation in

nature and that become a warring lust. {20MR 8.6}

Our habits of eating and drinking show whether we are of the world or among the number that the Lord by His mighty cleaver of truth has separated from the world. These are His peculiar people, zealous of good works. {20MR 9.1}

The mass of the inhabitants of this world are destroying for themselves the true basis of the highest earthly interest. They are destroying their power of self-control, and making themselves incapable of appreciating eternal realities. Willingly ignorant of their own structure, they lead their children in the same path of self-indulgence, causing them to suffer the penalty of the transgression of nature's laws. They go to distant countries to seek a better climate, but their stomach will create for them a malarious atmosphere wherever they may locate. They bring upon themselves sufferings that no one can alleviate. {20MR 9.2}

God calls upon us to stand upon the broad platform of temperance in eating, drinking, and dressing. Parents, will you not awaken to your God-given responsibilities? Study the principles of health reform, and teach your children that the path of self-denial is the only path of safety. Take an interest in their welfare. {20MR 9.3}

Obedience to the laws of life must be made a matter of personal duty. We must answer to God for our habits and practices. The question for us to answer is not, What will the world say? but, How shall I, claiming to be a Christian, treat the habitation God has given me? Shall I work for my highest temporal and spiritual good by keeping my body as a temple for the indwelling of the Holy Spirit, or shall I sacrifice myself to the world's ideas and practices? {20MR 9.4}

We must ourselves suffer the ills of violated laws. If we die, we die for ourselves. Is it not best to live for the future eternal life, and die in Christ? It is our duty to study the laws that govern our being and conform to them. Ignorance in these things is sin. We cannot do as we please with our bodies, for they are God's property. "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:20].--Ms 86, 1897.

Ellen G. White Estate Washington, D. C. October 20, 1988. Entire Ms. {20MR 9.5}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1421 - Soul Winning In Maitland; The Privilege Of Prayer

MR No. 1421 - Soul Winning In Maitland; The Privilege Of Prayer

(Written December 22, 1899, from "Sunnyside," Cooranbong, N.S.W., to "Dear Sister Wessels.")

I have an earnest desire to see you this morning, but we are many miles apart. What a blessing it will be when we all shall be one family in the kingdom of God! No partings

then, no sickness, no sorrow, no pain, no death. And that which is best of all, no tempting devil to lead the footsteps astray from right paths. {20MR 10.1}

I have been writing since two o'clock; have written sixteen pages of letter paper, all to go, I thought, in this morning's mail, but two letters to Queensland will not go until noon. {20MR 10.2}

I would be glad to come and see you at once, but it is now fruit canning time, and Sara has her hands more than full. But as soon as I can see my way to run down to Strathfield, I shall improve the opportunity. The interest at Maitland rests heavily on my soul. I am so very anxious to see the work done there that needs to be done to gather in the sheaves. Sara and I have ridden over the road twenty-seven miles with our horse and phaeton and back again. We have a great interest in that work, and we pray it may prosper. {20MR 10.3}

Several good souls have embraced the truth, and they are waiting for several others who are in the valley of decision. I think that now there are twelve souls who have taken their position to keep all the commandments of God. Some of these are the very choicest, and will be a recommendation to the truth. Some I have not seen to know them. There is a very widespread influence everywhere, and we long to see many souls taking their position upon the truth. If they only knew the things that make for their peace, they would do this. {20MR 10.4}

We know not the future, but we must have peace and rest and quietude in Him who hath loved us and given His life for us. What a privilege to take everything to God in prayer! Everything around us is stirring and changing. In the midst of all changes how thankful I am to know that the sweet voice of mercy is still heard and there are added to the church of such as shall be saved. {20MR 10.5}

God has a faithful people upon the earth. The company of the Lord's precious ones are not now all in sight to be distinguished and counted. They are hidden now, but the proclamation of the third angel's message is to bring them to sight ere long. We are becoming acquainted

with some of these precious hidden ones, and my soul is glad that they take their position firmly and gladly. Thus it has been in Maitland. Said our Lord, "I give unto them eternal life; ... neither shall any man pluck them out of My hand" [John 10:28].--Letter 254, 1899.

Ellen G. White Estate Washington, D.C. October 20, 1988. Entire Letter. {20MR 10.6}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1422 - Christ Our Example; Endure Trials Courageously

MR No. 1422 - Christ Our Example; Endure Trials Courageously

[Fragment;first part missing]

... of God, because we suffer the consequences of our own lack of wisdom. Yet in this case we should not feel that we are excusable to murmur and cherish a spirit of unreconciliation and repining because of things we cannot help. We may magnify our trials by conversing upon them. We may aggravate them by suffering ourselves to become irritated because we are made to suffer these things. But there is safety in possessing cheerfulness and encouraging a patient, meek, and lowly spirit, and committing our ways unto the Lord. Let us turn our minds to the goodness and mercy of God and see all the good we can in our present surroundings, and then the evils will not be as keenly realized. {20MR 12.1}

Here in this world is the Christian to suffer. Here is our place of trial, of warfare, of fitting up for the better world than this. Our heaven, if we are truly Christ's followers, is not here. We are preparing for that home where no sadness, affliction, or sorrow can ever come. We should not shrink at trials or inconvenience. {20MR 12.2}

Think of Jesus, of the trials, the mockings, the derision, and the agonizing suffering He endured to save the fallen race. Can we ask for greater evidences of His love for us? He for our sakes became poor that we through His poverty might be made rich. He was the Majesty of heaven, yet He left His glory, His riches, His high command, and consented to a life of humiliation and suffering and to an ignominious death, that He might exalt the fallen sons and daughters of Adam to His own right hand. {20MR 12.3}

Christ is our example, our safe pattern. We are safe only when our lives exemplify the life of Christ. Shall we faint at the few trials we may endure for His dear name's sake? Shall we feel our lot hard? No indeed, dear sister. Look up to the Author of your salvation. Consider Him lest ye be weary and faint in your mind. {20MR 12.4}

Says the apostle Paul, For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Corinthians 4:17, 18). {20MR 12.5}

May the Lord strengthen and bless you, my sister, and lead you into all truth, is my prayer.--Letter 31, 1870.

Ellen G. White Estate Washington, D.C. October 20, 1988. Entire fragment. {20MR 13.1}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1423 - The Law Of God

MR No. 1423 - The Law Of God

I cannot express upon paper how deeply my heart is stirred as I realize that time is so short. Let no one read the Bible indifferently. The fullness of iniquity will be reached when piety and the truth of the Word of God are ignored, and then the words of David are appropriate: "It is time for Thee, Lord, to work; for they have made void Thy law." {20MR 14.1}

Any fallacy is likely to be received by a people who make void the law of God. There is a crisis just ahead of those who are acting on a short-sighted policy. The rulers of the land will take their position above the great Creator of the world. The claims of a false sabbath will be brought to the front, and the rulers and the people will act upon the principle of a short-sighted policy. The false sabbath, the first day of the week, will be accepted, and the rulers will unite with the man of sin to restore his lost ascendancy. Laws enforcing the observance of Sunday as the Sabbath will bring about a national apostasy from the principles of republicanism upon which the government has been founded. The religion of the Papacy will be accepted by the rulers, and the law of God will be made void. {20MR 14.2}

When the fifth seal was opened, John the Revelator in vision saw beneath the altar the company that were slain for the Word of God and the testimony of Jesus Christ. After this came the scenes described in the eighteenth of Revelation, when those who are faithful and true are called out from Babylon. [Revelation 18:1-5, quoted.] {20MR 14.3}

Shall we turn from every commercial inducement that hinders us from giving the testing message for this time to the poor souls who are under the very influences described in this scripture? The Lord has plainly stated their danger; but they have rejected the word of the Lord to follow after the deceptive influences of human and satanic agencies combined, and they have fallen into Satan's snare. {20MR 14.4}

I am sorry for A. T. Jones, who has been warned over and over again. Notwithstanding these warnings, he has allowed the enemy to fill his mind with thoughts of self-importance. Heed not his words, for he has rejected the plainest light and has chosen darkness instead. The Holy One hath given us messages clear and distinct, but some poor souls have been blinded by the falsehoods and the deceptive influences of satanic agencies, and have turned from truth and righteousness to follow these fallacies of satanic origin. {20MR 14.5}

Let the true-hearted youth come out from under the influence of every man who has refused the light of truth, and who has accepted fables instead. The Holy One has given us rules for the guidance of all who will keep the way of the Lord. The law is God's standard, from which there can be no swerving without sin. Where God's will and way are not paramount, the first principles of holiness have yet to be learned. The rule of heaven, which must be observed with unswerving obedience, is "They shall keep the way of the Lord." Every other path is that of the destroyer. "The curse of the Lord is in the house of the wicked." Some, whose eyes are now blinded by Satan, seem to be proud of their smartness and keenness, as revealed in their deceptive, fraudulent,

underhand dealings. But a day will come when the Word of God, as summed up in His law, will be vindicated.--Ms 39, 1906.

Ellen G. White Estate Washington, D.C. December 1, 1988. Entire Ms. {20MR 15.1}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1424 - Wrong Use of Writings Protested

MR No. 1424 - Wrong Use of Writings Protested

(Written October 10, 1911, from Sanitarium, California, to "Dear Brother.")

Some days ago I read the booklet called "The Searchlight." Last night I was instructed to say to the brother who has used my name and my writings so freely in that document, that he has no right to interpret my writings as he has done, and that it is wrong to place me and my teachings before the public in the light that his booklet represents them. I forbid the use of my writings in any such way. {20MR 16.1}

Furthermore, I protest against the teachings of "The Searchlight" as to the method of our Saviour in healing the sick. In the name of the Lord I would rebuke all such representations of our Saviour's work.--Letter 108, 1911.

Ellen G. White Estate Washington, D.C. December 1, 1988. Entire Letter. {20MR 16.2}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1425 - Errors and Dangers of Prescott and Daniells; The Cities to Be Worked

MR No. 1425 - Errors and Dangers of Prescott and Daniells; The Cities to Be Worked

(A.G. Daniells was elected president of the General Conference in 1901. This suggests that this document was written in 1910, a time when Mrs. White was very concerned about Daniells' neglect of the cities and his involvement in the controversy over the "Daily.")

At this stage of our experience we are not to have our minds drawn away from the special light given [us] to consider at the important gathering of our conference. And

there was Brother Daniells, whose mind the enemy was working; and your mind and Elder Prescott's mind were being worked by the angels that were expelled from heaven. Satan's work was to divert your minds that jots and tittles should be brought in which the Lord did not inspire you to bring in. They were not essential. But this meant much to the cause of truth. And the ideas of your minds, if you could be drawn away to jots or tittles, is a work of Satan's devising. To correct little things in the books written, you suppose would be doing a great work. But I am charged, Silence is eloquence. {20MR 17.1}

I am to say, Stop your picking flaws. If this purpose of the devil could only be carried out, then [it] appears to you [that] your work would be considered as most wonderful in conception. It was the enemy's plan to get all the supposed objectionable features where all classes of minds did not agree. And what then? The very work that pleases the devil would come to pass. There would be a representation given to the outsiders not of our faith just what would suit them, that would develop traits of character which would cause great confusion and occupy the golden moments which should be used zealously to bring the great message before the people. The presentations upon any subject we have worked upon could not all harmonize, and the results would be to confuse the minds of believers and unbelievers. This is the very thing that Satan had planned that should take place--anything that could be magnified as a disagreement. {20MR 17.2}

Read Ezekiel, chapter 28. Now, here is a grand work, where strange spirits can figure. But the Lord has a work to [be] done to save perishing souls; and the places which Satan, disguised, could fill in, bringing confusion into our ranks, he will do to perfection, and all those little differences will become enlarged, prominent. {20MR 17.3}

And I was shown from the first that the Lord had given neither Elders Daniells nor Prescott the burden of this work. Should Satan's wiles be brought in, should this "Daily" be such a great matter as to be brought in to confuse minds and hinder the advancement of the work at this important period of time? It should not, whatever may be. This subject should not be introduced, for the spirit that would be brought in would be forbidding, and Lucifer is watching every movement. Satanic agencies would commence his work and there would be confusion brought into our ranks. You have no call to hunt up the difference of opinion that is not a testing question; but your silence is eloquence. I have the matter all plainly before me. If the devil could involve any one of our own people on these subjects, as he has proposed to do, Satan's cause would triumph. Now the work without delay is to be taken up and not a [difference] of opinion expressed. {20MR 18.1}

Satan would inspire those men who have gone out from us to unite with evil angels and retard our work on unimportant questions, and what rejoicing [there] would be in the camp of the enemy. Press together, press together. Let every difference be buried. Our work now is to devote all our physical and brain-nerve power to put these differences out of the way, and all harmonize. If Satan could with his great unsanctified wisdom be permitted to get the least hold, [he would rejoice]. {20MR 18.2}

Now, when I saw how you were working, my mind took in the whole situation and the

results if you should go forward and give the parties that have left us the least chance to bring confusion into our ranks. Your lack of wisdom would be just what Satan would have it. Your loud proclamation was not under the inspiration of the Holy Spirit. I was instructed to say to you that your picking flaws in the writings of men that have been led of God is not inspired of God. And if this is the wisdom that Elder Daniells would give to the people, by no means give him an official position, for he cannot reason from cause to effect. Your silence on this subject is your wisdom. Now, everything like picking flaws in the publications of men who are not alive is not the work God has given any of you to do. For if these men--Elders Daniells and Prescott--had followed the directions given in working the cities, there would have been many, very many, convinced of the truth and converted, able men that [now] are in positions where they never will be reached. {20MR 18.3}

All the world is to be regarded as one great family. And when you have such a fountain of knowledge to draw from, why have you left the world to perish for years with the testimonies given by our Lord Jesus Christ? True religion teaches us to

regard every man and woman as a person to whom we can do good. {20MR 18.4}

This has been in print many years: "A Balanced Mind," testimony to Elder Andrews. The mind may be cultivated to become a power to know when to speak and what burdens to take up and to bear, for Christ is your teacher. And I feared greatly for you [when I saw you] exalting your wisdom and pursuing a course to bring in differences of opinion. The Lord calls for wise men who can hold their peace when it [is] wisdom for them to do so. If you would be a whole man, you need sanctification through Jesus Christ. Now there is a work just started, and let wisdom be seen in every minister, in every president of [a] conference. But here was a work for you to take hold of years ago where you were needed to lift your voice for this very work. Christ gave all His people special directions what they shall do and the things they shall not do. And there is a little time left us to work out the righteousness of the Lord. {20MR 19.1}

You can understand the way of the Lord. I saw your purpose of carrying things after your own devising after you were placed as president. You had thought you would do wonderful things, which would be a work God had not placed in your hands to do. Now, your work is not to oppress but to release every necessity possible if the Lord has accepted you to serve. But you have very early given evidence that wisdom and sanctified judgment have not been manifested by you. You blazed out matters that would not be received unless the Lord should give light. {20MR 19.2}

I have been instructed that such hasty movements should not have [been] made [such] as selecting you as president of the conference even another year. But the Lord forbids any more such hasty transactions until the matter is brought before the Lord in prayer; and as you have had the message come to you that the work of the Lord resting upon the president is a most solemn responsibility, you had no moral right to blaze out as you did upon the subject of the "Daily" and suppose your influence would decide the question. There was Elder Haskell, who has carried the heavy responsibilities, and

there is Elder Irwin and several men I might mention who have the heavy responsibilities. {20MR 19.3}

Where was your respect for the men of age? What authority could you exercise without taking all the responsible men to weigh the matter? But let us now investigate the matter. We must now reconsider whether it is the Lord's judgment, in the face of the work that has been neglected, of showing your zeal to carry the work even another year. If you should carry the work another year with the help that shall unite with you, there should be a change take place in you and Elder Prescott.

And humble your own hearts before God. The Lord will have to see in you a showing of a different experience, for if ever men needed to be reconverted at this present [time], it [is] Elder Daniells and Elder Prescott. {20MR 19.4}

Seven men should be chosen that are men of wisdom and through the working of the grace of God [give] evidence [of] a reconversion. For any men who are so blinded that they cannot reason from cause to effect, that they would ignore the men who have borne the responsibilities of the work and these presidents of conferences, [that] men [who] carry the work for over two years should be disregarded and such an impulsive consequence take place that men would neglect the very work kept before them for years--work the cities--and no, or but very little, attention [be] given to the old men for counsel, but proclaim the things they choose to give the people, bears its own testimony of the unsafety of the men to be entrusted with such a grand and wonderful work. {20MR 20.1}

Christ is not dead. He will never suffer His work to be carried on in this strange way. Let the books alone. If any change is essential, God will have the harmony in that change consistent, but when a message has been entrusted to men with the large responsibilities involved, [God] demands faithfulness that will work by love and purify the soul. Elders Daniells and Prescott both need reconversion. A strange work has come in, and it is not in harmony with the work Christ came to our world to do; and all who are truly converted will work the works of Christ. {20MR 20.2}

We are every one [to] work out the work which shall glorify the Father. We have come to the crisis--either to conform to the character of Jesus Christ right in this preparatory time or not attempt [it]. Elder Daniells, [you are not] to feel at liberty to let your voice be heard on high as you have done under similar circumstances. And understand, the president of a conference is not a ruler. He works in connection with the wise men who occupy the position as presidents whom God has accepted. He has not liberty to meddle with the writings in printed books from the pens that God has accepted. They are no longer to bear sway unless they show less of the ruling, dominating power. The crisis has come, for God will be dishonored. {20MR 20.3}

How does the Lord look upon the unworked cities? Christ is in heaven. Now its acknowledgment is to be, "There is no kingly rule. And now is the crisis of this world.

Now I am the Power to save or to destroy. Now is the time when the destiny of all is in My hands. I have given My life to save the world. And 'I, if I be lifted up,' the saving grace I shall impart will prove that all who will be fashioned after the divine similitude

and will be one with Me shall work as I work with My power of redeeming grace." Whoever will, [let him] take hold with his brethren to do the work given them to do when in responsible places under the counsel the Lord gives, and seek most earnestly to work in complete harmony with Him who so loved the world He gave His life a full sacrifice for the saving of the world. {20MR 20.4}

I speak to our ministers, that as they enter upon the work in our cities let there be a calm sacredness attending the ministry of the Word. We cannot make the proper impression upon the minds of the people if we ...

[Lower third of this page left blank.] {20MR 21.1}

I copy from my Diary. The truth as it is in Jesus--talk it, pray it, believe every word in its simplicity. What would you gain if mistakes are brought before the men who have departed from the faith and given heed to seducing spirits, men who were not long ago with us in the faith? Will you stand on the devil's side? Give your attention to the unworked fields. A world-wide work is before us. I was given representations of John Kellogg. A very attractive personage was representing the ideas of the specious arguments that he was presenting, sentiments different from the genuine Bible truth. And those who are hungering and thirsting after something new were advancing ideas [so specious] that Elder Prescott was in great danger. Elder Daniells was in great danger [of] becoming wrapped in a delusion that if these sentiments could be spoken everywhere it would be as a new world. {20MR 21.2}

Yes, it would, but while their minds were thus absorbed I was shown that Brother Daniells and Brother Prescott were weaving into their experience sentiments of a spiritualistic appearance and drawing our people to beautiful sentiments that would deceive, if possible, the very elect. I have to trace with my pen [the fact] that these brethren would see defects in their delusive ideas that would place the truth in an uncertainty; and [yet] they [would] stand out as [if they had] great spiritual discernment. Now I am to tell them [that] when I was shown this matter, when Elder Daniells was lifting up his voice like a trumpet in advocating his ideas of the "Daily," the after results were presented. Our people were becoming confused. I saw the result, and then there were given me cautions that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God, skepticism would be sown among our ranks everywhere, and we should be where Satan would carry his messages. Set unbelief and skepticism would be sown in human minds, and strange

crops of evil would take the place of truth.--Ms 67, 1910, pp. 1-8.

Ellen G. White Estate Washington, D.C. December 1, 1988. {20MR 21.3}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1426 - Ellen White Acknowledges Her Imperfection

MR No. 1426 - Ellen White Acknowledges Her Imperfection

(Written to "Dear Husband," May 16, 1876, from Oakland, California.)

It grieves me that I have said or written anything to grieve you. Forgive me and I will be cautious not to start any subject to annoy and distress you. We are living in a most solemn time and we cannot afford to have in our old age [ELLEN WHITE WAS 48 YEARS OF AGE AND HER HUSBAND WAS 54 WHEN THIS LETTER WAS WRITTEN.] differences to separate our feelings. I may not view all things as you do, but I do not think it would be my place or duty to try to make you see as I see and feel as I feel. Wherein I have done this, I am sorry. {20MR 23.1}

I want a humble heart, a meek and quiet spirit. Wherein my feelings have been permitted to arise in any instance, it was wrong. Jesus has said, "Learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls" (Matthew 11:29). {20MR 23.2}

I wish that self should be hid in Jesus. I wish self to be crucified. I do not claim infallibility, or even perfection of Christian character. I am not free from mistakes and errors in my life. Had I followed my Saviour more closely, I should not have to mourn so much my unlikeness to His dear image. {20MR 23.3}

Time is short, very short. Life is uncertain. We know not when our probation may close. If we walk humbly before God, He will let us end our labors with joy. No more shall a line be traced by me or expression made in my letter to distress you. Again I say, forgive me every word or act that has grieved you. {20MR 23.4}

I have earnestly prayed for light in reference to going east and I have now decided my work is here, to write and do those things that the Spirit of God shall dictate. I am seeking earnestly for the higher life. Mary and myself are at work as hard as we can. God in His providence has given me my work. I dare not leave it. We will pray that God may sustain you, but I see no light for me east.--Letter 27, 1876.

Ellen G. White Estate Washington, D.C. January 22, 1989. Entire Letter. {20MR 23.5}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1427 - Reflections While Crossing the Pacific

MR No. 1427 - Reflections While Crossing the Pacific

(Diary written on the way from Australia to California, 1900.)

Steamer Moana, Aug. 29, 1900. We are on our way to America, after an absence of nine years. As we left the Sanitarium at Wahroonga, to take passage on the *Moana,* I felt very much affected. I am troubled in regard to the future of the work. For so many years my interest has been bound up with this work that to separate from it seems like tearing me in pieces. I have confidence in those left in charge of the work at Avondale. If they will trust implicitly in God, the Sun of righteousness will go before them, and the glory of God will be their rearward. {20MR 24.1}

We who are on our way to another country need the presence of God, and those whom we have left behind also need to inquire constantly at the throne of grace, "Lord, what wilt Thou have me to do?" Those who live in close fellowship with Christ will be promoted by Him to positions of trust. The servant who does the best he can for his master is admitted to familiar intercourse with the One whose commands he loves to obey. In the faithful discharge of duty we may become one with Christ. The one who talks most familiarly with his divine Leader has the most exalted conception of His greatness, and is the most obedient to His commands.

[John 15:7-15; Proverbs 3:5; James 1:5-7, quoted.] {20MR 24.2}

The character of the one who comes to God in faith will bear witness that the Saviour has entered into his life, directing all, pervading all. Such a one is continually asking, "Is this Thy will and way, O my Saviour?" Constantly he looks to Jesus, the Author and Finisher of his faith. He consults the will of his divine Friend in reference to all his actions, for he knows that in this confidence is his strength. He has made it a habit to lift up the heart to God in every perplexity, every uncertainty. {20MR 24.3}

He who accepts God as his Sovereign must take the oath of allegiance to Him. He must put on the Christian uniform, and bear aloft the banner that shows to whose army he belongs. He must make an open avowal of his allegiance to Christ. Concealment is impossible. Christ's impress must appear on the life. {20MR 24.4}

"I am the Lord your God, which have separated you from other people." "Ye shall be holy unto Me; for I the Lord am holy, and have

severed you from other people, that ye should be Mine." "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." "This people have I formed for Myself; they shall show forth My praise." "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." {20MR 24.5}

S. S. Moana, Sept. 1, 1900. We have had pleasant weather until today, which has been dark and cloudy. I have kept closely to my room all day. This is our first Sabbath on board. It does not seem like a peaceful day of rest, for overhead, on the upper deck, there is great noise. Men are amusing themselves by pitching quoits, and the noise is loud and confusing. {20MR 25.1}

I have been trying to write out some important instruction given me in reference to the responsibilities resting on the medical missionary worker. Complete subjection through Christ to the will of God is our only safety. The selfish thoughts and impulses that sweep through the soul, producing discordant notes, can be separated from the life only as the whole being is under the control of Christ. The Saviour's word to all unruly elements is, "Peace, be still." Christ welcomes all who accept Him as their Saviour, and rules over them as their king. {20MR 25.2}

Sept. 5, 1900. This morning the sky is cloudy, but the sea is calm. We have had no sunshine for a day or two, and today promises to be cloudy and wet. I am up on deck writing and enjoying the fresh air. But I miss the health-giving rays of sunshine. The sun is a God-given physician. {20MR 25.3}

This morning my soul is filled with praise and thanksgiving to God, from whom come all our mercies and blessings. The Lord is good, and His mercies endure forever. I will praise Him who is the light of my countenance and my God. He is the source of all efficiency and power. Why do we not praise Him by speaking words of hope and comfort to others? Why are our lips so silent? Speech is a gift of heaven, and it should be used in sounding forth the praises of Him who hath called us out of darkness into His marvelous light. {20MR 25.4}

My soul is humbled as I see how little God is honored by the passengers on this boat. I am not surprised that so many boats go down into the deep. On this boat there is a fearful misuse and abuse of the talent of speech. Close beside me I hear the boisterous laugh, the coarse words which dishonor the Lord of heaven. These men and women might be doing God's service but they seem to have forgotten their Maker. {20MR 25.5}

Oh, how much good would be accomplished were God honored by all

who profess to be Christians! Oh, that the needed change had been wrought in the hearts of human beings by the grace freely granted to all who ask for it. {20MR 25.6}

The Light of the world is shining upon men in richest blessing. Every provision has

been made for the supplying of our temporal and spiritual needs. Yet how little thanksgiving the Giver receives! {20MR 26.1}

Well is it for us that God is full of pity and compassion. He has given command that the wheat and the tares are to grow together until the harvest. He sees that the roots of the wheat are entwined with the roots of the tares, and that if the tares were ruthlessly torn up, the wheat also would be disturbed; and He says, "Let both grow together until the harvest." The Lord alone can separate the wheat from the tares, and this He will do at the appointed time. {20MR 26.2}

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It was because Christ alone could take away the sin of the world that He left the heavenly courts and came to this earth to die on Calvary. Shall He have died for us in vain? {20MR 26.3}

In receiving Christ as our Captain, there must be a complete surrender of the human will to the divine will. The Lord can work out His will through those who have made this surrender, for they give prompt and cheerful obedience to His commands. God expects us to obey without questioning. We are to ask, "Lord, what wilt Thou have me to do?" Then, though the command may be as stern and startling as that given to Abraham, we are to obey. Abraham's soul was rent asunder by the command, "Take now thy son, thine only son Isaac, whom thou lovest, and offer him for a sacrifice on one of the mountains which I will tell thee of." But he did not hesitate to obey. {20MR 26.4}

All our activities, all our business arrangements, should be in perfect accord with the Lord's commands. The laws of God's kingdom must be obeyed by the subjects of that kingdom. Our zeal for the advancement of God's kingdom is to mark us as faithful subjects of the cross of Christ. God can trust as His representatives those who implicitly obey Him.

[Colossians 1:14-23, quoted.] {20MR 26.5}

This is a representation of the work that God expects to see accomplished as the result of all missionary effort. "According to the dispensation of God which is given to me for you," Paul continues, "to fulfil the word of God." [Colossians 1:26-29, quoted.] {20MR 26.6}

I call upon the workers in every line of God's cause to ask themselves if they are meeting these specifications. We may show much activity,

but it will be of no avail unless our forces are wisely directed to the accomplishment of successful results. {20MR 26.7}

There are erratic men and women who fancy that the Lord has called them to do a great work. They seek to mix human sophistry with Bible truth, and present it as some wonderful theory. They dash about here and there, working as their fancy dictates. They do not work according to law and order but according to caprice. They are not good soldiers of a well-regulated army. He who enlists in Christ's army has no right to

work as he chooses. He must obey orders, or he will work at cross-purposes with God. The Lord cannot cooperate with a man who labors in his own way, with no thought of what effect his way of working will have on the general good of the cause. If one rushes here and there, following out plans of his own, and refusing to obey directions, what can be expected but confusion and entanglement. {20MR 27.1}

In the army of Christ there is to be no division. All are to labor for the fulfillment of God's purposes. The work of God is to be carried forward in straightforward, sensible lines for the accomplishment of the will of the great Designer. God Himself has planned His work. Part is to act with part for the carrying out of the great design. All are to labor in harmony under the mighty General of armies. Each worker is to go to God for his orders. {20MR 27.2}

Human beings are left free to choose under whose banner they will enlist, which general they will choose. If they take their stand under the banner of Prince Emmanuel, they must make a complete surrender to Him, willingly and heartily obeying His orders. Those who refuse to come under the command of Christ, who think they are at liberty to be a rule to themselves, will be found under a banner opposed to that of Christ. {20MR 27.3}

Sept. 8, 1900. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." {20MR 27.4}

In every age since the fall of Adam the opposition of evil agencies has made the lives of those who would be loyal and true to God's commandments a continual warfare. Those who would at last be victorious must meet and conquer the forces of Satan, who with fierce determination opposes every step of advance. {20MR 27.5}

They must meet a vigilant foe, a crafty enemy who never sleeps, and who tries untiringly to undermine the faith of God's servants and to induce them to carry out plans of his making. He declares that these plans will advance God's work, when in reality they are part of his insidious devisings and will separate from the Lord's cause those who follow them. {20MR 27.6}

This scheme has long been followed by Satan. He works under cover, and we must seek for a full understanding of what it is necessary to do in order to gain the victory. When we imagine the foe routed and dispersed, we find them working in an underhand way through betrayers of sacred trusts. With all the deception of which he is capable Satan seeks to falsify and misrepresent. When we least expect it we may be in the greatest jeopardy. Watchfulness and perseverance, painstaking and constant effort, are necessary in the Lord's work. {20MR 28.1}

Those who belong to Christ's army must work with concerted action. They cannot be faithful soldiers unless they obey orders. United action is essential. An army in which every part acts without reference to the other parts has no real strength. In order to add new territory to Christ's kingdom His soldiers must act in concert. God's plans and purposes must be carried out in solid, straightforward lines. He calls for a united army which moves steadily forward, not for a company composed of independent atoms. The strength of His army is to be used for one great purpose. Its efforts are to be

concentrated upon one great point--the magnifying of the laws of His kingdom before the world, before angels, and before men. {20MR 28.2}

Desultory efforts and meaningless actions will produce little good results. Satan seeks in every possible way to bring disorder among God's soldiers, so that he may point to their ranks as broken and disorganized. Unless the will of every soldier is wholly submitted to God, the work will not see what God desires it to see. {20MR 28.3}

We are to stand always on guard, for the enemy is working with all deceivableness of unrighteousness. He has legions under his control, emissaries of evil, who cooperate with their leader for the deception and destruction of the human race. Satan is capable of exercising great subtlety, and while men sleep he is awake. Those who are off their guard are in great danger. It is not safe to be presumptuous, to ignore Satan's shrewdness, or to fail to have a correct estimate of the efforts that we must make if we escape being taken in his snare. It is a fact that many deceivers have gone out into the world, and unless we obey our Captain's orders, we shall be used by Satan to serve his purposes. {20MR 28.4}

Temptation is coming in the form of a union of church and state. There are those who would obliterate the marks of distinction between those who believe the truth and those who think it of no importance. But we are ever to keep plainly in view the distinct features of our faith, which have made us what we are. When we see those who for nearly a lifetime have been standing on the platform of

truth, deciding that they can just as well as not unite with the men who do not recognize the law of Jehovah, seeking their influence and support, our hearts are made sad. They think they can occupy a noncommittal position. Thus believers slip away from the truth to the side of unbelievers, and the enemy exults. {20MR 28.5}

There are before us issues that will bring those who sincerely desire to do right to the true position. But there are those who will never again stand safe. In trying to break down the barriers between him that serves God and him that serves him not, they have placed themselves where their feet will never again find solid ground. {20MR 29.1}

Satan's deceptions are so insidious that to some they wear the garb of truth. He comes to men telling them of the advantages to be gained by taking a noncommittal position. And yielding to his temptations, some who have been defenders of the faith become its secret enemies. The love of the world has robbed men of their discernment, and there is a general feeling that the Lord has delayed His coming. Selfishness has covered itself with the robes of heaven, and in the hearts of many truth no longer bears away the victory. There is "another spirit" at work. The covetousness that is fostered in business lines is astonishingly deceptive. Fraud, robbery, and falsehood are brought in, and while professedly keeping God's law, men are departing from its principles. {20MR 29.2}

God calls for a decided reformation in all our institutions. A great change is to be

wrought. That absorption in business enterprises which produces worldliness and all its attendant evils is eating out the religious life of many. Those whom God accepts must keep themselves continually on guard against contamination of thought or principle, showing that unflinching resistance to evil which is so seldom seen that few escape unscathed from the temptations to which they are subjected. {20MR 29.3}

Sept. 10, 1900. It is not safe for the Lord's workers to take part in worldly entertainments. Association with worldlings in musical lines is looked upon as harmless by some Sabbathkeepers. But such ones are on dangerous ground. Thus Satan seeks to lead men and women astray, and thus he has gained control of souls. So smooth, so plausible is the working of the enemy, that his wiles are not suspected, and many church members become lovers of pleasure more than lovers of God. {20MR 29.4}

There is a right way and a wrong way. Ever since Adam yielded his mind to Satan's device, the conflict has raged between right and wrong, between God and Satan. Connected with the doing of right there is a power that Satan cannot overcome.

Righteousness has a vitality that is divine. Truth will triumph at last over falsehood, and God will vanquish the enemy. {20MR 29.5}

Good and evil never harmonize. Between light and darkness there can be no compromise. Truth is light revealed; error is darkness. Light has no fellowship with darkness, righteousness no fellowship with unrighteousness. The safety of Christ's soldiers is assured only when they work and sleep with their armor on. {20MR 30.1}

I wish that I could trace words which would present this matter as it is. God expects His soldiers to be ever on duty. Never are they to yield to temptation, never be unjust. They are neither to yield nor flee. Relying on the strength of God, they are to maintain their integrity. With a firmness that will not yield an inch, they are to hold fast to the word, "It is written." {20MR 30.2}

We are placed on vantage ground because Christ has overcome in our behalf. He has made every provision for us to overcome. Divine power stands behind every will resolutely set to do the right. God has provided the armor and the weapons with which each one is to fight. Let the soldiers of Christ put on the whole armor of God and flinch not at Satan's attacks. Let them bear in mind that they will not be crowned unless they strive lawfully. The principles contained in the law of God are to be maintained at any cost. Success in the Christian warfare means watchfulness and a daily crucifixion of self. {20MR 30.3}

He who is guided by clean, holy principles will be quick to discern the slightest taint of evil, because he keeps Christ before him as his pattern. His deep regret at the discovery of a wrong act means the prompt correction of every step wherein he has diverged from truth. It means a constant, earnest striving for higher and still higher attainments in the Christian life. It means helping others to climb heavenward. It means taking hold of Christ by loving faith and resisting evil if need be unto blood, striving

against sin. {20MR 30.4}

There are those who have so closely identified themselves with the truth that nothing, not even martyrdom and death, could sever them from it. Those who would evade the truth by silence, fearing to offend someone else, testify to a lie. Playing fast and loose with truth, and dissembling to suit the opinions of someone else, means the shipwreck of faith. Let us despise falsifying. Let us never, by a word or act, or by silence, testify to a lie. If all, under every circumstance, would speak the truth when the truth ought to be spoken, what a different world this would be. {20MR 30.5}

I have been placed where I have heard reports borne in which there was scarcely a word of truth. May the Lord pity those who love and make a lie, for unless they change they will at

last find themselves outside the city of God. I am bidden to warn all who make untruthful statements that they are serving him who has been a liar from the beginning. Let us be on our guard against untruthfulness, which grows upon him who practices it. I say to all, Make truth your girdle. Be true to your faith. Put away all prevarication and exaggeration. Never make a false statement. For the sake of your own soul and the souls of others, be true in your utterances. Never speak or act a lie. Truth alone will bear to be repeated. A firm adherence to truth is essential to the formation of Christian character. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." {20MR 30.6}

He who utters untruths sells his soul in a cheap market. His falsehoods may seem to serve in emergencies. He may make business advancement because he gains by falsehood what he could not gain by fair dealing. But he finally reaches the place where he can trust no one. Himself a falsifier, he has no confidence in the word of others. {20MR 31.1}

Sept. 11, 1900. Providence is favoring us with a calm sea and good weather. The Lord is gracious and full of compassion. The whole of our journey has been marked with evidences of the protecting care and love of God. We know that many of our friends are praying for us. {20MR 31.2}

But there are some things that trouble me. In the visions of the night I am at the Wahroonga Sanitarium. In the work of building up that institution there are delays that need not and should not be. Delay in supplying the necessary things with which to work has hindered the progress of the garden and farm, and this same mistake has been made in the matter of the buildings. Brother Sharpe has been placed in a position that he cannot fill. He is not a builder, and a man should be placed in charge of the work who understands what estimates to make and how to carry on the work without delay. Great expense will be the result of following the present policy. {20MR 31.3}

I was instructed that there was needed as manager a careful, understanding man. If Dr. M. G. Kellogg would seek counsel from his brethren he would be able to do good

work as a builder. He must not labor independently, and neither must Brother Sharpe. They must counsel together and with their brethren. The building of the sanitarium may be made an expensive undertaking; but if the workers show wise forethought, and take counsel of God at every step, there need be no loss. {20MR 31.4}

God's work must not be marred by man's defective plans. It is to bear His own credentials, and must not be hindered by the blunders of inexperienced men. This costs too much.

There are so many calls for means that we cannot afford to allow men to go on in accordance with their supposed wisdom. It is perilous for Brother Sharpe to take large responsibilities upon himself and plunge on beyond his knowledge. From the light God has given me, I know that this will be his danger. {20MR 31.5}

Sept. 13, 1900. We shall reach Honolulu tomorrow morning. A cool breeze is blowing, and I am sitting on deck. My heart is much pained to see how strongly addicted to tobacco-using are the men passengers on this boat. Even ministers of the gospel smoke constantly. When clergymen throw their influence and example on the side of this injurious habit, what hope is there for young men? We must raise the standard of temperance higher and still higher. {20MR 32.1}

We must bear a clear, decided testimony against the use of intoxicating drinks and the use of tobacco. In all our large gatherings we must bring the temperance question before our hearers in the strongest appeals and by the most convincing arguments. The Lord has given us the work of teaching Christian temperance from a Bible standpoint. The youth are to be taught the difference between right and wrong. All intemperance is a violation of the laws of the Creator. God gave man his faculties to be kept pure and holy, and used in accordance with the laws of His kingdom. All wrongdoing leaves the soul open to the assaults of Satan. {20MR 32.2}

Many of the passengers on this boat do not seem to know God or Christ. They act like indulged children, who do not know what it means to be under control. Never before have I seen the scripture so plainly illustrated" "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." We are living amidst the perils of the last days, and we shall see many manifestations of Satan's power. As faithful stewards of the grace of Christ we are to show our colors, ever remembering the words, Ye are "a spectacle unto the world, and to angels, and to men." {20MR 32.3}

It was a severe test and trial to me to break up my home and leave Cooranbong. But it was impressed on my mind that this must be. While in Australia I labored earnestly in pioneer missionary work, often under most discouraging circumstances. We spared no effort to win souls to the truth. We did not study our own ease or convenience or inclination. The aggressive work that must be done was laid out before me, and from

point to point the Lord gave me an understanding of how to advance. Constantly the word of the Lord

came to me, "Go forward; annex new territory; raise up companies of believers; build houses of worship, and place the new converts in care of judicious, God-fearing men and women." {20MR 32.4}

For nine years we have been doing this work. Now there are indications that there is a work for me to do in America. For months I have had a struggle to know what my duty is. I was not so sure as I desired to be that God wished me to return to the United States. Constantly my prayer ascended to heaven for light and for clear discernment. I loved the work in Australia. My heart seemed bound up in it, and I felt that I could not leave this work without a certain knowledge that the Lord would go before me. Light shone more and more clearly upon me, and I decided to sell my home if a buyer came. The buyer came, and decided to take the house and furniture just as it stood. {20MR 33.1}

We have now almost crossed the broad Pacific. The Lord has made the waters smooth and the weather favorable. There has been much smoking and drinking among the passengers. Christian politeness and true gentlemanliness have been sacrificed at the shrine of gluttony and liquor-drinking. Even the ministers on board have given the sailors a wrong example. {20MR 33.2}

I have been unable to get the rest I needed so much. But the Lord revealed Himself to me, declaring that He would defend me, and that in spite of the objectionable influences surrounding me, I should leave the boat unharmed. "I will lift up for you a standard against the enemy," He said; and this He has done. {20MR 33.3}

Sept. 14, 1900. We are nearing Honolulu. Last night was very hot, and must have been oppressive for those who are not so favorably situated as we are. We have two portholes in our cabin, and we had these and the door wide open. Willie came in early this morning, saying that he had been up since four o'clock. I feel thankful that today there is a cool breeze. It is now about seven o'clock, and we are in sight of the Hawaiian Islands. We hope to reach the harbor in an hour. We do not leave again until six o'clock this evening, and we shall all be glad to have a few hours on land. The captain tells us that we shall reach San Francisco at seven o'clock on Friday morning. {20MR 33.4}

Later. About eight o'clock this morning we steamed into the harbor. Elder Baxter Howe was at the wharf to meet us, and gave us a hearty welcome. He took us in a carriage to Sister Kerr's, where we were most heartily welcomed, and where we sat down to a bountiful meal, which we all greatly enjoyed. {20MR 33.5}

In the afternoon we visited the sanitarium, and were very much pleased with the location. Then we met with a large number of our

people at the church, where I spoke for about forty minutes and Willie for about thirty minutes. It was a great privilege to meet with these brethren and sisters, and we wished that we could spend two or three weeks with them. But this would be impossible. {20MR 33.6}

At the close of the meeting we visited the Chinese school, which is in charge of Brother Howell. He took us over the buildings, showing us the young men and boys engaged in their studies. Brother Howell gives an excellent report of the school. He finds the pupils obedient, kind, and manageable. We see a large field of work for this school, which should be more fully developed. Thus missionaries can be prepared to go to China and labor for their countrymen. {20MR 34.1}

Help will be needed by the workers in Honolulu. If sufficient money is provided, a much larger work can be done. Earnest prayer must be blended with devoted labor, so that a responsive influence will be seen and the inmost depths of mind and heart reached, the whole nature stirred to abandon every phase of idolatry, making the hearts of this ignorant people thrill with solemn awe and bound with exultation. And the souls of the teachers, under the inspiration and power of the Holy Spirit, will be filled with the determination never to give up the effort to conquer in the strength of the Lord Jesus. And the Sun of righteousness shall rise upon them, and lead true converts to cooperate with the teachers with a degree of energy that will demonstrate the power of truth to influence hearts. The power of the cross of Christ, the power of an endless life, must take hold of these blood-bought souls. {20MR 34.2}

The Chinese people may be reached through men of God's appointment. A great work may be done, and many may be able to say, as did David, "Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty; for all that is in the heavens and in the earth is Thine. Thine is the kingdom, O Lord, and Thou art exalted as head above all." The God of Israel is ready to work for His people, His believing church; all that is needed is for them to be willing to work for Him. {20MR 34.3}

Mighty is the consecrated worker, strong in that living faith that works by love and purifies the soul. Men who are at home among eternal realities, men who bind themselves to the great principles of God's Word, so that in the highest sense of the term, their loins are girt about with truth--these are the ones that God needs as laborers.--Ms 82, 1900.

Ellen G. White Estate Washington, D. C. January 22, 1989. Entire Ms. {20MR 34.4}

MR No. 1428 - Early Days at the Sydney Hospital; Cautions on Drug Medication

(Written to "Dear Son Willie," August 5, 1897, from Summer Hill Health Home, [KNOWN TODAY AS THE SYDNEY ADVENTIST HOSPITAL.] Sydney, N.S.W.)

I left my fountain pen at home and it is a sad mistake for me. But then I have been overtaxed with writing and my head refuses to work, so it is not much writing I can do. All day yesterday was spent in Sydney and we were very tired when we returned home. {20MR 35.1}

We met Brother Davis in Sydney. He has worked very interestedly to get petitions before the council, but they carried out their determination. The most influential among them told those who presented their petitions that their arguments were unanswerable but, notwithstanding, the majority ruled and carried the people. Thus it will be to the end. God will not forsake His people. He will be their shield and buckler and their exceeding great reward. {20MR 35.2}

There is not much progress in the sanitarium. I do not think there are the elements in Brother Semmens to manage the matter. The Lord has men that can make a success of this work. He cannot do it. I have ever been of this opinion, but hoped we would be happily disappointed. We feel encouraged in regard to the school. Sister Haskell says they have room for only one more student and that a girl. But a woman and a young lad will be at the school this week from Sydney and they will have to have room somewhere. {20MR 35.3}

The burden is upon me, Arise and build. We must have a meetinghouse on the school grounds opposite Hansons', somewhere there, and that will be more central for all. We have but very little outside attendance. Brother and Sister Haskell are doing good work, and both are excellent workers. Brother Haskell takes right hold, not only directing but working with the workers. {20MR 35.4}

The last rain washed away the bridge made between the Sunnyside home and the school, but it has been built again. The lawyers you and I visited did our business in Sydney; said they would send the documents direct to you. We gave them your address and our address here in Summer Hill. {20MR 35.5}

We are now where we can spare K. I think he has no special religious influence and I shall feel relieved when he is disconnected with the place. In many things he is, when he

chooses, very useful in taking care of horses and cows, but there is not any aptitude in him as manager. He has been a continual worriment to me. I think our brethren, many of them, feel as I do in the matter. If he has ever been converted, he certainly has not stayed converted. {20MR 35.6}

Sara and I have had the planning to do and we are very willing to lay it down. Your house is built. You have a good cistern full of water. We need you here very much, but do not want you to come until your work is done. Another boat has gone down between Gisborne and Auckland; only two persons lost. {20MR 36.1}

In regard to the book on Christian temperance, that portion that was expressed in reference to drug medication as though it was recommended by me is not according to the light that I have been given to present to the people. I must, if I made this statement, have done so in expressing the idea of working away from the use of all drugs concocted at the apothecary. We have no use for them. We should not vindicate the use of drug medication. I did not wish to prejudice the medical fraternity that I could not in my writings approach them, therefore have kept quite silent in reference to the sharp points which I can express. If it is thought that the sentence will not misstate my position, let it stand. But if, knowing of my true position in reference to drug medication, any statements in the book contradict it, would be making me to say Yea, and Nay. I do not know as that expression will do any particular harm, but would rather it would have been left out. This is a reform which will be made by Seventh-day Adventist practitioners. I feel deeply over every matter on which warnings have been given us. {20MR 36.2}

I have written to the doctor in reference to this matter. When the young, inexperienced doctors begin their work as practitioners, they feel generally it is no great harm if life is sacrificed in experimenting.--Letter 195, 1897.

Ellen G. White Estate Washington, D.C. January 22, 1989. Entire Letter. {20MR 36.3}

MR No. 1429 - Medical Missionary Work at Cooranbong

(Extracts from Ellen White's diary, September, 1897.)

Sunnyside, Cooranbong, N.S.W., Thursday, Sept. 2, 1897. I awakened at half-past three o'clock. I arose from my bed, dressed, and asked the Lord to help and strengthen me and to give me wisdom and His grace to help me in every time of need. Now is my

time of need. I must hear the word of God. {20MR 37.1}

I commenced writing to finish some things sent yesterday morning. Sent letters to Brother and Sister Miller, a letter to Brother Davis, a letter to Brethren Daniells, Colcord, Salisbury, and Faulkhead. {20MR 37.2}

Sara and I rode to the post office. We went to see the child that was brought to our house yesterday that was sick. Sara prescribed for her, and the mother followed the prescription. We learned today that the child was relieved. {20MR 37.3}

Another woman came running out, a young woman with a babe four weeks old. She needed some counsel because the child could not retain the food from the mother's breast. A few questions were asked. Do you not put your child to the breast whenever it cries? She said she did. And you work hard and get tired and then nurse your little one? Yes, she did. Then a little counsel was given to observe regular periods to nurse her child, not oftener than two or three hours. The child was stuffed full and it was a mercy that it could throw up that which the stomach could not retain. There is so great ignorance among mothers as to how to care for their children properly. The mother promised to heed the suggestions. {20MR 37.4}

The father of the first child that had appealed for help asked me if we did not receive pay for our trouble. We told him no, we did not do the work for pay, only to relieve suffering humanity as Christ did when He was in our world. They seemed very thankful. {20MR 37.5}

As soon as this case was off our hands and we were nearly home, we learned a messenger had come for Sara, to see if she could come to see a suffering boy who had stepped in a hole where there was a broken bottle and had cut his foot fearfully. She went in the house for flannel fomentation cloths, vaseline, and several necessary articles with which to work, turned her horse, and was away again. She found a very aggravated case. It had been hurt two weeks, was fearfully cut, and proud flesh was revealed.... {20MR 37.6}

Sunnyside, Cooranbong, N.S.W., Wednesday, Sept. 15, 1897. I am in an exhausted state; I have used my powers too much in writing. I am unable to use my brain now. I must rest my mind. The Lord is gracious unto me and I am very thankful to our heavenly Father that I am usually blessed with strength and health to write largely. The Lord is very merciful to me. My strength comes from Him. {20MR 38.1}

Sara and I rode to Martinsville for oranges. We were unable to get the fruit where we usually obtain it. The poor afflicted man has injured himself in falling and is quite sick and helpless. There was no one to pick the oranges for us. We rode to Mr. Kulda's and could get only five dozen. Then we came back to Martinsville and obtained all we wanted at another place. We took with us the children, May's babies, and we enjoyed the ride. {20MR 38.2}

I received a letter from Brother Daniells, an excellent letter. He had visited Brother Davis.--Ms 176, 1897.

Ellen G. White Estate Washington, D.C. January 22, 1989. Extracts. {20MR 38.3}

MR No. 1430 - The Persisting Dark Influence of Spiritualism

(Extracts from Ellen White's diary, August, 1897.)

Health Home, Summer Hill, Thursday, Aug. 5, 1897. I am not able to write. My head will not work. I am compelled to let it rest. Devoted some time to visiting Sister Semmens and Brethren Davis and Semmens. Brother Baker is moving to several stations nearer Sydney--Northcote, I think, is the place.... {20MR 39.1}

Sunday, Aug. 8, 1897. Sunday morning we prepared to leave Summer Hill for Cooranbong. Brother Robb took us in his hansom [A TWO-WHEELED COVERED CARRIAGE FOR TWO PASSENGERS, PULLED BY ONE HORSE.] to Strathfield, about four miles, to save change of cars. We knew he needed the money, for it is very little he receives in his business in the cab line. We had conversation with him in regard to his moving to Cooranbong in order to be better situated to live and support his family. We persuaded him to visit the place and see for himself what was the outlook and the prospect before him. We will pay his carfare. {20MR 39.2}

I had a long conversation with Brother Davis this morning. Poor man, he is in trouble. He once dabbled with spiritualism and theosophy, and its dark influence has shrouded him ever since. Although he sees the truth and believes the truth, yet there seems to be a bondage to this power that it is hard for him to break. I could only bid him "Look and live." An uplifted Saviour will heal the serpent's bite, and although its poison has been diffused through his entire being, I could say to him, "Look and live." Satan has indeed tempted him and desired to sift him as wheat, but Christ is a living Saviour and Advocate in the courts of heaven in his behalf. May the Lord deliver him from the cruel power of Satan is my prayer. {20MR 39.3}

We had a pleasant journey of three hours. There were only two ladies besides ourselves in the ladies' compartment. The covered carriage was waiting for us and we arrived safely at our own home. The whole garden we find overflowed. Much rain has fallen. All were glad to see us and we were glad to see all again.--Ms 175, 1897.

Ellen G. White Estate Washington, D.C. January 22, 1989. Extracts. {20MR 39.4}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1431 - Knowledge, Spurious and Genuine

MR No. 1431 - Knowledge, Spurious and Genuine

There is a spurious knowledge, the knowledge of evil and sin, which has been brought into the world by the cunning of Satan. The pursuit of this knowledge is prompted by unsanctified desires, unholy aims. Its lessons are dearly bought, but many will not be convinced that they are better left unlearned. The sons and daughters of Adam are fully as inquisitive and presumptuous as was Eve. They venture, contrary to the will of God, to gain knowledge which results, as did Eve's, in the loss of Eden. {20MR 40.1}

Satan found only one tree by which he could endanger the safety of Adam and Eve. There was no danger to them in approaching any but the tree of knowledge. He planned to attract the holy pair to that tree, and thus lead them to do the very thing which God had forbidden. {20MR 40.2}

When will men learn that which has been so fully demonstrated in the history of the past? The workings of Satan show that he can be neither idle nor harmless. Yet how pleasing men and women still find Satan's allurements. Today his arguments are the same that he presented to Eve. He still uses flattery; he still creates envy and distrust, and excites the desire for self-exaltation. {20MR 40.3}

In educational pursuits as in all others, selfish, earthly aims are dangerous to the soul. In educational lines many ideas are advanced which proceed not from the High and Holy One who inhabiteth eternity, but from those who make scholastic studies an idol and worship a science that divorces God from the education. Yet because these errors are clothed in an attractive garb, they are widely received. The minds of many are not so closely connected with God that they can distinguish between the holy and the unholy, the sacred and the common. {20MR 40.4}

It is well to gain a knowledge of the sciences. But the acquirement of this knowledge is the ambition of a large class who are unconsecrated, and who have no thought as to the use they will make of their attainments. The world is full of men and women who manifest no sense of obligation to God for their entrusted gifts. They do not realize that God has entrusted them with talents, not for self-glorification but for His own name's glory. They are eager for distinction. It is the object of their lives to obtain the highest place. They do not use their endowments in bringing their fellow men to Jesus. They are not helping others to study His life and character. They are not bringing

them in contact with the divine life, and inspiring them with zeal to impart the light of

truth. {20MR 40.5}

There are men whom God has qualified with more than ordinary ability. They are deep thinkers, energetic and thorough. But many of them are bent upon the attainment of their own selfish ends, without regard to the honor and glory of God. Some of these have seen the light of truth, but because they honored themselves, and did not make God first and last and best in everything, they have wandered away from Bible truth into skepticism and infidelity. {20MR 41.1}

When these are arrested by the chastisements of God, and through affliction are led to inquire for the old paths, the mist of skepticism is swept from their minds. Some of them repent, return to the old love, and set their feet in the way cast up for the ransomed of the Lord to walk in. No longer are they actuated by the love of money or by selfish ambition. The Spirit of God working upon the heart is valued by them more highly than gold or the praise of men. When this amazing change is wrought, the thoughts are directed by the Spirit of God into new channels, the character is transformed, and the aspirations of the soul reach out toward heavenly things. {20MR 41.2}

True religion has power today. It enables men to overcome the stubborn influence of pride, selfishness, and unbelief, and in the simplicity of true godliness to reveal a living connection with heaven. The grace which Christ imparts makes it possible for men to rise superior to all the infatuating temptations of Satan. It will lead them to the cross of Jesus as active, devoted, loyal workers for the advancement of the truth of heaven. {20MR 41.3}

Fidelity to God has marked the heroes of faith from age to age. As they have been brought conspicuously before the world, their light has shone forth. Their obedience to the command of Christ, "Go forward," has led others to glorify God. {20MR 41.4}

There are today moral heroes, men and women who are living noble lives of self-denial. They have no ambition for worldly fame. Their will is subordinate to the will of God. The love of God inspires their ministry. To do good and to save souls is their highest aim. These have gained genuine knowledge, even the knowledge set forth by Christ in the words, "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" [John 17:3]. {20MR 41.5}

Trained Workers Needed. There is a great work to be done in the Master's vineyard. To accomplish this work, God calls for men to whom He has given ability for service. He does nothing without man's cooperation. Whenever the Lord has a work to be done, He calls not only the commanding officers, but all the workers. He calls young men and women who

are strong and active in mind. He desires them to bring into the work their fresh, healthy powers of brain, bone, and muscle. They are to take part in the conflict against principalities and powers, and spiritual wickedness in high places. {20MR 41.6}

Men have nothing but that which God has given them in trust. They are not to indulge pride or to boast of their talents. They owe to God all that makes it possible for them to labor for Him. Yet every man has a part to act in preparing himself for service. By earnest study, taxing effort, he is to cultivate all his powers. Then divine power will surely combine with his efforts. {20MR 42.1}

Some young men are urging their way into the work who have no real fitness for it. They do not understand that they need to be taught before they can teach. They point to men who with little preparation have labored with a measure of success. But if these men have been successful, it is because they put their heart and soul into the work. And how much more effective their labors might have been, if at the very start they had received suitable training. The cause of God needs efficient men. Education and training are rightly regarded as an essential preparation for the work of school teaching, and not less essential is thorough preparation for the work of presenting God's last message of mercy to the world. {20MR 42.2}

This training cannot be gained merely by listening to preaching. Young men and women must be brought into our schools. They should have thorough training under experienced managers in the various lines of work. They should make the best possible use of their time in study, and put into practice the knowledge acquired. Hard study and hard work are required to make a successful preacher or a successful worker in any line. Nothing less than constant cultivation will develop the value of the gifts which God has bestowed upon them for wise improvement. {20MR 42.3}

The Training Our Schools Should Give. The teaching in our schools is not to be the same as in other colleges and seminaries. It is not to be of an inferior order; but the knowledge essential to prepare a people to stand in the great day of God is to be made the all-important theme. The students are to be fitted for God's service not only in this life but in the future, immortal life. The Lord requires that our schools shall be training schools for the kingdom to which we are bound. Without previous training, none will be prepared to blend in the holy, happy harmony of the redeemed. {20MR 42.4}

Many teachers will be in danger of making their training mechanical. There is danger that a ceremonial service will take the place of genuine heart work. Thus religion will become

little more than a form. The students in our schools, the members of our churches, need something deeper than this. {20MR 42.5}

Redemption, what is it? It is the training process for heaven. This training means more than knowledge of books. It means a knowledge of Christ, emancipation from ideas, habits, and practices that have been gained in the school of the prince of darkness. The soul must be delivered from all that is opposed to loyalty to God. Resistance of evil must be encouraged. {20MR 43.1}

Teachers in our schools must have a deep religious experience. An intellectual

religion will not satisfy the soul. Intellectual training must not be neglected, but it is not sufficient. Students must be taught that the fear of the Lord is the beginning of wisdom. They must be taught to place the will on the side of God's will. {20MR 43.2}

There are very many whose sympathies are corrupt and debased. Such cannot sing the song of the redeemed in heaven. They would be unhappy in heaven. With their darkened minds and their untrained powers, they would be out of harmony with the heavenly host. They could not unite with them in ascribing praise to God and to the Lamb. {20MR 43.3}

God's Word declares that the saints are to judge the world. But men and women who are not obedient to the law of God will never be entrusted with the judgment of the world. They have no respect for a "Thus saith the Lord." They do not conform to that law which is holy, just, and good. Therefore they are not saints--holy ones. God could not trust them to act as His representatives in the judgment. God gives all an opportunity in this life to develop character. All may fill their appointed place in His great plan. {20MR 43.4}

The Lord accepted Samuel from his very childhood because his heart was pure, and he had reverence for God. He was given to God, a consecrated offering, and the Lord made him, even in his childhood, a channel of light. A life consecrated as was Samuel's is of great value in God's sight. If the youth of today will consecrate themselves as did Samuel, the Lord will accept them and use them in His work. Of their life they may be able to say with the psalmist, "O Lord, Thou hast taught me from my youth, and hitherto have I declared Thy wondrous works." {20MR 43.5}

Christ's Ambassador. The faithful ambassador of Christ is not ashamed of the banner of truth. He does not cease from proclaiming the truth, however unpopular it may be. In all places, in season, out of season, he heralds the glad tidings of salvation. Missionaries for God are called to face danger, endure privations, and suffer reproach for the truth's sake, yet amid dangers, hardships, and

reproach they are still to hold the banner aloft. {20MR 43.6}

The third angel proclaims his message in no whispered tones, in no hesitant manner. He cries with a loud voice, while flying swiftly through the midst of heaven. This shows that the work of God's servants is to be earnest and rapidly performed. They must be brave witnesses for the truth. With no shame upon their countenances, with uplifted head, with the bright beams of the Sun of Righteousness shining upon them, with rejoicing that their redemption draweth nigh, they go forth declaring the last message of mercy to the world. {20MR 44.1}

These last day witnesses are bold soldiers of Jesus Christ. They have tasted of the powers of the world to come. Their feet are not on sliding sand, but on solid rock. They are not easily moved away from the faith once delivered to the saints. These will be strengthened by their Leader to cope with difficulties. They are messengers of

righteousness, representatives of Christ, revealing the triumphs of grace. {20MR 44.2}

From these chosen men of God the truth will shine forth. It will be heard from their lips, reflected in their countenances, and demonstrated in their lives. They will be marked by purity and uncorruptness. The grace of Christ has a refining, ennobling influence on the character. Many men and women of ability, refinement, and education will throw their all on the Lord's side. Many will part with friends, and will sacrifice every worldly interest in order to proclaim the unsearchable riches of Christ. Their lives give evidence to the world of the power of Christianity. They witness that the gospel is what it purports to be, the power of God unto salvation. Bright beams of gospel truth are flashed from them upon the path of those who are in darkness. Their unswerving fidelity is registered in the books of heaven.--Ms 51, 1900.

Ellen G. White Estate Washington, D.C. January 22, 1989. Entire Ms. {20MR 44.3}

MR No. 1432 - Reflections After First Tour of Scandinavia

(Written to W. C. White, Nov. 20, 1885, from Basel, Switzerland. Only the day before, on Nov. 19, Ellen White had returned to her home in Basel after spending six weeks in Scandinavia.)

Here I am now in Basel. We reached here last night about eight o'clock. We found Mary doing well. She is looking better than I have seen her for many years. Ella is quite as well as usual, but has some cold. {20MR 45.1}

Nov. 18, 1885. We ate a good breakfast and went on board the boat. [FROM GOTEBORG, SWEDEN, TO FREDERICKSHAVEN, DENMARK. SEE D. A. DELAFIELD, *ELLEN G. WHITE IN EUROPE,* PP. 127-129.] It was very rough. We were in the nice saloon on the upper deck, enjoying the smooth sailing when the captain came up and said, "I advise you to go below and lie down." We inquired if it would be worse than it was then. He said, "This is nothing. You can get to the cabin now but you will not be able to get there soon." We went down and lay down. We had passed one hour on the boat and were to be five hours more. {20MR 45.2}

Soon Sara was very sick, then I was sick, and our breakfast fed the fishes. I sweat profusely, then the most wrenching process of throwing up. Sara lay where she could look directly upon me. She said several times she thought I was dead. She kept speaking to me to get some response. She said my face was as colorless as a corpse.

She should understand now fully why I was afraid to be seasick. She never would want me to go on the water again, for she thought it was at the risk of my life. There was never a more thankful party that stood upon the terra firma than our company. {20MR 45.3}

Christina was a little sick, but not severely. [H. W.] Kellogg was out upon the deck and he was some sick, but he stayed there, almost freezing. He dared not go down. {20MR 45.4}

We were so happy to be seated in the cars again. We had a compartment all to ourselves, and I did not sit up much of the day. I was lame and sore. We traveled all night and all day Wednesday and stopped Wednesday night at Hotel Cologne. We had good accommodations, took six o'clock train, and were by ourselves until noon. The cars went only to Mainz, and we were obliged to wait two hours. {20MR 45.5}

When the express train came along we were crowded into a compartment with men and we learned it was a smoking car, but Kellogg

prevailed upon them not to smoke. But men were continually crowding in with their cigars and pipes. Kellogg finally found us a place in another car with men, but they did not smoke. The road was exceedingly rough. I think I never rode in cars that shook one about so. It was as good as the best movement machines. It took all the soreness out of me--curious remedy! {20MR 45.6}

Mary read us your letter and I was glad to learn you had a similar experience to ours in seasickness. I was full of cold and I threw up much phlegm and I think it did me much good. I said then I hoped you would be sick, and although unpleasant it would be a great blessing to you as it has been to us. {20MR 46.1}

Brother Whitney wishes us to go next week to Italy. We are thinking of taking the whole family along; go into Brother Bourdeau's house and remain a couple of months. We want the Lord to direct. It is cold as a barn here. The coils warm the room scarcely at all. It is a failure and something will have to be devised of a different character than this, to heat these rooms. They will put me up a stove in the parlor today. I have not been warm since I came here, and the very air seems as if I were breathing in the air from a snowbank. Edith [Andrews] is evidently failing. The rooms she and her mother occupy are not comfortable. They have a little heating arrangement, not the one I had, but similar to it, but that is not sufficient, and the rubber coils are very disagreeable to Edith. {20MR 46.2}

I thought if we could go to Italy and go into a house all furnished, and keep Brother A. C. Bourdeau and sons, without any appearance of evil, we would do so. But if there is the least danger of remarks we would not do this on any account. {20MR 46.3}

Willie, I want Matteson to stand in a proper light before the conference. We see mistakes and failure in his work and mission, but how much better would others have done under the circumstances? I am thinking he has done, in many respects, a good

work. He has suffered privation and taken the work from nothing, and all these things deserve our appreciation, and we will encourage him all we can, and not say one word to discourage. You know that the man is not guilty of that devotion the people give him. They need to see and recognize other talent, and they will do it, and I know that there is much precious material in Christiania, and I want the dear lambs of the flock to be blessed and strengthened. I do not know as I can say anything more. {20MR 46.4}

I shall think of you and pray for you as we do, and may the Lord work in power for you. Do pray much and tell others I beseech of them to pray much. I will now say, God bless you, my son, with the best of Heaven's blessing. Try to get Edson heart and

soul in the meetings. Help him all you can.--Letter 36, 1885.

Ellen G. White Estate Washington, D.C. January 20, 1989. Entire Letter. {20MR 46.5}

MR No. 1433 - Inadequate Royalties on Spirit of Prophecy, Vol. IV

(Written to J. H. Waggoner and C. H. Jones, March 7, 1885, from Healdsburg, California.)

I have read your letters once, and will read them more carefully later, but I find nothing in them to lift the weight from my mind in regard to arrangements for the publication and sale of my books. {20MR 48.1}

I accept the explanations you make in regard to the draft. I have not laid up anything in my mind against you over this matter. However, I feel more and more convinced that I should never again allow myself to be left at the mercy of my brethren as regards means, if I can avoid it. {20MR 48.2}

From the light that God has given me, I am more and more convinced that you are acting unwisely in investing so much means in buildings. Since debts are now bearing you down, like weights of lead, I would advise you to "hug the shore" more closely in this respect. When you have means with which to build, then it will be time for you to increase your facilities. Bring your work within the limits of your resources, even if you

must thereby endure great inconvenience. This is the light that God has repeatedly given me for you. It would be pleasing to God if you were to give this matter more careful study than you have given it. {20MR 48.3}

With reference to my book, I desire to say that I am not complaining because I think the office has been receiving too much for publishing it, but because I am not satisfied with the income it brings to me. Some plan should have been devised whereby more than fifteen cents royalty per copy would come to me. I do not remember that I was ever consulted regarding this matter. I thought that my brethren would guard my interests as sacredly as they would their own interests or the interests of the office. I know where to apply means to help the cause fully as well as my brethren know where to apply my means for me. {20MR 48.4}

I have just received a letter from Brother Ostrander in which he defends Brother Hamilton, against whom I made the charge that he appropriated means belonging to me and used it for his own convenience, building a house in Boulder. To make a bad matter worse, he exchanged this building for land in Longmont. This land was mortgaged, and it became necessary for me to invest six hundred dollars

to lift the mortgage, in order to avoid losing all that Brother Hamilton used. Thus about two thousand dollars, which I greatly need, is tied up. {20MR 48.5}

And now Brother Ostrander proposes to relieve me of all further difficulty in regard to this property, by taking it off my hands. The mission in Colorado is embarrassed, and the proposition is that I donate to this mission the two thousand dollars tied up in this property. My brethren may feel ready to give me this kind of relief, but I am not ready to accept their proposition. {20MR 49.1}

My brethren of wise judgment could have managed my book--Volume IV [*SPIRIT OF PROPHECY,* VOL. IV, THE PREDECESSOR OF *THE GREAT CONTROVERSY.*]--in such a way that relief would have been brought to me. They could have published a statement to the effect that this book had cost me much time and money to prepare and put on the market; and that, as I had pledged largely for the support of missions--no less than three thousand dollars--in addition to meeting other heavy expenses, the profits on the first edition of this book would go to the author to reimburse her for a portion of the heavy expense incurred; that the profits on the second edition would be divided between the canvassers and the author. Thus you could have helped me, but you did not. {20MR 49.2}

Hereafter I cannot put implicit confidence in all the plans you devise and execute, so far as my work is concerned. I will keep on the lookout for a manager, and when I find one who is suitable, I will employ him. I will not trust my book interests with my good brethren who plan in such a way that a certain portion of the profit is taken off by this one and by that one, and only a very small portion is left for me. {20MR 49.3}

All your explanations and figures do not help me at all. My books are selling well,

and yet I have scarcely enough money to procure the necessary things of life; and when I send to the office for funds, there comes to me the oft-repeated reply, "You have overdrawn your account." My helpers are not paid for the work they have done. I am carrying a heavy burden of debt, on which I pay interest. My books are constantly sold in large numbers, and yet the profits bring me but little relief. {20MR 49.4}

Matters are so arranged that those who write books cannot receive proper compensation, because the books go through so many hands that the profits are consumed in this way. Whether canvassers, or tract and missionary societies, or whatever it may be that brings about this result, I protest against such an arrangement. If we should revive the old plan of our ministers disposing of the books and receiving part of the profits themselves, I believe there

would be a better state of things than exists today. Under present arrangements, it seems as if almost everything is absorbed by the tract and missionary societies, leaving very little profit for the author. I shall have something more to say on these things. {20MR 49.5}

Only the expense of publishing and selling my book, Vol. IV, should have been taken from the profits. The rest should have been saved for the author. No canvassers were needed for Vol. IV. It could have been sold without going to all this expense. I am not satisfied with the result. Those who have felt that they were doing me justice by awarding me fifteen cents for each copy sold have erred in judgment. {20MR 50.1}

The notice of the higher prices placed on the book should never have been published. No explanation of this was made at the time. If nothing in explanation could have been written, the notice would better have remained unpublished. {20MR 50.2}

I will make no rash moves, but I cannot submit to the arrangements made. They are unjust. The money used in paying canvassers for selling the first edition was misspent, for I should have received the profits on that edition. I know where to use this means to the very best advantage, and yet I have nothing to use in any way. I economize in every way possible, and still do not have sufficient to meet running expenses. {20MR 50.3}

I am sick at heart and discouraged over the present state of affairs. If the notice of the advance in price had been published before the first ten thousand books were sold, it would have been far better. I have trusted too much in my brethren. I regret making this mistake. In the future I must look after my own interests more closely.--Letter 15, 1885.

Ellen G. White Estate Washington, D.C. January 22, 1989. Entire Letter. {20MR 50.4}

MR No. 1434 - The Evil Heritage Received From a Drunken Father

(Written to Sister Brown and her family, August 4, 1893, from Long Point, Paremata, N. Z.)

I have had during the past night some things represented before me, and I have risen early at four o'clock to trace out in writing for the benefit of your family. The angel of God said, "Follow me." I seemed to be in a room in a rude building, and there were several young men playing cards. They seemed to be very intent upon the amusement in which they were engaged and were so engrossed that they did not seem to notice that anyone had entered the room. {20MR 51.1}

There were young girls present observing the players, and words were spoken not of the most refined order. There was a spirit and influence that was sensibly felt in that room, that was not of a character calculated to purify and uplift the mind and ennoble the character. {20MR 51.2}

There is a peculiar atmosphere surrounding every man's soul, and those with whom they are associated are affected with this exhalation. There is a breathing in unconsciously this atmosphere which is often charged with poisonous miasma of habits and practices which are demoralizing. The greatest danger is when this poisonous atmosphere is not sensed and is unconsciously inhaled. The ideas that are expressed are deleterious to the mind and to the morals. These influences are in the world and abound. I inquired, "Who are these and what does this scene represent?" The word was spoken, "Wait." {20MR 51.3}

I had another representation. There was the imbibing of the liquid poison, and the words and actions under its influence were anything but favorable for serious thoughts, pure morals, and the uplifting of the participants or those who were associated with them. Everything that was connected with the scene represented was of a character that young people should decidedly shun. I asked again, "Who are these?" The answer came, [THE FILE COPY OF THIS LETTER DOES NOT ALWAYS MAKE CLEAR WHERE QUOTATIONS FROM THE ANGEL BEGIN AND END.] "A portion of the family where you are visiting. The adversary of souls, the great enemy of God and man, the head of principalities and powers and the rulers of the darkness of this world, is presiding here tonight. Satan and his angels are leading on with his temptations these poor souls to their own ruin. He transforms himself into an angel of light, and deludes and bewilders the minds with ideas of pleasure, of liberty and freedom to

follow inclination, as the only path for happiness, and worldly visions for profit and success seems to be the height of their thoughts." {20MR 51.4}

But the wages of sin is death. All is a delusive snare. Satan is a deceiver; he deceives the whole world, and those who yield themselves up to his will to follow the prince of darkness become the agents of the wily tempter to solicit others to sin; the tempted to enter into unsafe paths becomes a tempter and leads others to forbidden paths to the transgression of the law of God. {20MR 52.1}

"The devil, as a roaring lion, walketh about, seeking whom he may devour." He secures as his allies youth who are inexperienced, and he leads them away from pure and divine influences into pleasure loving, pleasure seeking, and they are easily led to corrupt their God-given powers to the service of Satan. {20MR 52.2}

Solicitations will meet every soul, and vices will betray the souls for whom Christ has died, away from safe paths, from holiness, and from God. Merriment and songs and hilarity and glee ascend to the god whom they serve and whom they worship, to the forgetting and dishonoring of the God of heaven, who "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The spell of temptations is holding these souls with a fascinating, bewitching power. {20MR 52.3}

Satan will lead them on from step to step, as it were blindfolded, and with his suggestions will, as they advance, stir up the human passions to depravity which will prove their eternal ruin. There is already developing a strong inclination to that which is evil and destructive in its manifestation. Appetites and passions are clamoring for indulgence and gratification. Reason and conscience remonstrated at every step for a time, but the voice of Satan is heard presenting worldly lusts in attractive garments, and sin becomes attractive. They depart farther from the counsel of God and the authoritative voice speaking from His Word. These youth need to pray, "Lead us not into temptation, but deliver us from evil." {20MR 52.4}

There is great danger of the young man, whom he called A, of becoming that which you do not now dream of. But your course which you have entered upon is one of temptation at every step. Yielding to follow the temptations of Satan you are engaging in foolish and hurtful lusts. This is beneath the dignity of a soul bought by the blood of Jesus Christ, capable through the provisions Christ has made in his behalf of becoming a child of God, an heir to an immortal inheritance, an eternal substance in the kingdom of God. Your course is now toward perdition. You

are sacrificing health and happiness, and if you follow on, you will reap that which you have sown and it is a terrible, forbidding harvest. {20MR 52.5}

Actions are the following of desires and purposes, and have a moral character for good or for evil. The thoughts and feelings and inclinations of the heart are discerned

only by the eye of God. He is a witness to every action however secret. You cannot lead your brothers or sisters into safe paths. Your sister needed the watchcare of your mother, and should not have been separated from her. She has been unaware of the greatness of the peril to the character of her daughter through associations of a kind which will not have an uplifting, refining tendency upon her present and eternal interest. {20MR 53.1}

[The angel of God said,] "Warn the mother to be careful in regard to the association of her children. It is not safe to open a door whereby they are invited to enter where temptations of a dangerous nature will meet them. Satan is very earnest and wily in spreading his net wherewith he may entangle souls. {20MR 53.2}

"The Lord is looking with pitying tenderness upon the entire family. The appetite and hereditary tendencies of the father had been transmitted to the children. That God who marks the fall of the little sparrows knows every member of the family by name. He loves and pities them. He will save every member of the family from disgrace and sin if they will accept of Christ their Redeemer by living faith. Then they will leave their course of sin, cease to do evil, and learn to do well. {20MR 53.3}

"Warn the mother to guard her children from doubtful associations. It is not safe to bring children in contact with the influences here manifested, for it may prove their lasting injury. Card playing is dangerous to the soul, dangerous to the morals. This disposition to play cards will grow by practice into intensity of habit which leads to gambling. The appetite is aroused for wine and liquor-drinking. {20MR 53.4}

"This family of young men and women need to be garrisoned against the first indulgence of the wine cup, or the first handling of cards. Those indulgences lead step by step to the downward road to immorality, and have a bewitching power difficult to overcome, which presses souls deeper and deeper into the slavery of sin. All who associate with those who practice these indulgences will have corrupt morals. The children have inherited an appetite for wine and stimulating drinks and, if there is a yielding to the tempter, moral power is gone." {20MR 53.5}

The demon is at your side, encouraging you to indulge your desire for wine and strong drinks. The mother has known its terrible effects upon the father and husband. How

much she has had to endure and suffer will never be known by her children. Let her not be compelled to live over the past in any sense by having its history repeated. She must warn and command her household after her, and she needs all the help her elder children can give her. {20MR 53.6}

The only question for them to decide is under which banner will they fight. Will they stand under the blood-stained banner of Christ Jesus? Will they fight, arraying nature against God, or will they accept Jesus Christ and cooperate with God in bringing under control appetites and passions, and stand in their God-given manhood and womanhood

as conquerors? Self-control can be complete only in the strength which comes from Jesus Christ, ever true to the rightful dominion of the higher powers and attributes having dominion over the lower. {20MR 54.1}

The power of self-restraint grows by exercise. That which at first seems difficult, by constant repetition becomes habitual and easy until right principles, right actions enter into and become a part of ourselves, and through the grace of Christ mold the sinner into a new character. He becomes a new creature in Christ Jesus. {20MR 54.2}

There is now a necessity for you, young man, to have your practices changed, your powers exercised to flow in altogether another channel. This will not be possible unless you by faith shall place yourself on Christ's side of the question, giving your life to Him whose property you are. Then your thoughts, your motives, your practices, [will] find a new channel, even the channel of grace, and they will flow in their course more deeply, more fully, and more joyously than they have ever done before. {20MR 54.3}

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Evil spirits are continually on your track to lead you into difficulties through your love for exciting pleasure and amusements and your indulgence of appetite. The slumbering inherited passions are irritated and awakened into activity. Every bad passion and subtle temptation is meeting you at every step. {20MR 54.4}

You may stand forth as conqueror over yourself, conqueror over your inclinations, conqueror over principalities and powers and the rulers of the darkness of this world and spiritual wickedness in high places. For this spiritual warfare human power is as nothing. The self-conqueror triumphs through no aptitude, no smartness or genius of his own will, but he conquers through God. {20MR 54.5}

The uncontrolled will hurts none so much as the one who indulges his will. He who will not choose to take the trouble to exercise control over himself, his appetites, his passions, will fall an easy prey to satanic snares.

Jesus calls for you to be restored to yourself and to God. {20MR 54.6}

The youth were pointed to the mother who had led a terrible life through the father's habits of strong drink. The children, when solicited by temptation, have less moral power than had the father. For this reason, their only safety is entire, total abstinence. The words were spoken, "Warn the mother to stand in firm independence to warn and command her children." She needs the help of her elder children. She has reason to thank the Lord that so many are not [living], that they did not live to testify by physical and mental degeneracy the sins of the father. {20MR 55.1}

The deficiencies of intellect must have been felt, as is seen in John, and still another young man that is not [living]. The jewel of the mind was dimmed. God has mercifully spared the greatest sorrows and the traits of character developed in the children, and the safety of every one is to place themselves soul, body, and spirit under control of Jesus Christ. He is the Restorer. The Lord has mercifully spared the mother the greater

sorrow, which would have been a living sorrow had her little ones lived. {20MR 55.2}

The mother must educate herself to look with reconciliation upon her present sorrows. It is well with these that are not [living]. She will if faithful meet them again in the morning of the resurrection. The Lord has mercifully softened the affliction ever before her eyes, of the birthright given to her son who is deficient of reason, through the besotted father. God has mercifully shielded the one that is not [living], and the one that still lives, from violence and insane madness that was exhibited in the father under the influence of liquor. {20MR 55.3}

John and Mary will always be children, and will be restored by the power of the great Restorer when mortals shall have put on immortality. All their sad marks are obliterated. These marks are now a beacon of warning, repeating the history of what intemperance will do. {20MR 55.4}

He [the angel of God] turned to the eldest and said, "Upon you rests a weighty responsibility to cooperate with heavenly intelligences and your mother to counteract, as far as in your power, the traces left upon the family. God has given you precious intellect. You have advantage in every respect over John, but if you practice a life of disobedience and transgression you will lose the future immortal life which will be given to John and Mary. {20MR 55.5}

"Your light will go out in darkness unless you are loyal and true to serve the Lord Jesus. Why are you not as is John--never able to increase in knowledge, never able to expand the intellect? It was no sin of his own that left him a child in reason, always a child. This should be contemplated by you, and you should make every effort to reach a higher standard than

you have yet done. You have endowments that, if cultivated, will make you a laborer together with God. You may increase in knowledge. Cease to do evil, but do not stop here. Learn to do well, ever learning and growing up into Christ your living Head. {20MR 55.6}

"You have no time to lose. Heaven is within your reach. If you continue to work in your own way, if you continue to walk in the path you are now pursuing, and if you continue to indulge your appetite, it will prove your ruin in this life, and you will not have the future immortal life. You will not be able to bear the abuse of your powers as did your father, for you have less physical and moral power than he had. {20MR 56.1}

"Heaven is worth a life-long, persevering, untiring effort. If you lose heaven you lose everything. If you gain heaven you win everything. You have capabilities, you have intellect. Will you improve these for the glory of God? What more could the Lord do to save the sinner than He has done? Everything has been done to bring salvation within the reach of perishing souls. {20MR 56.2}

"In regard to the case of John, you see him as he now is and deplore his simplicity. He is without the consciousness of sin. The grace of God will remove all this hereditary

transmitted imbecility, and he will have an inheritance among the saints in light. To you the Lord has given reason. John is a child as far as the capacity of reason is concerned, but he has the submission and obedience of a child. {20MR 56.3}

"You are a responsible member of the family. You have been redeemed by the blood of the only begotten Son of God. He gave His life for you. He bore the penalty of sin and transgression for every son and daughter of Adam, that they should not perish if they believe in Him but have everlasting life. The voice of God speaks to you from His holy Word. It is to be believed, studied, and obeyed. Truth and righteousness are brought to you for your acceptance. 'Turn ye, turn ye from your evil ways; for why will ye die?' Ignorant of your sinfulness you cannot consider your responsibilities to God." {20MR 56.4}

All that I am writing to you is truth; but it may all be strange to you. You do not see that day by day you are manifesting before the world your disloyalty to the God of heaven and are choosing the way of the transgressor, which is sure to secure to you the wages of sin, which is death. And the kindness and longsuffering of God are prolonged, and you are spared by His mercy and His patience. {20MR 56.5}

Your mother has loved and has indulged you in many ways; she has not dared to build up barriers against Satan's temptations. She has made a mistake in connecting her children with you who have not the grace of

Christ or the experience to lead them or influence them to correct habits and right practices. She does not see that your influence cannot but be detrimental to them and be the means of introducing them to temptations and surrounding them with influences which will lead them to sinful practices and development of character that will not refine, purify, and ennoble, but cheapen and disqualify them for the work of usefulness in this life which is uplifting and for the future immortal life. {20MR 56.6}

The members of the family all need to see their spiritual necessities, that they may not be led and controlled by pride, worldliness, ungodliness which will not elevate them in the scale of moral worth in this life, and will not secure to them the future immortal life. Every one of this family need to carefully consider the change that must take place in the character and in their relation to God and the claims He has upon them. God has claims upon them, which if they respond to these claims, they will be true to all their responsibility in persevering integrity towards their fellow men. God alone can open your eyes to see your danger and to call a halt now where you are and to turn square about. {20MR 57.1}

Let these young men consider what course they are pursuing, what influence they are exercising over one another. Are they uplifting? Are they building their characters with the chaff, or are they sowing the pure seed in the soil of the heart? Are they leading to purity and are their associations with others of a character to lead them to recognize and obey the law of God which He has given them? Here is the standard of

character which will be approved of God. This holy law will be the standard to judge you in the last great day of reckoning. The mother has placed too great confidence in the moral nature of her children. You, her children, are taking a course which if you do not make a decided change at once will bring sorrow and anguish upon a heart already wounded and sore, and would be crushed were it not for the comfort and grace she receives of God. {20MR 57.2}

I beseech of you, Let every card be burned. Let not one drop of wine or liquor pass your lips, for in its rise is madness and evil. Pledge yourself to entire abstinence, for it is your only safety. {20MR 57.3}

While you follow in the course of action you are now pursuing, you suppose yourself sharp; in deal you may be scheming. You may and will, if you follow on in wrong doing, increase in dishonest practices in business deal, but bear in mind "that for all these things God will bring thee into judgment." His Word says, "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." {20MR 57.4}

Will the Lord favor you in the least dishonest practices and indulgence of intemperance that will rob you of calm reason to transact business or to be an agent in business? You will think yourself sharp and cunning, but your reason is sold for liquor. Satan has control of your powers, and the power of self-control will be overcome by the clamors of appetite. Under Satan's training your life will be wasted, and you will become in character that which you did not suppose you would be. {20MR 58.1}

You may say, as did Hazael, when the prophet prophesied of the course of action that he would in cruelty pursue, "Is thy servant a dog that he should do this great thing?" He thought himself secure, but he had formed habits of character which led him on and developed into exhibitions of deeds and actions satanic in cruelty that he never supposed he could be guilty of doing. {20MR 58.2}

It is not safe for one of your family to tamper with temptation on the wine cup. They are only safe in seeking that help which God alone can give. Let not one son by his words and his example become Satan's agent to tempt one of the family to lead to indulge and awaken the demon appetite, which spoiled the life of the father and sent him prematurely to the grave. The children have had these traits transmitted to them from the father. Satan exercises his utmost powers to surround the youth with every temptation which leads to evil ways.--Letter 1, 1893.

Ellen G. White Estate Washington, D.C. January 22, 1989. Entire Letter. {20MR 58.3}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1435 - Unwise Remarriage Would Destroy Children's Respect

MR No. 1435 - Unwise Remarriage Would Destroy Children's Respect

(Written to Mrs. M. C. B., Feb. 24, 1910, from Sanitarium, California.)

I have just received a letter from Charles B, a student in the school at Lodi, California, pleading with me to inquire of the Lord concerning his mother, who, he says, is thinking of marrying a young man many years younger than herself. {20MR 59.1}

I am surprised to hear that a mother forty-six years of age will imperil her happiness, her welfare, and her influence by marrying a young man of twenty. This is a strange matter and reveals a lack of sound judgment. The Lord would have this sister consider carefully the sure result of such a course of action. In this matter our sister must be under a strange influence--an influence contrary to the guidance of the Holy Spirit. As the mother of three children, she should feel her accountability to God to move discreetly in all respects, that she may hold her influence over her children, and not pursue any course that they and many others would regard as so questionable. She should realize that her duty to her God and to her children demands the most serious consideration. {20MR 59.2}

My sister, the Lord is not in this matter. Such a marriage would bring strange results--results that would destroy the influence that a mother should earnestly seek to maintain over her own children. This influence I entreat of you to guard sacredly. God has solemnly charged you, as the mother of your children, to bring them up in the nurture and admonition of the Lord. For you at this time to take a youth of twenty as your husband would be strangely inconsistent with your responsibilities as a mother of three sons now grown to manhood. {20MR 59.3}

In the night season I was talking with you concerning these matters, and setting before you the inconsistency of the course under contemplation. I advise you to exercise your ingenuity of mind in an effort to help your children to understand the advantages of loving the Word of God. Show your children that you are cooperating with the Lord in an effort to save their souls. {20MR 59.4}

In the night season it was presented before me that if you should take this strange step, the enemy of all righteousness would use this as a means of ruining the respect that your children would otherwise have for you, and would create in their hearts a feeling of contempt for you because of your lack of good

judgment. Satan is seeking to destroy your influence in the home and in the church, and among unbelievers as well. {20MR 59.5}

In past years we have had opportunity to observe several marriages of this sort, and the results have always been of a character to create great misery in the family life. {20MR 60.1}

Now, my sister, I appeal to you to act like a woman of superior judgment. Do, I beseech of you, preserve every jot of your influence, in order that you may use it to the glory of God in giving wise counsel to your own children. You are held accountable before God for the good influence you may now have the power of exerting. For your own sake and for the sake of your children, cut this matter short. {20MR 60.2}

In the night season I was saying, Give to your children as a true mother an example of living faith in God, and thus retain the respect and confidence that otherwise you might forever lose.--Letter 26, 1910.

Ellen G. White Estate Washington, D.C. January 22, 1989. Entire Letter. {20MR 60.3}

MR No. 1436 - The High Honor of Being a Child of God

(Written to "Dear Sister Gosrick," June 1, 1898, from Sunnyside, Cooranbong, N.S.W.)

I commenced a letter to you, and had it nearly finished, but was called away, and now I cannot find it. I will write a few lines to you. I feel deep sympathy for you, knowing that you are sorely tempted. The enemy is trying to make you faint and become discouraged. I feel no less sympathy and deep interest for your husband. Our Saviour will be his Saviour if he will accept Him. Never, never are any of us to feel that it is anything but the highest honor to become the sons and daughters of God. {20MR 61.1}

My sister, never, never yield to the temptation to sacrifice Christian principle in order to meet the world's criterion. Be firm; be faithful; for you are bought with a price. Your duty to your Saviour may not lead you in the smoothest paths, for your Redeemer never walked in paths of self-pleasing and self-indulgence. He lived not to please Himself. He went without the camp, bearing the reproach. Wherever providence has placed you, God will give you strength to stand firm in the faith. Let nothing interpose between your

soul and God. {20MR 61.2}

We will press close to Jesus. Hear His voice to His disciples, "He that will come after Me, let him deny himself, and take up his cross daily and follow Me." God requires of us our life service. Our Saviour came to this world to be a sin bearer, to take away the sin of the world. He came as our Advocate. He is the propitiation for our sins, and not for our sins only, but also for the sins of the whole world. "Hereby we do know that we know Him, if we keep His commandments." {20MR 61.3}

Christ did not merely give us directions as to the path in which we must travel, but He came to be our teacher. He did not merely tell us how we ought to obey, but in His own life He gave us a practical example of how we should obey. Thus He is the true Helper. Going before us, He beats down the obstructions, and tells us to walk in His footsteps. Our blessed Saviour says, Follow Me; I will lead you; I am the way, the truth, and the life. He that followeth Me shall not walk in darkness. [See Matthew 4:19; John 14:6; 8:12.] {20MR 61.4}

Christ served as a true son, an obedient son. He declared, "I have kept My Father's commandments." We can be greatly honored by being in copartnership with Christ. "Take My yoke upon you," He says, "and learn of Me; for I am meek and lowly

in heart, and ye shall find rest unto your souls." The obedience of which Christ has left us an example is perfect and complete. He lived the law in human nature, that human nature may receive Him by faith, and through the power given become the sons of God. God's love is magnified in His law by restricting and binding about the impulse to work against the attributes of God, and His great love magnifies the law and makes it honorable. He came not to do His own will, but the will of Him that sent Him. {20MR 61.5}

It is for our present good and happiness in this life, and for our eternal interest in the future life to consider the life of Christ, His sonship in humanity. All who connect with Him will be partakers of the divine nature, and will render Him their willing service. They will not feel that it is an arbitrary exaction. Obedience is required to save the world from the dire and sure results of disobedience. {20MR 62.1}

The Lord Jesus is teaching every soul to step in the sonship of His obedience in humanity, not as a hard duty, but as sons of God, in oneness with the Son in the Father. This obedience in oneness with Christ will make the path of obedience pleasant, for we shall be walking in Christ's footprints. We shall follow where our Saviour leads the way. We may not always see a clear path for our feet, but we can follow in His footsteps, knowing that His example is right. We can leave all the issues with Him. And in this close following, we help others by our example. {20MR 62.2}

My sister, the universe of heaven is interested in your human life. Christ is interested in your family. His heart of love is grieved that the talents He has entrusted to your children are misdirected and misapplied. They are not choosing a career that will elevate, ennoble, and sanctify the mind, that will develop a character after Christ's

likeness, that will make them such that Christ can unite them with His family in the courts above. I am sorry that the enemy has deceived them, because they are lost to the service of Christ as long as they are thus following a path of their own choosing, and they are bringing hay, wood, stubble, to the foundation, rather than gold, silver, and precious stones, which are imperishable. The very highest honor we each can have is to lift and bear the cross of Christ. That cross is to all who bear it the pledge of the crown of eternal life. {20MR 62.3}

My sister, the Lord loves you, and He wants you to have the crown of life. "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels" [Revelation 3:5]. The white robes are the garments of Christ's righteousness, and all who have this righteousness are partakers of the

divine nature. They have written upon them "the name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name" [verse 12]. {20MR 62.4}

The Lord is calling upon your husband to make a surrender of himself to God. He has been bought with a price, even the blood of the Son of God. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" [John 1:12]. My brother, may the Lord indeed wash all your sins away, and give you a new heart. "Behold, I come as a thief. Blessed is he that, watcheth, and keepeth his garments, lest he walk naked, and they see his shame" [Revelation 16:15].

[Revelation 19:6-9, quoted.]--Letter 48, 1898.

Ellen G. White Estate Washington, D.C. January 22, 1989. Entire Letter. {20MR 63.1}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1437 - Preach The Word

MR No. 1437 - Preach The Word

I am instructed that we are not to enter into any controversy over the spiritualistic representations that are fast coming in from every quarter. Further than this, I am to give those in charge of our papers instruction not to publish in the columns of the

Review and Herald, the *Signs of the Times*, or any other papers published by Seventh-day Adventists, articles attempting to explain these sophistries. We are in danger whenever we discuss the sophistries of the enemy. The publication of articles dealing with these sophistries is a snare for souls. Let these theories alone, and warn all not to read them. Your explanations will amount to nothing. Let the theories alone. Do not try to show the inconsistency or fallacy of them. Let them alone. {20MR 64.1}

Do not perpetuate evil by talking of these theories in sermons, or by publishing in our papers articles regarding them. The Lord says, Let them be unexplained. Present the affirmative of truth, plainly, clearly, and decidedly. You cannot afford to study or combat these false theories. Present the truth, It is written. The time spent in dealing with these fallacies is so much time lost. Our papers are not published for the purpose of dealing with such subjects. Articles on Bible subjects, full of practical truth, and written in so simple a style that the children and the common people cannot misunderstand them, are to fill our papers. {20MR 64.2}

The writers who are quoted in articles discussing these subjects are much pleased to have their views thus introduced to our people. But this is sowing tares. Our ministers are not given the work of discussing these subjects of spiritualistic science. They are to keep strictly to Bible truth, "It is written." They are to present the reasons of our faith, and never reproduce the seductive heresies that will continually appear. No time or study is to be given to these seducing theories. The enemy stands close beside those who proclaim his sentiments. {20MR 64.3}

Let Bible truth be presented in our papers. Give the reasons of our faith. In the most cheerful, hopeful, encouraging articles recommend the silent searching of Scriptures. Urge our people to become familiar with the Word of God. In their study, the students in our schools should commit to memory portions of the Word. The time will come when many will be deprived of the written word. But if this word is printed in the memory, no one can take it from us; and it is a talisman that will meet the worst forms of error and evil.

 {20MR 64.4}

Evil doctrines will be accumulated by the publication of seductive fallacies. To make these fallacies the subject of discourse is to put into the minds of many thoughts that would never have been there had not these errors been brought out before them. Let the youth be taught to shun publications dealing with this subject. Do not print one article dealing with it; for you cannot without loss enter into these things. Thus seed is sown that will spring up and bring forth tares. {20MR 65.1}

What we need is truth, present truth. Let the truth shine forth in its unmeasured superiority, in all the dignity and purity that distinguish true religion. An acquaintance with the Word of God will strengthen us to resist evil. Hold up the cross of Calvary. This will rebuke heathen philosophy and pagan idolatry. Lift up the cross of Calvary higher and still higher, as the identified reality of Christianity. Let all our works, our every enterprise, show forth the sacred principles of the gospel. {20MR 65.2}

Bible truth is to be presented in short articles, made intensely interesting. "Search the Scriptures; for in them ye think ye have eternal life." I have sometimes thought that text strangely worded, but it is all clear now. Think on what you read; for in the Scriptures "ye think ye have eternal life, and they are they which testify of Me." {20MR 65.3}

We are now to make diligent work for eternity. Only for a very short time longer will the Lord bear with the gross wickedness that fills the world. Oh, how suddenly will the end come, surprising the world in their increasing iniquity. {20MR 65.4}

I have to say to our people in Battle Creek, The seeds of unbelief have been sown by one in whom I have always had an interest. I have prayed that he shall be entirely changed, and made a new man in Christ Jesus. I have seen the seeds he has been sowing in other countries, and his heart is set to do this work. Letters come to me that the work is being made hard because of the influence of G, and the ministers are working under great discouragement, because of the reports that have been circulated. {20MR 65.5}

This will compel me to make every effort possible to prevent him from taking captive poor souls that are easily deceived. {20MR 65.6}

In the night season I am instructed that issues will arise that will have to be met from now on more decidedly, because of the large sanitarium that has been erected in Battle Creek. Can I hold my peace, and allow our people to be exposed to the influences exerted by the leading men in the medical work there? No, no! Those who accept the theories held by some will surely be led astray. Dr._____ and his associates are already diseased with a species of

spiritualistic sentiments, and unless they change they will in the near future be swayed into accord with the wonderful miracle-working power that the Word of God has said will be seen in these last days. "Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Those who have been feeding their minds on the supposedly excellent but spiritualistic theories of *Living Temple* are in a very dangerous place. {20MR 65.7}

For the past fifty years I have been receiving intelligence regarding heavenly things. But the instruction given me has now been used by others to justify and endorse theories in *Living Temple* that are of a character to mislead. May the Lord teach me how to meet such things. If necessary I can charge all such work as coming directly from Satan to make the words God has given me testify to a lie. {20MR 66.1}

Nashville, July 4. We are very sorry to read the article written by Elder Tenney in the *Medical Missionary* on the Sanctuary question. The enemy has obtained the victory over one minister. If this minister had remained away from the seducing influences that Satan is exerting at the present time in Battle Creek, he might yet be standing on vantage ground. {20MR 66.2}

We are very sorry to see the result of gathering a large number to Battle Creek. Ministers who have been believers in the foundation truths that have made us what we are--Seventh-day Adventists; ministers who went to Battle Creek to teach and strengthen the truths of the Bible, are now, when old and greyheaded, turning from the grand truths of the Bible, and accepting infidel sentiments. This means that the next step will be a denial of a personal God, pulling down the bulwarks of the faith that is plainly revealed in the Scriptures. The sanctuary question is the foundation of our faith. {20MR 66.3}

The warning is given in the Word, "Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." We now repeat, Parents, keep your children away from Battle Creek. Some of our medical missionary workers are becoming leavened with infidelity. Specious heresy has been taking hold of minds, and its threads have been woven into the pattern of the figure. Who is responsible for giving young men and women an education that has left a seducing influence upon their minds? One father writes that of his two children who were sent to Battle Creek, one is now an infidel and the other has given up the truth. {20MR 66.4}

Letters such as this have been coming from different ones. The warning is given me to give to parents, If your children are in Battle Creek, call them away without delay. Satan has come down with great power to work with all deceivableness

of unrighteousness. The sentiment is prevailing that the testimonies of warning and reproof given for the past half a century are not reliable, because they may be the product of a human mind, and not of divine origin. The same argument might be used that the words and works of Christ are not reliable; therefore the whole Christian religion is something upon which there is no dependence to be placed. {20MR 66.5}

After His ascension, Christ came from heaven with a very important message to give through John to the churches. This message was to be written in a book, and sent to all the churches, that they might heed the warnings, believing their divine origin. {20MR 67.1}

Those who take the position that God condemns, may gather up statements from my writings that please them and agree with their human judgment, while they entirely refuse the messages that come to correct their errors. This is the theory that has come in among the students at Battle Creek. The men who are opposed to being interfered with in the presumptuous positions of wrongdoing, may rise up and declare that any testimony that does not commend their wrong course of action is human. {20MR 67.2}

I thank the Lord that the only true and living God still lives. Jesus Christ took humanity upon Himself, to make it possible for human beings, through faith, to be partakers of the divine nature, and thus escape the corruption that is in the world through lust. {20MR 67.3}

The end is so near that it will come unexpectedly, as a thief in the night, and if we do

not watch, we shall be found unready, with our lamps going out, unprepared to meet the Bridegroom. {20MR 67.4}

I was instructed to write to some these words: [Matthew 7:13-23, quoted]. {20MR 67.5}

Here is the test that shows the difference between the genuine believer and the unbeliever. The principles of the lifework testify to the character. [Vss. 24-27, quoted.] {20MR 67.6}

Sending His disciples forth on their first missionary tour, Christ gave them this instruction: "And when ye come into an house, salute it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake the dust off your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." {20MR 67.7}

Those who refuse to heed the warnings sent by God may say, It is only man who is rebuking us. They may decide to follow their own sinful way, flattering themselves that in the reproofs sent the divine and the human are commingled. They may declare that they will not be instructed,

that they will do as they please. Thus said the Jews in the days of Christ. Those who claimed to be pious, the priests and rulers, said of Christ, He hath a devil; therefore we need not pay the least attention to His words. He is only a human being. [Matthew 11:20-24, quoted.] {20MR 67.8}

Chorazin and Bethsaida, which had been exalted to heaven in point of privilege, were to be brought down to hell, because they had had great light but had refused to be benefited by this light. Was this reproof given by the human nature of Christ? If so, all are at liberty to be unmindful of the advantages they have received. These denunciations fell from the lips of Christ as heaven-sent warnings to those who heard them, sternly rebuking their indifference and their determination to continue in their sins. {20MR 68.1}

Who would dare present the case in such a way as to remove the objection to sin because Christ clothed His divinity with humanity! Christ spoke in human nature. The divine and the human were united. Those who are following the will of Christ will have messages condemning sin and exalting righteousness, but always condemning sin. {20MR 68.2}

The Lord Jesus is not willing that any should perish; therefore He sends warnings and reproofs. If in coming to this world He had not clothed His divinity with humanity His divinity would have quenched the life of sinners.

{20MR 68.3}

What is the test of true religion? Knowing and doing the will of God, in accordance with every word that proceedeth out of the mouth of God. There is a sanctuary, and in

that sanctuary is the ark, and in the ark are the tables of stone, on which are written the law spoken from Sinai amidst scenes of awful grandeur. These tables of stone are in the heavens, and they will be brought forth in that day when the judgment shall sit and the books shall be opened, and men shall be judged according to the things written in the books. They will be judged by the law written by the finger of God and given to Moses to be deposited in the ark. A record is kept of the deeds of all men, and according to his works will every man receive sentence, whether they be good or whether they be evil.

{20MR 68.4}

The Holy Spirit always leads to the written word. The Holy Spirit is a person; for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God. What strong evidence of the power of truth we can give to believers and unbelievers when we can voice the words of John, "We have known and

believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." {20MR 68.5}

The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. "For what man knoweth the things of a man save the spirit of man, which is in him; even so the things of God knoweth no man, but the Spirit of God."--Ms 20, 1906.

Ellen G. White Estate Washington, D.C. January 22, 1989. Entire Ms. {20MR 69.1}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1438 - Choose Associates of Good Character; Jesus Our Example in All Things

MR No. 1438 - Choose Associates of Good Character; Jesus Our Example in All Things

(Written March 14, 1878, from Healdsburg, California, to F. E. Belden, Ellen White's nephew.)

Since our last conversation with you my mind has been drawn to you instinctively. I have earnest hope that you will not allow the present opportunity to slip, of making a determined effort to recover yourself from the snare of the devil. You are the child of my dear sister. I have a few thoughts I wish to present for your consideration. {20MR 70.1}

Be careful of your associates. If you had been more circumspect in this, you would not now be where you are. Your associates may not be expected to be free from imperfections or sin. But in choosing your friends, you should place your standard as high as possible. The tone of your morals is estimated by the associates you choose. You should avoid contracting an intimate friendship with those whose example you would not choose to imitate. The influence and tendency of such friendship is to assimilate you to their ideas and their views, and unless there is a continual counteracting influence, all unrealized by you their spirit and habits have become yours. {20MR 70.2}

There may be those who have naturally a good intellect and a good, cultivated understanding, who have so misapplied and abused these precious gifts of heaven that their standard is low and their habits dissipated. This was the character of one employed in the Office. I knew him only by the name of Gus. I learn he died without repentance and without God. How much his associates are accountable for their influence which they might have exerted and did not, over this sad case, must be left for the judgment to unfold, when every man's work will stand for just what it is. There will be no glossing over of wrongs and sins. Right will stand out, clear and prominent, as right; fidelity and true integrity will not be called narrowness or meanness. Lawlessness and unfaithfulness will not be termed liberality, toleration, and benevolence. Neglect and unfaithfulness will be neglect and unfaithfulness. God's estimate will be placed upon character. {20MR 70.3}

If your most intimate associates are persons of moral worth, you may gain advantage in mingling in their society. Intelligence with moral worth in your associates will have no deleterious influence upon you, but

will insensibly invigorate your powers of mind and your morals. If you are found in the society of those whose minds are cast in an inferior mold, and whose opportunities of mental and moral culture have been narrow and low, you will, in the minds of others, lose their respect, and your mind will gradually come to sympathize with the imbecility and barrenness with which it is constantly brought in contact. {20MR 70.4}

Will you please send me the last two letters I have written you. I will not weary you with a long letter which you may wish I had never written, but I would say, before I close, in no case neglect your present opportunities and privileges. Choose for your associates those who hold religion and its practical influence in high respect. Keep the future life constantly in view. Let not your associations put these thoughts out of your

mind. Nothing will more effectually banish serious impressions than intercourse with the vain, careless, and irreligious. Whatever intellectual greatness such persons may attain, if they treat religion with levity or even with indifference, they should not be your chosen friends. The more engaging their manners in other respects, the more should you dread their influence as companions, because they would throw around you an irreligious, godless, irreverent influence and yet combine it with so many attractions that it is positively dangerous to morals. If you rightly improve your privileges, you will have reason to rejoice, at the close of your probation, that your most intimate associates were persons whom God loved, persons of exemplary piety. Should you choose associates of an opposite character, there will come a period when on your side there will be unavailing regrets. {20MR 71.1}

Frank, I have been troubled by dreams on your account. I know that you will make decisions at once, decisions for time and eternity. You will not be long in deciding whether you will be the servant of Christ or the servant of Satan. May God help you to choose rightly. The loss of a soul is of more consequence than the loss of a world. You need religion. Religion comprises practice as well as faith; the regulations of the life as well as the rectification of the heart. No man can be a correct citizen without true piety --the strictest integrity combined with the purest devotion. {20MR 71.2}

Sinners are continually crying, "You are narrow, so narrow." "Liberalism," cry the lawless; "bring not your claims of law upon us." "The religion of Christ," says another, "is too hard. I cannot be a Christian; it involves too much." {20MR 71.3}

I present before you the great Exemplar. "Great is the mystery of godliness" (1 Timothy 3:16). To explain the doctrine of regeneration is impossible. Finite minds cannot soar high enough to understand its depths, and

yet it is felt, although inexpressible and unexplainable in all its particulars. Jesus identified His interest with suffering humanity, and yet He is man's judge. He was a child once, and had a child's experience, a child's trials, a child's temptations. As really did He meet and resist the temptations of Satan as any of the children of humanity. In this sense alone could He be a perfect example for man. He subjected Himself to humanity to become acquainted with all the temptations wherewith man is beset. He took upon Him the infirmities and bore the sorrows of the sons of Adam. {20MR 71.4}

He was "made like unto His brethren" (Hebrews 2:17). He felt both joy and grief as they feel. His body was susceptible to weariness, as yours. His mind, like yours, could be harassed and perplexed. If you have hardships, so had He. If you have conflicts, so had He. If you need encouragement, so did He. Satan could tempt Him. His enemies could annoy Him. The ruling powers could torture His body; the soldiers could crucify Him; and they can do no more to us. Jesus was exposed to hardships, to conflict and temptation, as a man. He became the Captain of our Salvation through suffering. He could bear His burden better than we, for He bore it without complaint, without

impatience, without unbelief, without repining; but this is no evidence He felt it less than any of the suffering sons of Adam. {20MR 72.1}

Jesus was sinless and had no dread of the consequences of sin. With this exception His condition was as yours. You have not a difficulty that did not press with equal weight upon Him, not a sorrow that His heart has not experienced. His feelings could be hurt with neglect, with indifference of professed friends, as easily as yours. Is your path thorny? Christ's was so in a tenfold sense. Are you distressed? So was He. How well fitted was Christ to be an example! {20MR 72.2}

Jesus was thirty years old before He entered His public ministry. The period of His childhood and youth was one of comparative obscurity, but of the highest importance. He was in this obscurity laying the foundation of a sound constitution and vigorous mind. He "grew, and waxed strong in spirit" (Luke 1:80). It is not as a man bending under the pressure of age that Jesus is revealed to us traversing the hills of Judea. He was in the strength of His manhood. Jesus once stood in age just where you now stand. Your circumstances, your cogitations at this period of your life, Jesus has had. He cannot overlook you at this critical period. He sees your dangers. He is acquainted with your temptations. He invites you to follow His example. {20MR 72.3}

The character of Christ was one of unexampled excellence, embracing

everything pure, true, lovely, and of good report. We have no knowledge of His ever visiting a party of pleasure or a dance hall, and yet He was the perfection of grace and courtly bearing. Christ was no novice; He was distinguished for the high intellectual powers He possessed even in the morning of His life. {20MR 72.4}

His youth was not wasted in indolence, neither was it wasted in sensual pleasure, self-indulgence, or frittered away in things of no profit. Not one of His hours from childhood to manhood was misspent; none were misappropriated. {20MR 73.1}

The inspired record says of Him: "Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2:52). As He grew in years He grew in knowledge. He lived temperately; His precious hours were not wasted in dissipating pleasures. He had a truly healthy body and true powers of mind. His physical and mental powers could be expanded and developed as yours or any other youth's. The Word of God was His study, as it should be yours. {20MR 73.2}

Take Jesus as your standard. Imitate His life. Fall in love with His character. Walk as Christ walked. A new spring will be given to your intellectual faculties, a larger scope to your thoughts, when you bring your powers into vigorous contact with eternal things, which are intrinsically grand and great. {20MR 73.3}

Thoughts of God and of heaven are ennobling. There is no limit to the height you may reach, for it will be like swimming in waters where there is no bottom. Vital religion is of such a character that it will widen the scope and stimulate the movements of the human understanding. There is nothing belittling in the pure religion of Christ. The gospel received will bow down the loftiness of human understanding and lay the

haughtiness of man low, that God alone may be exalted. But in this it does not dwarf the intellect and cripple the energies. It transforms the man, renewing his heart, changing his character, and not cramping the intellect. {20MR 73.4}

True religion unfolds and calls out the mental energies. Conviction and repentance of sin, renunciation of self, and trust in the merits of the blood of Christ cannot be experienced without the individual being made more thoughtful, more intellectual, than he was before. No one will become mentally imbecile by having his attention directed to God. Connection with God is connection with all true wisdom. {20MR 73.5}

But I expect you will become weary of this long letter. Indeed, I had no thought of writing this long letter when I commenced, but I have gone on and on as my thoughts have pressed upon me until you see them on paper.

-74- {20MR 73.6}

Frank, will you be a Christian now? Will you be converted to God? Return from your backsliding, and repent before God. You alone can break the chains of Satan that bind you. Come fully on the Lord's side. {20MR 74.1}

I have written in great haste. After reading this letter, return with the other two. Some ideas I wish to preserve.--Letter 17, 1878.

Ellen G. White Estate Washington, D.C. March 2, 1989. Entire Letter. {20MR 74.2}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1440 - Look Constantly to Jesus; Follow His Example; Reflect His Character; Work in His Lines

MR No. 1440 - Look Constantly to Jesus; Follow His Example; Reflect His Character; Work in His Lines

(Written September 18, 1894, to "Dear Children," from Norfolk Villa, Prospect St., Granville, N.S.W.)

I arose and dressed at midnight, for I could sleep no longer. The hands of my watch stood at twelve o'clock. Since writing my last letter to you, the Vancouver mail has come in, and I read your letter with much interest. I am sorry that anyone in the Office should reenact transactions after a similar kind to those which were done during your father's

sickness, and for which they were reproved. But let not anything of this character cut off your faith. Do not permit feelings to arise that will destroy your faith and happiness. Walk humbly with God, walk trustingly. {20MR 75.1}

Since coming to this field of labor, your mother has had severe and fiery trials; but in talking of these trials and in writing concerning them, I find that they bite more keenly into my soul. I may not last long, but ere my life closes I would see you, my son, filling the place that the Lord would have you. You have a work to do, and you must not fail nor be discouraged. Again and again Satan has tried you on this same test, and as a result you have yielded to temptation. Now I write to you, knowing that the Lord has a work for you to do. If you walk humbly with God, He will help and strengthen you, and give you His peace. The Sun of Righteousness will shine into your heart and mind, and you will be all light in the Lord. Place your hand in the hand of Jesus, and say, "I believe in Thee. I trust in Thee. My soul shall make her boast in the Lord and only in the Lord." {20MR 75.2}

Men may make mistakes; they may misjudge and misconceive. Their imaginations and impressions may be faulty. But the Lord never makes a blunder. You are to look to Jesus, who is the author and finisher of your faith. There are many in the cause whose hearts and minds are not imbued with the spirit of the Master, and they are not doers of His word, or imitators of His example. But you are not to look to them for your pattern. You are to move steadfastly, firmly, forward, saying at every step, "Be Thou my pattern." Other foundation can no man lay than that which is laid. Jesus Christ is your foundation. Build upon Him, but be careful how you build. If you build with wood, hay, and stubble,

your work will be burned up, but if you build with precious material, compared to gold, silver, and precious stones, you will suffer no loss though your works may be tried by the fires of the last day. {20MR 75.3}

God has been working in your behalf. I know this, for the Lord hath revealed it. But you have need to exercise faith and patience and long-forbearance toward those who are not ready to rejoice over the finding of the lost sheep who is so precious to the true Shepherd. The true Shepherd has given His life for the sheep, and He calls upon all His friends and neighbors to rejoice with Him. He says, "My sheep that was lost is found, My son that was dead is alive again." The kingdom and the work of Christ is not after the similitude of the world's modes and practices. It is [a] dominion of principles originating from the character of God. The prophecies plainly predict that His kingdom is not to be after the order of any earthly government, but is to stand in the world reflecting His sufficiency, completeness, and perfection. {20MR 76.1}

The ensign of the reign of Messiah in all its character, is to be distinguished by the likeness of the Son of man. Where the kingdom of God prevails, every carnal weapon, every influence of force and compulsion, is banished. By the action of the Holy Spirit on

the mind, God is recognized with gratitude and with love that is without one taint of selfishness. Christ said, "Where two or three are gathered together in My name, there am I in the midst of them." "And He is our sanctification, our sufficiency, our righteousness." {20MR 76.2}

The efficiency of Satan's kingdom is found in the blending together of satanic forces to extend the contagion of evil; but the Lord Jesus has devised a plan whereby He may work counter to the work of Satan. He designs to imbue His human agents, the subjects of His kingdom, with the principles of love and unity. With sanctified heart they are to build one another up and strengthen and extend that which is good. Reciprocating Christ's love, they are to deal in the goods of heaven. His church is to bear His superscription, and thus testify to the world that God has sent His Son to be the Saviour of the world. Through the circulation of His holy love, pity, kindness, and tenderness of heart, is to be imparted to all their zeal. Love is to be interwoven as threads of gold in all their actions. {20MR 76.3}

Every Christian who is happy in the Lord will work zealously to bring the same happiness into the heart and life of one who is in need and affliction. Followers of Christ will produce their own happiness in the hearts of others by performing Christlike works. They will diffuse an atmosphere which is pure, peaceful, and Christlike. They will act out

heavenly attributes, and will produce fruit after the heavenly kind and quality. That which they sow they shall also reap. {20MR 76.4}

We must look on the faults of others, not to condemn, but to restore and heal. Watch unto prayer, go forward and upward, catching more and more of the spirit of Jesus, and sowing the same beside all waters. Give not your heart to the possession of any hatred because you see professed Christians pursuing a course that is not what you might expect from those who have had an experience in the truth. "The law of the Lord is perfect, converting the soul." See that you are not a commandment breaker in any wise because others disregard the principles of God's holy law. Let all your works, however humble they may be, be of a character to save precious souls for whom Christ has died. Be sure that you have the spirit of Jesus and present to others the truth as it is in Jesus. The Lord loves those who are contrite in heart. Now is the time to form a character unto eternal life, to receive light, and to make the most of your precious opportunities to diffuse light. It is by imparting that which you receive, that you will grow in grace and in Christian experience, becoming a worker together with God. {20MR 77.1}

What a privilege it is to wear the yoke with Jesus! What an exaltation! The Lord wants you to believe in Him, to trust in Him, so that you may with Paul understandingly say, "These light afflictions which are but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen; but at the things which are unseen; for the things which are seen are temporal, but the things which are unseen are eternal." {20MR 77.2}

There is one thing I would urge upon you and your associates, and that is, that it is a most solemn thing to represent to the world the character of Christ. Wherever this is done, by whoever it is done, there is seed sown unto eternal life. Whatever you may see others doing that your judgment convicts you as being unseemly for a Christian, see to it that you never do the same things yourself. Never grieve the heart of Jesus, who has borne your sins and carried your sorrows. {20MR 77.3}

Serve God in meekness and lowliness of heart. The Lord loves you, and just as long as you will follow in the footsteps of Jesus, you will walk securely. It is essential that every soul that names the name of Christ should make straight paths for his feet. Why? Lest the lame be turned out of the way. It is a terrible, terrible thing to give a soul a wrong example, and to lead him in a crooked course by the way in which you may walk. We shall soon stand before the judgment seat of Christ, not to have our

cases decided; for this has been done before. The judgment sits, the books are opened, and it is revealed that every man receives according to that which he hath done, whether it be good or evil. Crowd all the good works possible into your life. {20MR 77.4}

Though others may pursue a course toward you that appears to you as wrong, just remember they are not following the example of Jesus, and look away from their defections to the perfection of Christ, your example. He did not sin, neither was guile found in His mouth because there was no guile in His heart. The sentiments cherished in the soul will find their way to the lips. Again I say, Your only safety is in looking constantly to Jesus. The discouragements which you have suffered in the past from others, will be repeated. {20MR 78.1}

Some will think that it is their special duty to be suspicious of you, and to hinder any advancement you may endeavor to make. It is not in their nature to restore and to build up; but this is ever the work of Jesus. They will not be pleased unless they make the erring feel their sinfulness of the past. But Jesus takes the sheep back to the fold and calls upon His friends and neighbors in heaven and earth to rejoice, for, He says, "I have found My sheep that was lost." There is more joy in [the] heavenly courts over one sinner that repenteth than over ninety nine that need no repentance. Jesus is rich in grace. Draw, constantly draw, from Him; for you may have rich supplies. {20MR 78.2}

The demon of heresy has mapped out the world, and has resolved to possess it as his kingdom. Those who are in his army are numerous; they are disguised and are subtle and persevering. They resist every divine influence, and employ every instrumentality in order to compass the ruin of even one soul. They possess a zeal, tact, and ability that is marvelous, and press their way into every new opening where the standard of truth is uplifted. What will the laborers together with God do? Wherein lies their ability and efficiency? Those who are workers together with God will work in Christ's lines. Imbued with the Spirit of Christ, they will rise to their true dignity and

responsibility. The church is not to fold her hands in security, and say, "I am rich, and increased with goods, and in need of nothing." The followers of Christ are not to trust to past experience, and fail to go on to perfection. In so doing the church will meet with defeat and ruin. {20MR 78.3}

Upon what shall she depend? Wholly and entirely upon God. We are to look upward. The eye of faith is to penetrate the hellish shadow that Satan casts athwart our pathway, and reach into the sanctuary above, within the holy of holies, where Christ our advocate is pleading

in our behalf. Look unto Jesus. By faith grasp the spirit of His intercessions. He says, "I have graven thee upon the palms of My hands." Ask in faith, and He will pour down upon the thirsty soul the Holy Spirit in its plenitude, in its all reviving power, to teach and to sanctify the receiver. Believe, children, only believe. {20MR 78.4}

P.S. Please send us your proper address as soon as possible so that we may mail your letters directly to you. Will send more articles in the next mail.--Letter 89, 1894.

Ellen G. White Estate Washington, D.C. March 2, 1989. Entire Letter. {20MR 79.1}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1441 - The Effects of Intemperance; Advancing the Cause of Temperance

MR No. 1441 - The Effects of Intemperance; Advancing the Cause of Temperance

(Written August 4, 1903, to "Dear Brother and Sister Kress," from "Elmshaven," Sanitarium, California.)

I received a letter from you about a week ago, and was most interested in the good news that it contained. I also received cheering, encouraging letters from others. These letters did me good. I needed something of the kind. There is so much misunderstanding in our world, and I so often hear the dark side presented. "The heart knoweth its own bitterness." It would be well if we were more careful not to pour our sorrows into the hearts of others. {20MR 80.1}

Yesterday I had a two-hour conversation with Dr. T. S. Evans and his wife, who are

working at the Sanitarium here. I think that the interview was a profitable one. They spoke of a plan that they have in mind--to have a banquet at the Sanitarium, and to invite the prominent residents of St. Helena, lawyers, bankers, and ministers. They hope that thus they can do something to remove the impression that seems to be held by some in St. Helena--that this institution is a place where only imbeciles and decrepit people are cared for. Brother Fulton, manager of the San Francisco Vegetarian Cafe, will come up to take charge of the preparation of the banquet. {20MR 80.2}

I saw no objection to this plan. When the light of health reform first came to us, we used, on holiday occasions, to take cooking stoves to the grounds where the people were assembled, and right there bake unleavened bread--gems and rolls. And I think that good was the result of our efforts, though, of course, we had not the health food preparations that we now have. At that time we were just beginning to learn how to live without using flesh-meat. {20MR 80.3}

Sometimes we gave entertainments, and we took great care that all that we prepared for the table was palatable and nicely served. In fruit season we would get blueberries and raspberries fresh from the bushes, and strawberries fresh from the vines. We made the table fare an object lesson which showed those present that our diet, even though it was in accordance with the principles of health reform, was far from being a meager one. {20MR 80.4}

Sometimes a short temperance lecture was given in connection with these entertainments, and thus

people became acquainted with our principles of living. As far as we knew, all were pleased and all were enlightened. We always had something to say about the necessity of providing wholesome food and of preparing it simply, and yet making it so palatable and appetizing that those eating it would be satisfied. {20MR 80.5}

The world is full of the temptation to indulge appetite, and words of warning, earnest and right to the point, have made wonderful changes in families and in individuals. {20MR 81.1}

To deny appetite requires decision of character. For want of this decision multitudes are ruined. Weak, pliable, easily led, many men and women fail utterly of becoming what God desires them to be. Those who are destitute of decision of character cannot make a success of the daily work of overcoming. The world is full of besotted, intemperate, weak-minded men and women, and how hard it is for them to become genuine Christians. {20MR 81.2}

What does the great Medical Missionary say?--"If any man will come after Me, let him deny himself, and take up his cross, and follow Me." It is Satan's work to tempt men to tempt their fellow men. He strives to induce men to be laborers together with him in his work of destruction. He strives to lead them to give themselves so wholly to the indulgence of appetite and to the exciting amusements and follies which human nature

naturally craves, but which the Word of God decidedly forbids, that they can be ranked as his helpers--working with him to destroy the image of God in man. {20MR 81.3}

Through the strong temptations of principalities and powers, many are ensnared. Slaves to the caprice of appetite, they are besotted and degraded. {20MR 81.4}

The young man who is determined to keep his appetite under the control of God, and who refuses the first temptation to drink intoxicating liquor, saying courteously but firmly, "No, thank you," is the one who is worthy of honor. Let young men take their stand as total abstainers, even though the men standing high in the world have not the moral courage to take their stand boldly against a habit that is ruinous to health and life. {20MR 81.5}

Fathers and mothers should be united in standing firmly for temperance in all things. Such temperance means much. It means respect for every word that proceedeth out of the mouth of God. It means respect for the laws of nature. It means also respect for the perfection displayed in the natural world. Look at the lofty trees! Look at the lovely flowers, growing in profusion over mountain and valley! God has clothed the earth with tokens of Eden's loveliness. He loves to look upon the flowers, and He has provided them for us in endless variety, to minister to our happiness,

and to teach us that He is a lover of the beautiful. {20MR 81.6}

In His sermon on the mount Christ called attention to the flowers, drawing from them a lesson of simplicity and quiet trust. "Consider the lilies of the field," He said; "they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. {20MR 82.1}

"Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? ...for your heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." {20MR 82.2}

If we would only see and appreciate the Lord's goodness and love and His unceasing care for us, how changed this world would be. {20MR 82.3}

If we would seek first the kingdom of God and His righteousness, the principles of righteousness would guide our lives, and self-seeking would find no place in our hearts. The desire to do our own will would be submerged in the desire to do the will of God. {20MR 82.4}

We need to cherish a constant realization of God's love and goodness. We need to remember that He holds us accountable for the use that we make of the gifts that He has bestowed on us. We have been bought with a price; therefore we are to glorify God in our body and in our spirit, which are His. We are not to deny Him by one act of intemperance, because the only begotten Son of God has purchased us at an infinite

cost, even the sacrifice of His life. He did not die for us in order that we might become slaves to evil habits, but that we might become the sons and daughters of God, serving Him with every power of the being. {20MR 82.5}

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." {20MR 82.6}

"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." {20MR 82.7}

Those who have a constant realization that they stand in this relation to God will not place in the stomach food which pleases the appetite but which injures the digestive organs. They will not spoil the property of God by indulging improper habits of eating, drinking, or dressing. They will take great care of the human machinery, realizing that they must do this in order to work in

co-partnership with God. He wills that they shall be healthy, happy, and useful. But in order for them to be this, they must place their wills on the side of His will. {20MR 82.8}

Those who indulge in the use of tobacco or intoxicating liquor fill the tissues of the body with poison, and weaken the nerve-power. They allow Satan to rob them of the ability to distinguish between right and wrong. Through a course of their own pursuing, their reason passes under the enemy's control. {20MR 83.1}

Those who frequent the saloons that are open to all who are foolish enough to tamper with the deadly evil they contain, are following the path that leads to eternal death. They are selling themselves, body, soul, and spirit, to Satan. Under the influence of the drink they take, they are led to do things from which, if they had not tasted the maddening drug, they would have shrunk in horror. When they are under the influence of the liquid poison, they are in Satan's control. He rules them, and they cooperate with him. {20MR 83.2}

The appetite that is indulged creates an inflammation in the stomach and in the brain. The victim has no control of himself. He may take the lives of his wife and children, or the life of a friend or neighbor, without knowing what he is doing. {20MR 83.3}

The one who sells the drunkard the liquid poison should be the one held responsible for the evil deeds that the drunkard commits under the influence of the fiery draught. {20MR 83.4}

I have a message from the Lord for the tempted soul who has been under the control of Satan, but who is striving to break free. Go to the Lord for help. Go to those who you know love and fear God, and say, "Take me under your care, for Satan tempts me fiercely. I have no power from the snare to go. Keep me with you every moment, until I have more strength to resist temptation." {20MR 83.5}

To those who are working for such ones I would say, Open the Bible before the

tempted, struggling soul, and over and over again read to him the promises of the living God. Hold fast to him until he has given himself, body, soul, and spirit, to God. In the past he has been ruled over by Satan, but by prayer and faith rescue him from this cruel power. Place his hand in the hand of Christ. Again and again the poor victim will be almost overcome by the craving for strong drink, but do not let him go. Labor for him as a true medical missionary, and God will bless your efforts. {20MR 83.6}

Brother and Sister Kress, I have written this because I am intensely interested in the subject of temperance. I hope that all who have any responsibilities to bear in the Sanitarium will do all in their power against the great evil of intemperance. Invite all, old and young, to sign the pledge. The Lord

will bless in this good work.--Letter 166, 1903.

Ellen G. White Estate Washington, D.C. March 2, 1989. Entire Letter. {20MR 83.7}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1442 - Some Leaders Show Unsympathetic Attitude Toward Workers in the South; Humility and the Holy Spirit Needed

MR No. 1442 - Some Leaders Show Unsympathetic Attitude Toward Workers in the South; Humility and the Holy Spirit Needed

(Written June 22, 1899, from "Sunnyside," Cooranbong, N.S.W., to "Dear Children Edson and Emma.")

I feel a great desire to see you and to have you connect with me in my work. I have been unwilling to write you, hoping and praying the Lord would send you. But the Southern field has been presented to me as a difficult field to work, because of the white people who have the slave master's spirit with the slave master's cruelty in exercising the same, as if the blacks were no more than beasts, and to be treated worse than the dumb animals because they are in the form of man, having the marks of the black--Negro--race [FOR A DISCUSSION OF THE RACIAL CLIMATE IN THE UNITED STATES AT THE TIME THIS LETTER WAS WRITTEN, SEE R.D. GRAYBILL, *E. G. WHITE AND CHURCH RACE RELATIONS,* PP. 17-36.] {20MR 85.1}

As you have had so little cooperation in your work by those who should have helped

you all in their power, and as there has been so little interest in your work, the Lord would not have you work to such disadvantage, for health and strength were failing, and there are places where you could do a good work for the Master. Some things were presented before me of a determination of men who, under their general, Satan, were full of hatred to you and to your work. This is the best evidence you can have that the work was of the Lord, that Satan stirred up the people as he did against Paul the apostle. {20MR 85.2}

The Lord has preserved you, that they could not do you harm, but you now know what you will meet. It is enough to meet this against the enemies of the Truth, but when those of our own faith show so little interest and their hearts are as selfish and unsympathizing as a stone, the Lord would not have you exposed to perils without and unsanctified, unconsecrated elements in responsible places of trust. They have not yet hearts that have been worked by the Holy Spirit. {20MR 85.3}

I am so sorry, I am so sad for these brethren who have manifested the selfish, unsympathizing spirit, for in every case these individuals will be brought over the ground, the very same trials will come upon them, when they will be brought into positions where they will remember that their hearts were destitute of the love of Jesus Christ, and therefore they

had none to flow out in free, rich currents toward their brethren in hard places. {20MR 85.4}

There is a work to be done for those who claim to be servants of God. The softening, subduing power of God is to come into their lives, but never will it be until they have humility. The Spirit cannot work with them until they are learners in the school of Christ. I was in an assembly where there were the responsible men in the publishing institutions. I was bearing a message from God; I was greatly burdened. I stood up in the power of God and read to them 1 Corinthians 13 and Hebrews 12:12-15.--Letter 223, 1899.

Ellen G. White Estate Washington, D. C. April 13, 1989. Entire Letter. {20MR 86.1}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1443 - Reflect Christ, the True Light; Lay Up Treasure in Heaven

MR No. 1443 - Reflect Christ, the True Light; Lay Up Treasure in Heaven

(Written December 7, 1903, from "Elmshaven," Sanitarium, California, to John Wessels.)

I have recently sent several letters to different members of your family, and had one written to you that I thought had been copied. But I find I did not give it to my workers. I will now write you again. {20MR 87.1}

At Battle Creek there are a large number of our people assembled, and many think that a great work is being done there. I am hoping that all will humble themselves before God and confess their sins, so that the Lord can impress upon their hearts the truth for this time. I greatly desire to see those to whom the Lord has sent repeated warnings take heed to His word. {20MR 87.2}

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation" [2 Corinthians 1:3-6]. {20MR 87.3}

My brother, I am pleased to see by your letters that you are obtaining a valuable experience. May the Lord lead you step by step forward and upward. {20MR 87.4}

If, under the guidance of the Holy Spirit, you obtain an experience for yourself in the Christian life, that experience will be of more value to you than gold or silver or precious stones; for such an experience will be to you an education which you may take with you into the future life. {20MR 87.5}

In heaven the redeemed will enter the higher school to continue their education. Think what it will mean to study through the eternal ages under the personal instruction of Christ! Amidst the present conflicts and temptations, in this our day of probation, we are to form characters that will prepare us to obtain a life that measures with the life of God. {20MR 87.6}

Our Savior came to this world to endure in human nature all the temptations wherewith man is beset. In His life He measured the power of the wily foe to deceive, to allure, and to destroy. As the Redeemer of the

race, He warns humanity against seeking after those things that will lead away from the narrow path. He has cast up a glorious highway for those who are traveling toward the heavenly mansions that He has gone to prepare for all who will prepare themselves to

become members of the royal family, children of the heavenly King. {20MR 87.7}

With His life Christ has purchased every human being. He died a cruel death to save human beings from eternal death. He gave His sinless life to obtain for the sinner a life that measures with the life of God. Through His death He provided a way whereby man may break with Satan, return to his allegiance to God, and through faith in the Redeemer obtain pardon. Oh, how wicked, how ungrateful are those who refuse to accept the mercy that at such infinite cost is offered them! {20MR 88.1}

He who has all power in heaven and earth will restore every repenting, believing soul. To as many as receive Him He gives power to become the sons of God. He has a deep interest in every soul, for He paid the price of His own life that no one should be eternally lost. He wishes every son and daughter of Adam to return to his allegiance to God. {20MR 88.2}

Christ, the Light and the Life. John says of Christ, "He was in the world, and the world was made by Him, and the world knew Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 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.)" "In Him was life; and the life was the light of men" [John 1:10-14, 4]. {20MR 88.3}

The words of John show that all spiritual light is also spiritual life. The Word is the light and the life of men. And since all light and life come from Christ, should we not realize our dependence upon Him? {20MR 88.4}

Those who do not receive and walk in the light are dead in trespasses and sins. As their Substitute and Surety, Christ makes them alive to God. He suffered the penalty of sin that He might enlighten and give life to the sinner. The gifts of light and life come to us together. {20MR 88.5}

"The light shineth in darkness; and the darkness comprehended it not." What sadness this brings to the heart of our Lord Jesus Christ! He sheds His bright rays among the spiritually ignorant and depraved, the debased and the wretched, and they comprehend it not! They do not understand that the greatest blessing possible is offered to them. {20MR 88.6}

Some thought that John [the Baptist] was the Light, but John said, "He was not that Light, but was sent to bear witness of that Light." The

Baptist would not receive the glory that did not belong to him. {20MR 88.7}

Christ referred to John in the following words: "There is another that beareth witness of Me; and I know that the witness which he witnesseth of Me is true. . . . But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light" [John 5:32, 34, 35]. {20MR 89.1}

All the light that John received came from that Word which was made flesh and dwelt among men. Christ alone is the true Light, and He is the only source of light and life to sinful men. By creation and by redemption we belong to Him. He came to His own, and they received Him not. The nation that He had chosen to be His peculiar people did not believe in Him. They rejected and crucified Him. {20MR 89.2}

But those who receive Him and believe in Him become the spiritual children of God. They are adopted into the royal family, and as they seek to do the will of God, they become conformed into His image. {20MR 89.3}

What condescension is seen in the sacrifice of Christ for fallen man! Why do so many choose to live in sin, taking pleasure in unrighteousness and sinful indulgence, carrying with it as a sure result present wretchedness and unhappiness and the loss of eternal life? {20MR 89.4}

Lay Up Treasures in Heaven. How precious is the knowledge that we have a faithful Friend, One who will impart to us a noble, elevated character which will fit us for the companionship of the heavenly angels in the courts above! His guardianship is over all His children. They have a peace that the world can neither give nor take away. The loss of earthly treasures does not make them hopeless or homeless. Just before He left His disciples, to tread the painful, humiliating path of sorrow, He said to them: {20MR 89.5}

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go 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 may be also." Christ beholds the world, full of activity in seeking for earthly treasures. He sees many eagerly trying first one thing and then another in their efforts to obtain the coveted earthly treasure which they think will satisfy their selfish greed, while in their eager pursuit they pass by the only path that leads to the true riches. {20MR 89.6}

As One having authority Christ speaks to such ones, inviting them to follow Him. He offers to lead them to the riches that are as enduring as eternity. He points them to the narrow path of self-denial and sacrifice.

Those who press on in this path, surmounting every obstacle, will reach the land of glory. In lifting the cross they find that the cross lifts them, and they will at last gain the imperishable treasure. {20MR 89.7}

Many think to find security in earthly riches. But Christ seeks to remove from their eye the mote that obscures the vision, and thus enable them to behold the far more exceeding and eternal weight of glory. They are mistaking phantoms for realities, and have lost sight of the glories of the eternal world. Christ calls upon them to extend their view beyond the present, and add eternity to their vision. {20MR 90.1}

The lives of the inhabitants of this world bear evidence to the character of their worship. The religion of the churches is mingled with worldly greed. Men practice

murder, violence, and wickedness of every kind in order to obtain advantage over one another. Could those who compose this vast army see who is their leader, they would refuse to advance under his leadership. {20MR 90.2}

Satan now knows that his time has come. He has deceived the world until his image and superscription is stamped upon all their ambitious projects. Whatever their object for wishing to gain the supremacy, men are willing to sell their souls to Satan in order to obtain the highest place. {20MR 90.3}

Christ sees the termination of the conflict. The battle is waging more and more fiercely. Soon He will come whose right it is, and will take possession of all earthly things. All the confusion in our world, all the violence and crime, are a fulfillment of the words of Christ. They are signs of the nearness of His coming. {20MR 90.4}

In that day of His coming, Christ will preserve those who have followed Him, the Way, the Truth, and the Life. He has pledged Himself to be their sanctuary. He says to them, Enter thou into a safe retreat for a little moment, and hide thee until I shall cleanse the earth from her iniquity. {20MR 90.5}

Those who have lavished their affection on earthly treasures without regard to the heavenly riches will soon receive their reward. They will lose the earthly treasures, to obtain which they have sold their souls to Satan. They are without God and without hope in the world. By following the desires of their unconsecrated, unconverted natures, they have robbed themselves of an eternity of bliss. They have united with Satan, who has played the game of life for their souls. {20MR 90.6}

Will those who have not yet fully yielded themselves to the great rebel now come over to the Lord's side? Will they, before it is everlastingly too late, leave the works of wickedness and stand under the bloodstained banner of Prince Emmanuel? {20MR 90.7}

A Call to Self-denial. Brother Wessels, God is calling upon His

people to deny self. We appeal to men, women, and children to deny themselves every indulgence, and use in God's service the money thus saved through self-denial. Let every one pray earnestly to God for complete victory over self-indulgence and self-worship. If Christ, the Majesty of heaven, gave up so much for us, shall we withhold our lives from Him, and tread a path of selfish indulgence and gratification? {20MR 90.8}

I repeat the words of our Lord: "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. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." {20MR 91.1}

This is plain truth, and we need make no mistake as to the meaning of these words. {20MR 91.2}

There is no place on earth where treasure is secure from loss. But there is a city that has foundations, whose builder and whose maker is God. Christ seeks to draw the attention away from unwise investments in perishable riches, warning men to lay up their treasures in heaven. {20MR 91.3}

Day by day the Lord cares for mankind, giving them sunshine, rain, and dew, increasing the vegetation, bringing forth the variety of fruits, each in its season, all as a continual blessing to mankind. Should not those who receive so bountifully from the hand of God become producers as well as consumers? Should they not return to Him His own in tithes and offerings? By putting their talents out to a wise use, men increase their blessings. By putting their money to use in the Lord's work of soul-saving they may lay up treasure in the heavens. Our Redeemer seeks to strengthen the desire of every one to seek the heavenly, the eternal treasure. And He is not unmindful of our peace and comfort in this world. {20MR 91.4}

By employing their time in useful ways, all may have something to lay upon the altar of God to be used in advancing the knowledge of Him in the earth. All may become laborers together with God, by denying themselves of every injurious indulgence, and returning to God the pennies, the shillings, and the pounds that would otherwise be spent for alcohol, tobacco, tea, coffee, flesh-meats or other indulgences which destroy the

powers that should be used to the glory of God. Thus the higher powers will be brought into healthful action, and temperance in all things will be practiced. By example as well as by precept men may lead others to practice self-denial. Thus they do a work for themselves, and gain a preparation to work for others. {20MR 91.5}

Let not precious time be spent merely in selfish pleasure. Those who spend their time wisely will receive the true happiness. Those who use their means wisely for God will have the satisfaction of knowing that they are agents in the hands of God to do His work, and that they are placing their means where it will not be lost. {20MR 92.1}

By wise calculation you may always have a reserve of strength and of means to impart as a willing offering to the Lord's work in destitute fields, to help to build meeting-houses, schools, and health institutions. Thus you may lay up treasure beside the throne of God. You will put in operation agencies the results of whose work will reach beyond the present, and will be seen in souls saved in the kingdom of God. {20MR 92.2}

Will you not, wherever you go, act as my agent in missionary work for the Lord? I send you with this some letters from Nashville, outlining a plan for family collections. Will you please see how many families you can induce to take these boxes? We think that these little messengers will be the means of gathering means for the advancement

of the cause of God. Let us take hold earnestly to set in action an agency that may bring in much means to the Lord's treasury. {20MR 92.3}

We have great need of means just now for the work in Washington. We desire to establish a sanitarium in that place. May the Lord bless you and your brothers and sisters, and help you to take hold of His work. Invite both believers and unbelievers to separate from injurious habits, and give the money thus saved to the work in Washington and in Nashville. {20MR 92.4}

My brother, make it your business to serve the Lord. Resolve that you will spend some time each day in helping and blessing others. I know that the Lord has led me to write these things to you.--Letter 264, 1903.

Ellen G. White Estate Washington, D.C. April 13, 1989. Entire Letter. {20MR 92.5}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1444 - Rebuke for Self-seeking and Self-exaltation; Warning Against Criticizing Church Leaders

MR No. 1444 - Rebuke for Self-seeking and Self-exaltation; Warning Against Criticizing Church Leaders

(Written July 7, 1890, from Battle Creek, Michigan, to a layman in Fresno, California.)

The Lord, whose I am and whom I serve, has given me a message for you. You have thought much upon certain subjects which you deem of great importance, and have exercised your mind in order to bring your theories into logical shape so that you could present them to others; but the Lord has not been your guide in all this work. From books you have read you have conjured up ideas and high sounding words whose meaning you did not know but have searched out, and you have written and talked as though you knew much about the theories you advance, when in reality you knew little. {20MR 93.1}

Who is any wiser for your high-sounding words? Can you find anything in the work of Christ that is marked by this characteristic? No, not at all. Your only reason for doing this is that you might be exalted before the people. You are deceptive. What you believe to be of great value is simply a mixture of present truth and spiritualism. It is far from being clean provender for the flock of God. It has not been thoroughly winnowed from the chaff. You have failed to reflect rays of divine light. {20MR 93.2}

A chart was presented before me which you esteem very highly, on which you have

tried to illustrate the plan of salvation according to your ideas and theories. You flatter yourself that this chart serves to illustrate the truth, and you have memorized the theories you have gathered from the books of men and from the inspired Word of God. True, you have searched the Scriptures, but you have placed precious gems of truth in a false setting to substantiate errors. You seek to bring the Bible to your own ideas, and you claim to be making the Word of God a foundation for all your theories. But you are building wood, hay, and stubble. [One line not readable] weaving for yourself and others only deception and delusions. I cannot sanction the work you are doing. {20MR 93.3}

When you talk long in meetings upon your chosen theories, you do not feed the flock of God. Your high-sounding words are not of God. [Next two pages too dim to read.] Oh, that you would be altogether what the Lord would have you to be! {20MR 93.4}

Do you remember when we spent the night in prayer before God, that I spoke of a roll which contained a

long list of names? Among them was your name, and against it a large sum of money was written off, with the charge that you had used this amount for the glorification of yourself. Oh, how I wish that you could see this as it was represented to me, and as all heaven looked upon it! There were very dark spots in your experience that I believed might not be explained to me; for I felt too much pained to see any more of your life. {20MR 93.5}

How many there are whose lifelong ambition it is to be esteemed great among men, that like Jehoiada they may be inscribed in the city among kings, and have their names handed down as great men. God's great ones have their names registered in the Lamb's book of life; and if they remain faithful to the end they will have a pure, nobler immortality than earth can conceive of. They will have a crown of immortal glory that will never fade away. Then why seek for the honors of earth? Rather, live in such a way that it may be written on your gravestone, "He hath done good in Israel, both toward God and toward His people." {20MR 94.1}

Christ did not seek to be thought great, and yet He was the Majesty of heaven, equal in dignity and glory with the infinite God. He was God manifested in the flesh. What a rebuke is the life of Christ to everything like self-conceit, self-exaltation, seeking to be great among men! He was a man of sorrows, and acquainted with grief. Wonder, O heaven, and be astonished, O earth! The divine nature in the person of Christ was not transformed in human nature and the human nature of the Son of man was not changed into the divine nature, but they were mysteriously blended in the Saviour of men. He was not the Father but in Him dwelt all the fullness of the Godhead bodily, and yet He calls to a suffering world, "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." {20MR 94.2}

My brother, the lesson of meekness and lowliness of heart you must learn more fully than you ever yet have done, or you will never see the kingdom of heaven. In your present condition you would even think in heaven that you could improve upon the management of Christ. In learning in Christ's school, ambition, pride, self-esteem, will all be subdued, self will be hid in Christ, and you will find peace and rest to your soul. We are to look constantly upon the meek and holy Sufferer who in His own body bore our sins, who knew our griefs, who has carried our sorrows. {20MR 94.3}

In Him mercy and truth met together, righteousness and peace have embraced each other. Infinite

wisdom, infinite love, infinite justice, infinite mercy, depths, heights, lengths, breadths, all passing knowledge, are found in Him. I call upon you to learn of the great Teacher the simple lessons of self-abasement, that you may unite with the family of God. When you do this, you will reveal the fact to the world, to angels and to men. You will make it manifest that you have been with Jesus and learned of Him, that you are not walking in sparks of your own kindling, that you are not drinking of the turbid streams of the valley but the water of life proceeding from the throne of God and of the Lamb. {20MR 94.4}

When Christ is in you, a well of water springing up into everlasting life, you will not have such implicit confidence in the ideas and opinions of human authors; you will realize that you have learned of Him who is mighty in wisdom and counsel. Impressions that are vivid and forcible will be received from the Word of life; your ideas will not be stale and [Ten pages too dim to read.] necessary to deal with human minds as Christ would have you. {20MR 95.1}

You have not that living connection with God that you should have. You are not learning daily in the school of Christ how to supply the deficiencies that exist in your education and experience and practical godliness. You are far from being a man of spiritual and heavenly growth. You have not the qualifications necessary to make you a presiding power in the sanitarium, or to have the oversight in the church. You are a man of decidedly strong tendencies, and if people do not meet your ideas you are ready to cut them, to have nothing to do with them, and you are not at all careful in your condemnation of those who differ with your ideas. If you think they do not give you credit for having advanced spiritual knowledge, you have no use for them. Your likes and dislikes are strong, and not after Christ's order. {20MR 95.2}

The Fresno church was presented to me as in a very distracted condition, while you represented it to me as in harmony. This shows your lack of spiritual discernment. Most earnest work needs to be done in the Fresno church, that things may be set in order. The Lord arranges His plans in heaven with the design that men shall be laborers together with Him in their appointed places, and reflect upon others the light given them of God. The work of God is not to be planned and executed with rashness, with unsanctified hearts and minds, and in a loose, slipshod manner. God is our chief

magistrate, and He guides and rules the churches in every land. {20MR 95.3}

The apostle writes: [Revelation 1:9-20, quoted]. {20MR 95.4}

The True Witness declares: [Revelation 3:1-4, quoted]. {20MR 95.5}

My brother, you have thought that you were laboring in the interests

of the church, but you were not doing so, for you were not walking softly and humbly before God. You do not have wisdom from above; you are not walking closely with God. You do not discern that the kind of labor that you are giving the church is not the kind of which it stands in need. You have had an experience in a kind of work that does not tend to encourage devotion or cultivate piety, or make you spiritually minded, that you may understand the way of the Lord and enable you to work for the best interests of the church. {20MR 95.6}

Your ways, your methods, are not God's ways or God's methods. You feel at perfect liberty to complain of those whom God has ordained to work for the upbuilding of His cause. If their ideas conflict with your ideas, you criticize and condemn them; but you have no right to do this. In doing this you are not strengthening the things that remain, that are ready to die. Men who have had a long experience in the cause of truth have not had an easy, self-indulgent experience; they know what hardships and privations are; they know what self-denial and self-sacrifice is. They have had to economize, for they have not worked for riches, but rather invested all in the cause of God. {20MR 96.1}

God is not all pleased with your speeches against Elder Loughborough. I have been shown that you have had more to say and more to do to instill doubt in the minds of others than anyone else in regard to him. To pronounce judgment on this one and that one, to make sweeping denunciations against the institution that God has established, is not your work. Elder Loughborough should be relieved of many wearing responsibilities, and the reports you have circulated in regard to him are an offense to God. It is easy to criticize a thing after it is done, suggesting improvements, to point out defects when a work has been done. {20MR 96.2}

When you see supposed defects in the brethren who are preaching the Word of God, you talk of their mistakes and seek to uproot the confidence that others have in them, simply because they do not meet your ideas; but are your ideas without a flaw? Are your ways perfect before God? Has He placed you on the judgment seat to discover defects in others, to denounce and condemn them? I tell you, He has not; it is a work you have taken upon yourself. In place of humbling your own heart before God, you have watched for something to accuse in your ministering brethren. Elder [E. P.] Daniels has helped you, and you have helped him in this work which is condemned of God, for it is most cruel work. {20MR 96.3}

To accuse others is to work in harmony with the great adversary of souls; to bring deception upon others. Satan is an accuser of the brethren, and all this accusation on

your part will not make right one of your own errors, will not make less grievous one of your own wrongs. The spirit of criticism fastens you in the snare of Satan, for he desires you to think yourself better and wiser than your brethren. When you closely examine your own case, when you are sure that you are a doer of the words of Christ, that you are walking in His footsteps, you will not have time or desire to weaken your brethren. You will know how displeasing to God it is. {20MR 96.4}

You should not stand ready to pick flaws, to criticize any man whom God has placed in a position of trust. It is true that every man is imperfect, but God has chosen to connect [half page too dim to read]. {20MR 97.1}

For Christ's sake, for your soul's sake, I entreat you, do not talk of the deficiencies of your brethren! Go to work for yourself. Do not any longer grieve the Holy Spirit of God. The question is asked, "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?" And the answer is, "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. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved" (Psalm 15). {20MR 97.2}

The ministers whom you condemn God has ordained to do a work for which He has not qualified you. Money cannot supply your deficiency. Your prejudices, preferences, dislikes, your sweeping condemnation of both the Healdsburg College and the Health Retreat, have been active influences in encouraging fault-finding, jealousy, evil surmising throughout all the churches. When your ideas and expectations are not met, you have talked out your dissatisfaction, but God has not prompted you in your independent spirit, in your accusation of His instrumentality. There can be no unity where such things exist. Confidence cannot live amid suspicion and evil surmisings. {20MR 97.3}

I opposed the building of the sanitarium in Fresno because the Lord had shown me that you were in no way fitted to manage such an enterprise; and since the time I spoke to you by pen and voice I have been still further enlightened by the Lord in regard to this matter. He has presented before me your spirit and attitude in regard to the church built in Fresno. Your motives were actuated by spiritual pride, and made a grand investment for display. This never should have been. A building erected at less expense, with more

simplicity, would have been more pleasing to God. {20MR 97.4}

It would have been proper to build a plain, comfortable, respectable house for the worship of God in keeping with our faith; but there was no call for any such building as

has been put up. Wisdom was not manifested in the direction. There are missionaries working in Europe who lack comfortable clothing, who scarcely have food enough to sustain their families, and every needless article of dress, every needless expenditure for the sake of display--to glorify self as did Nebuchadnezzar--is placed on the losing side in the books of records. There is need for every dollar of means that God has entrusted to men. {20MR 98.1}

You need, oh, so much you need at this time, to buy the gold of love and faith, that you may be rich, to buy the white robe of Christ's righteousness that you may be clothed, that the shame of your nakedness may not appear at the tribunal of God. You need to buy the eyesalve that your eyes may be anointed, that you may discern things as God looks upon them.--Letter 8a, 1890.

Ellen G. White Estate Washington, D.C. April 13, 1989. Entire Letter. {20MR 98.2}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1445 - The Work and Workers at Madison Commended; Soliciting Finances Not to Be Restricted

MR No. 1445 - The Work and Workers at Madison Commended; Soliciting Finances Not to Be Restricted

(Written January 6, 1908, from "Elmshaven," Sanitarium, California, to "Those Bearing Responsibilities in Washington and Other Centers."

God has given me a message for those men who are carrying responsibilities in Washington and other centers of the work. {20MR 99.1}

This is a time when the work of God should be conducted with the strictest integrity by every conference, a time when there should be the closest observance of the law of God on the part of every worker. {20MR 99.2}

When the Lord favors any of His servants with worldly advantages, it is that they may use those advantages for the benefit of the work. And it is the privilege of accredited workers appointed to this responsibility to accept gifts or loans to help in doing the work that needs to be done. Forbiddings are not to be exercised by the conference, or by others who feel that they have authority to do so, that will deny the workers the privilege of accepting such loans and gifts of men and women [who] are willing to make them. They should be allowed to go to the people to solicit help. Properly conducted, this is a line of work that the Lord commends. {20MR 99.3}

This matter has been presented to me again and again. I now bear my testimony in

the name of the Lord to those whom it concerns: Wherever you are, withhold your forbiddings. The work of God is not to be thus trammeled. {20MR 99.4}

The Lord has directed Brethren Sutherland and Magan, men of sound principles, to establish the work at Madison. They have devised and planned and sacrificed in order to carry the work there after God's order; but the work has been long in coming to completion. It is the privilege of these brethren to receive gifts from any of our people whom the Spirit of the Lord impresses to help. They should have means--God's means--with which to do the Lord's work. {20MR 99.5}

The Madison enterprise has been crippled in the past, but this has not been God's desire. If this work had been regarded in the light that God regarded it, and had been given the medical help, we should long ere this have had a flourishing plant at Madison. The people are to be, not forbidden, but encouraged, to give of their means to this work, which is preparing students in a sensible and creditable way to go forth to proclaim the soon coming of Christ and to close up the work on the earth. {20MR 99.6}

There is business to be done for God. Help is to be sought from every possible source. There are those who have the faculty of securing means for the cause of God, and no hand of restraint is to be laid upon those who are doing this work successfully. They are surely laborers together with God, who gave His life for the salvation of souls. {20MR 100.1}

The Lord selected the farm at Madison, and He signified that it should be worked on right lines, that others, learning from the workers in Madison, might take up a similar work and conduct it in a like manner. Brethren Sutherland and Magan are chosen of God and faithful, and the Lord of heaven says of them, I have a work for these men to do in Madison, a special work in educating and training young men and women for missionary fields. The Spirit of the Lord is with His workers. He has not restricted the labors of these self-denying, self-sacrificing men. {20MR 100.2}

The school at Madison not only educates in a knowledge of the Scriptures, but it gives a practical training that fits the student to go forth as a self-supporting missionary to the field to which he is called. In his student days he is taught how to build, simply and substantially, how to cultivate the land and care for the stock. All these lines are of great educational value. To this is added the knowledge of how to treat the sick and care for the injured. This training for medical missionary work is one of the grandest objects for which any school can be established. There are many suffering from disease and injuries who, when relieved of pain, will be prepared to listen to the truth. Our Saviour was a mighty healer. In His name there may be many miracles wrought in the South and in other conferences, through the instrumentality of the trained medical missionary. Therefore, centers for training must be formed. {20MR 100.3}

The class of education given at the Madison school is such as will be accounted a treasure of great value by those who take up missionary work in foreign fields. My brethren, let no hindrance be placed in the way of men and women who are seeking to gain such an education as those at the Madison school are receiving. They are working after the Lord's directions. If many more in other schools were receiving a similar training, we as a people would become a spectacle to the world, to angels, and to men.

The message should quickly be carried to every country, and souls now in darkness would be brought to the light. These men under the special light the Lord has given are not to be hindered in any way, for the Lord is leading them. {20MR 100.4}

It would have been pleasing to God if, while the Madison school has been doing its work, similar schools had been established in different parts of the Southern field. No soul

should be left in darkness if by any possible means he can be enlightened. {20MR 100.5}

There is plenty of land lying waste in the South that might have been improved as the land about the Madison school has been improved. The time is soon coming when God's people, because of persecution, will be scattered in many countries. Those who have received an all-round education will have the advantage wherever they are. The Lord reveals divine wisdom in thus leading His people to the training of all their faculties and capabilities for the work of disseminating truth. {20MR 101.1}

Every possible means should be devised to establish schools of the Madison order in various parts of the South; and those who lend their means and their influence to help this work, are aiding the cause of God. {20MR 101.2}

I am instructed to say to those who have means to loan or to give: Help the work at Madison. You have no time to lose. Satan will soon rise up to create hindrances; plenty of them. I am instructed to say to these men: Follow the instruction of the Lord. Let the work go forward while it may. This is no time for weakness to be woven into our experience. Do not spend money for story magazines and cheap literature, now so often found in your homes; but take your means--that which you have invested in houses and lands and bank stock--and say, I will use this in employing men and women to give the last message of warning to the world. The workers at Madison are capable of giving right instruction, and they should be encouraged. This is a work that the Lord will approve. {20MR 101.3}

When the Holy Spirit is allowed to mold our hearts and lives, there will be much more confidence expressed in the workers who are now struggling with difficulties in hard places. Each worker needs to take his own individual case before the Lord, and examine himself, instead of examining the fancied shortcomings of his brother. We each need to realize our own weakness and be constantly on guard. Satan is watching to take us unawares, and many are ignorant of their own defects of character. {20MR 101.4}

We need to read and understand the message of Ezekiel 2: [Verse 1-8, quoted]. {20MR 101.5}

Again the prophet writes: [Ezekiel 3:16-21, quoted]. {20MR 101.6}

The Lord is calling for men and women to guard their own houses and families. Instead of watching their fellow workers, trying to block their way and regarding with jealousy their outgoings and incomings, they should turn their attention to self. The Lord

has a report to make of every soul who would restrict the liberty of another. There is a Watcher who is taking the measure

of character, and will judge accordingly. {20MR 101.7}

The Lord's message of mercy is to be borne to a people long neglected. Ministers and people, God speaks to you, saying, I have sent these men, and they are not to be hindered. {20MR 102.1}

The jealousy revealed by some who claim to be in the truth, plainly reveals that unless their hearts are changed, they will never be overcomers. Unless they respond to the subduing, sanctifying influences of the grace of God, they will never wear the crown of life. Some are very zealous in carrying out a work of hindrance, when the Lord has given them no such work to do. {20MR 102.2}

The representation given in Ezekiel 47:1-12 is an illustration of the way in which the truth for this time is to go. A large work is to be done by many who have begun in a small way. Many souls will be reached, not through display, not through any devising on the part of man, but through the working of the Holy Spirit on the hearts of human agencies. The Saviour worked in this way. When His methods become the methods of His followers, His blessings will attend their labors. {20MR 102.3}

In the work being done at Madison we have an illustration of the way in which the message should be carried in many places. I would say to the workers there, Continue to learn of Christ. Do not be daunted. Be free in the Lord; be free. Thus far an acceptable work has been done in Madison. The Lord says to you, Go forward. {20MR 102.4}

My brethren in responsible places, mourn not over the work that is being done in the highways and hedges in the South. God has specified that this work should be done. Those who have tried to block the way have not been led by the Spirit of God. Cease your criticisms of God's servants, and humble your own hearts before the Lord, that He may show you the right way. Let this company alone to continue their work, and go thou and encourage others to do a similar work. Then the light of truth will be carried in a simple but effective way, and a great work will be accomplished for the Master. {20MR 102.5}

Do not worry lest some means shall go to those who are trying to do missionary work in a quiet way. All the means is not to be handled by one organization or one party. The Lord works through various agencies. If there are those who desire to step into new fields and take up new lines of labor, forbid them not, but encourage them to do so. {20MR 102.6}

Seventh-day Adventists are doing a good work; let no brother's hand be raised to hinder it. Those who have had experience in the work of God should be encouraged to follow the guiding and counsel of the Lord. God is being faithfully served by these whom you are watching and

criticizing. You should discern that they fear and honor the Lord; they are laborers together with Him. {20MR 102.7}

God forbids you to put yokes on the necks of His servants. Brethren Sutherland and Magan have a right to solicit means for the support of the Madison school. This wonderful burden to restrict their work, which some suppose God has bestowed upon them with their official position, has never been laid upon them. If they were standing free on the high platform of truth, they would never accept the responsibility of framing rules and regulations that will hinder and cramp the laborers in their work for this time. When they learn the lesson that "All ye are brethren," and realize that their fellow workers sometimes know just as well as they do how to use in the wisest way the talents and capabilities entrusted to them, they will remove the yokes that they are now binding upon them, and will give them credit for love for souls and a desire to labor unselfishly to promote the interests of the cause. {20MR 103.1}

Those who desire to wear Christ's yoke will heed the 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." {20MR 103.2}

To all who would mark out a certain definite course for their brother to pursue, the Lord says, Stand out of the way. Satan and his emissaries are doing enough of this kind of work. We are altogether too near the close of this earth's history to seek to block the wheels of the chariot of truth. God's workers are to come into line, to pray together, to counsel together. And whenever it is impossible for them to gather for counsel, God will instruct through His Spirit those who sincerely desire to serve Him.--Letter 32a, 1908.

Ellen G. White Estate Washington, D.C. April 13, 1989. Entire Letter. {20MR 103.3}

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MR No. 1446 - Seek God's Will; Distrust Self; Adopt Health Principles; Follow Christ in Self-denial and Sacrifice

(Written October 12, 1896, from Adelaide, South Australia, to "Dear Brother and

Sister Maxson.")

Your letter is not that which I wish it was. When you went to the Health Retreat, your appetite was fully educated to demand a meat diet, and therefore you seem to think no blame should be ascribed to you, because you have made no change in this respect. But this is an error. {20MR 104.1}

Because you have not changed, do not entertain the idea that you have no changes to make, that your practices are entirely as they should be. If your habits and opinions are stereotyped, then the Lord cannot lead you to advanced, purifying reforms. You, my brother and sister, have a serious question to ask daily, "What must I do to be saved?" The Lord Jesus says, "My sheep hear My voice, and I know them, and they follow Me." We are to follow on step by step to know the Lord, that we may know His goings forth are prepared as the morning. "Follow thou Me." "He that will come after Me, let him deny himself, and take up his cross daily, and follow Me." {20MR 104.2}

What constitutes the cross? The requirements of Jesus, that cut directly across human devisings, human indulgence of appetite, human calculations, human practices and habits. The child of God is to come into perfect relationship with Jesus Christ. We are to be in constant communion, not with our own minds, but with the mind and will of Jesus. To be a practical Christian accepting duties that involve self-denial, cuts across human inclinations and human habits. {20MR 104.3}

Instead of seeking to hold our own position upon a subject on which the Lord has spoken decidedly, we are to follow His counsel. But you vindicate your own position. {20MR 104.4}

The Lord Jesus connected Judas with Himself, not because Judas was correct in all his principles, for he cherished selfishness, which is an attribute of the devil; but notwithstanding this, the Lord Jesus consented to unite Judas with the other disciples, and give him opportunity to improve in character building through the education and training He would give all His followers. But Judas did not correct his course of action. The painstaking efforts, the many lessons of the divine Teacher, were lost upon him. {20MR 104.5}

The grace of Christ, if received into his heart, would have converted him from his selfishness, working wonderful changes in him, as in John and Peter. I mention Judas, because this was an extreme case. But as he did not receive the words of Christ and improve, there arose in his heart an opposition to the light. He treasured his defects, and held them as if he considered them a precious treasure. The defects poisoned the whole man, in principle, in spirit, in life, in character, until he sold his Lord for a trifling sum of money. This history has a warning for us. {20MR 105.1}

There are many things that need to be refined, changed, overcome in you, my dear friends. Indulgence only feeds the appetite and strengthens the passions. I have no hesitancy in speaking on this question. You have the light in the testimonies; are these testimonies of God, or are they from beneath? You do not choose to receive the light. The Lord has spoken plainly in regard to the deleterious effects of a meat diet and its

influence upon children. Whenever I have seen children feeding upon flesh meats, since the light was given me from heaven, I have felt that if the parents only knew what they were doing, they would fast and pray for moral courage and God-given wisdom and grace to do right. All who feel their need of His Spirit to educate and discipline self, and to properly train their children, will deny self, and take up the cross and follow Jesus. {20MR 105.2}

For certain things fasting and prayer are recommended and appropriate. In the hand of God they are a means of cleansing the heart and promoting a receptive frame of mind. We obtain answers to our prayers because we humble our souls before God. If our appetites clamor for the flesh of dead animals, it is a necessity to fast and pray for the Lord to give His grace to deny fleshly lusts which war against the soul. {20MR 105.3}

There should be far less anxiety as to what we shall eat and what we shall drink to gratify our fleshly appetites; but we may well encourage the appetite of the soul, and pray for especial enlightenment upon the Word of God, and eat and drink that Word. Jesus says, "I am that bread of life." "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever: and the bread that I will give him is My flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat? Then said Jesus unto them, Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth

My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me." Our Saviour explains His lesson, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." {20MR 105.4}

We must be constantly meditating upon the Word, eating it, digesting it, and by practice, assimilating it, so that it is taken into the life current. He who feeds on Christ daily will by his example teach others to think less of that which they eat and to feel much greater anxiety for the food they give to the soul. The true fasting which should be recommended to all is abstinence from every kind of stimulating food, and the proper use of wholesome, simple food, which God has provided in abundance. Men need to think less about what they shall eat and drink, of temporal food, and much more in regard to the food from heaven, that will give tone and vitality to the whole religious experience. {20MR 106.1}

A person may be addicted to the use of alcohol or stimulating drinks in some shape, and he has confused his reason. He does not sense his responsibility. What cure would you advise for a person who thus indulges a habit that is rebuked even by the beasts of the field? The Word of God has denounced it. No drunkards shall enter into the

kingdom of God. What would you recommend to cure such an appetite? You would not say, "You may use strong drink moderately. Continue within bounds, but never indulge to excess." {20MR 106.2}

You would say, "There is no such thing as helping you, unless you cooperate fully with my efforts, and sign the pledge of total abstinence. Your habit is a bad one. You have by indulgence made it second nature, and it cannot be controlled unless the moral powers shall be aroused, and you shall look unto Jesus, trusting in the grace He shall give you to overcome this unnatural craving." You would say, "You have lost your self-control. Your self-indulgence is not only a moral sin, but it is a physical disease. You are not your own. You are God's property. He has purchased you with an infinite price, and every faculty is to be employed in His service. Keep your body in a healthful condition to do His will; keep your intellect clear and active to think candidly and critically, and to control all your powers." {20MR 106.3}

Let us hear the words of Paul: "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 minds, 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." "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." This lesson means you; will you heed it? {20MR 106.4}

I would call your attention to the following Scriptures. Study them; practice them. 1 Peter 2:2-4, 22-25; 2:7-12; Galatians 5:22-26; 1 Corinthians 9:24-27; 6:19, 20; 1 Corinthians 3:16-23; 1 Corinthians 2. {20MR 107.1}

Now, my dear brother, I have had matters opened to me in regard to many things that have occurred at the institution at Crystal Springs. Think you that your brother by relationship would have disregarded all the cautions and admonitions the Lord has been pleased to give if you had shown that you respected the testimonies God has given to be a help and blessing to you? Would he have taken the independent course he has, disregarding the counsel of the board, and following his own mind, as he has done, and making the debt larger, if your ideas had not been so thoroughly made known, so that they had a leavening influence upon him? There has been a lack of wisdom in centering in one institution so many members of one family, and the result of this has left its impression upon the institution already loaded down with debt. If its management is left with you, or with your brother, debts will increase, buildings will be created, and the institution will certainly suffer. {20MR 107.2}

It is not the work of either of you to follow your own ideas as superintendent or

manager. Your disrespect to the board, your chafing under the proper restraint of appointed counsellors, is born of the temperament of the man, not of sound, sensible reason. I have withheld these things from you, waiting for a favorable time when maybe you would come to consider that your judgment and opinions were not infallible. I am so very sorry that one connected with you as a physician should venture to expend even one dollar without the approval of those who should be your counsellors. But this is the result of your precept and example. {20MR 107.3}

You should take more humble views of your capabilities, and be willing that not one mind, or two or three, but several minds shall carefully consider the wisdom of investing means in buildings. This is especially important from the fact that in making terms with your guests and patients, you seldom manage to secure returns sufficient to meet the outgoes. The Lord is not glorified by this management. He is not pleased with your desire to pattern your

buildings after those at Battle Creek. Your desire to make an appearance, your restive spirit, your unwillingness to be counselled, your course in allowing debts to pile up in that institution is all wrong, decidedly wrong. {20MR 107.4}

When you shall take time to consider, you must see that your great desire to possess every convenience and facility, without regard to the fact that the institution is overwhelmed with debt, is not wise. I must speak to you plainly, As a faithful physician your work for the sick is all the responsibility you can carry. Certainly those who consented to make you superintendent did this because you would not consent to go into the Health Retreat on any other conditions. If I had been one of the board, I should have said, Dr. Maxson, if this is your decision, the matter is settled. We cannot consent to have you, either as manager or superintendent. This is too weighty a responsibility for you to carry, and you are well aware that the Lord has thus presented the matter before you. The brethren who composed the board did not have all the light on this point that you have had. {20MR 108.1}

I speak understandingly when I tell you that a great mistake has been made. Your brother should not have been connected with you in any line. There is danger in too much of a family power. But when your brother was linked up with you as vice-president and manager, it was a move made in great blindness. The Lord did not sanction this movement. It was not wise, whatever might be the motive. {20MR 108.2}

Let your calculations be in a different line. Study to bind about the supposed necessities. Plan to interest persons in doing something for the institution. Let the managers and the helpers and all combined feel that they belong to the firm. Let them manifest a conscientious interest in it as God's instrumentality. Let them seek its prosperity, even at the cost of self-denial and self-sacrifice to themselves individually. Then the people would recognize this spirit, which Christ has revealed in His great mission to save the souls of a perishing world. {20MR 108.3}

But that spirit is not exercised. The workers do not cooperate to build up the institution and lessen expenses. They do not have the wisdom and tact to undertake this work. You are not seeking to retrench, but to expand. All this is a reproach to the institution. It is eating up means that might be saved to lessen the debt. Thus the matter has been presented to me as I have been brought where I could look into the inward workings. {20MR 108.4}

Brother Maxson, you have felt at liberty to choose your own men for the board of directors. If there were those whom you thought would stand in your way and oppose your plans and suggestions, you would try

changing them, putting them out, to secure a board without them. The very ones who would move discreetly, cautiously, who would consider your propositions, and if they saw the result of your plans meant more money out would oppose your ideas, you have managed to prevent from acting a part. {20MR 108.5}

I counsel you, both husband and wife, to give up the financial management of the institution. Let this burden rest upon a carefully selected board, not chosen through your influence but by the judgment of those upon whom the responsibility rests. Let these directors wrestle with the problem of bringing the expenditure of the institution within the income, and there will be a binding about of the business transactions. The business will not be run wildly in accordance with your mind and your wife's mind and your brother's mind. {20MR 109.1}

I may not express this in a way that you shall understand, but I will try to make it plain. You should have been employed with the full understanding that the institution was to be under a faithful superintendent other than yourself. {20MR 109.2}

From the first you have exercised too much control in all the business matters, and you have not the capabilities to be a wise manager. Our responsible brethren have allowed you to do very much as you pleased. The Lord has given them light in regard to many things. They did not regard the light. Why? Because you were so determined to carry things as you pleased that they let you have your own way. I could have repeated over and over the light given in regard to this matter, but it would do you no good. Your strong, determined spirit would lead you to disconnect from the Retreat, as you did once before, irrespective of the injury done to the institution. The directors had a forlorn hope that you might understand that you were not qualified to assume the duties of the board of directors, the superintendent, and the physician, but they made a mistake. The Lord's work is not to be left to haphazard ventures. Too much is involved in this matter. I am instructed that such movements must in no case be made. We are not to gratify any man's ambitious presumption by giving responsibilities into his hands, when we have reason to know that he will not manage them wisely. {20MR 109.3}

It is not at the option of the physicians to hold the position of sole manager. A mistake was made here in the case of Dr. Burke, and also in your case. The directors

were influenced by considerations of necessities that you created, and they allowed you to move independently and leave Providence to right up matters. But such movements bear not the approval of God. The work of that institution is not to be left to the judgment of one man or his family connections. {20MR 109.4}

Watchmen must be all that the name signifies; they are to watch on the right hand and on the left. On the one hand Dr. Maxson is at liberty to choose his friends to cooperate with him, if there is evidence that they possess qualities that will be a help and not a burden. On the other hand the responsible men chosen of God as sentinels are to make close investigation to see that this choice of the physician is working for the best interest of the institution, making it stand forth as a praise, giving character to our work as Seventh-day Adventists. {20MR 110.1}

If the managers are swaying the institution away from the principles which it was created to maintain, which they have been doing, then a change must be made. To let things go on as they have been going is decidedly wrong. The very first thing to be done is to secure harmony of action, to clear away the difficulties and mark out a sphere of action. Christian principles in accordance with our faith must be maintained at any cost. Let us not be met with the statement that the adoption of Christian health reform principles in such an institution is simply impossible. These principles must be adopted and maintained. When this cannot be done, then let the institution be closed. The doctrines of Seventh-day Adventists are not to be sounded in the ears of guests and patients, but the principles which have made Seventh-day Adventists what they are should be lived out, and show a people in everything obedient to our great Leader Jesus Christ. The institution has not been conducted after God's order. It must return to the principles given in the lessons of Christ. {20MR 110.2}

A health institution is not established to conform to the selfish, intemperate customs of the world in eating or dressing, furnishing tables or rooms in an expensive style. It is to educate after the manner of Christ; so far as possible, it is to convert to correct principles all who shall patronize it. Those who are in responsible positions are not to become converted to the self-indulgent, extravagant principles of the world, for they cannot afford it; and if they could, Christlike principles would not allow it. {20MR 110.3}

Manifold teaching needs to be given. "Whom shall He teach knowledge, and whom shall He make to understand doctrine?" The first work specified begins with the child in its mother's arms, and continues through babyhood, childhood, youth, and manhood. "Whom shall He make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" [Isaiah 28:9, 10]. {20MR 110.4}

Thus the word of the Lord is patiently to be brought before the

children, and kept before them by parents who believe the word of God. "For with stammering lips and another tongue will He speak to this people. To whom He said,

This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken" [verses 11-13]. Why? Because they did not heed the word of the Lord that came unto them. {20MR 110.5}

This means those who have not received instruction, but have cherished their own wisdom, and have chosen to work themselves according to their own ideas. The Lord gives these the test, that they shall either take their position to follow His counsel, or refuse and do according to their own ideas, and then the Lord will leave them to the sure result. In all our ways, in all our service to God, He speaks to us, "Give Me thine heart." It is the submissive, teachable spirit that God wants. That which gives to prayer its excellence is the fact that it is breathed from a loving, obedient heart. God requires certain things of His people. If they say, I will not give up my heart to do this thing, the Lord lets them go on in their supposed wise judgment without heavenly wisdom until this Scripture is fulfilled. {20MR 111.1}

You are not to say, "I will follow the Lord's guidance up to a certain point that is in harmony with my own judgment," and then hold fast to your ideas, refusing to be molded after the Lord's similitude. Let the question be asked, Is this the will of the Lord? not, Is this the opinion or judgment of Dr. Maxson and his wife? Everything must be viewed in the light of the example of Christ. He is the truth. He is the true light that lighteth every man who cometh into the world. Listen to His words, copy His example in self-denial and self-sacrifice, and look to the merits of Christ for the glory in character which He possessed to be bestowed on you. Those who follow Christ live not to please themselves. Human standards are like feeble reeds. The Lord's standard is perfection of character. {20MR 111.2}

"For the Lord shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." Read Deuteronomy 7:6. Read the whole chapter, also chapters 1 and 8. These were presented to me as the words of the Lord. These things are written for our admonition, upon whom the ends of the world are come. {20MR 111.3}

We are to have only those connected with our institutions who will learn the word of the Lord and appreciate and obey His voice. When a man will plead and urge to have his mind and his judgment to be supreme in any one of our institutions, you can have no greater evidence that that man does not know himself, and is not qualified to manage. He will make mistakes, and injure rather than restore. He does not know what responsibilities are involved in his relation to God or to his fellow men. {20MR 112.1}

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be?" Those who walk humbly with God will not be striving to obtain greater responsibilities, but will consider that they have a special work to do, and will be faithful to their duty. In our institutions great good can be done in education by precept and

example in economy in all lines. If you, my brother, had learned in the school of Christ to be meek and lowly in heart, you would always stand on vantage ground. You have not an evenly balanced character. You cannot safely put confidence in your own judgment in all things. Man's way is to devise and scheme; God implants a principle. Man is striving to make duty soft and accommodating to his own natural character; but life is a battlefield; life is a race which he has to run if he is victor. {20MR 112.2}

Those who would work in God's service must not be seeking worldly gratification and selfish indulgence. The physicians in our institutions must be imbued with the living principles of health reform. Men will never be truly temperate until the grace of Christ is an abiding principle in the heart. All the pledges in the world will not make you or your wife health reformers. No mere restriction of your diet will cure your diseased appetite. Brother and Sister Maxson will not practice temperance in all things until their hearts are transformed by the grace of God and they shall wear Christ's yoke and have Christ's meekness and lowliness of heart. {20MR 112.3}

Circumstances cannot work reforms. Christianity proposes a reformation in the heart. What Christ works within, will be worked out under the dictation of a converted intellect. The plan of beginning outside and trying to work inward has always failed, and always will fail. {20MR 112.4}

Standing as you do, my brother and sister, God's plan with you is to begin at the very seat of all difficulties, the heart, and then from out of the heart will issue the principles of righteousness; the reformation will be outward as well as inward. {20MR 112.5}

God's way is to give man something he has not. But you have said, I want it not. God's way is to make man something he is not. Man's way

is to get an easy place, and indulge appetite and selfish ambition. God's plan is to set man to work in reformatory lines, then he will learn by experience how long he has pampered fleshly appetites, and ministered to his own temperament, bringing weakness upon himself. God's way is to work in power. He gives the grace if the sick man realizes that he needs it. Man is too often satisfied to treat himself according to the methods of quackery, and he vindicates his manner of working as right. God proposes to purify and refine the defiled soul; then He will implant in the heart His own righteousness and peace and health, and man becomes complete in Him. Then the issues of life, proceeding from the heart, are represented as a well of water, springing up into everlasting life. {20MR 112.6}

This is the kingdom of God within you. Day by day men are revealing whether the kingdom of God is within them. If Christ rules in their hearts, they are gaining strength of principle, power, ability to stand as faithful sentinels, true reformers; for there can be no reform unless there is thorough cooperation with Jesus Christ. {20MR 113.1}

Through the grace of Christ men are to use their God-given faculties to reform

themselves. By this self-denying action, which the Lord of heaven looks upon with approval, they gain victories over their wrong hereditary and cultivated tendencies. Then like Daniel they make impressions upon other hearts that will never be effaced. The influence will be carried to all parts of the world. {20MR 113.2}

Men are taking sides, according to their choice. These that are feeding on the Word of God will show this by their practice; they are on the Lord's side, seeking by precept and example to reform the world. All that have refused to be taught of God hold the traditions of men. They at last pass over on the side of the enemy, against God, and are written, Antichrist. The people of God, who understand our position in this world's history, are, with ears open and hearts softened and subdued, pressing together in unity, one with Jesus Christ. Those who will not practice the lessons of Christ, but keep themselves in hand, to mold themselves, find in Antichrist the center of their union. While the two parties stand in collision, the Lord will appear, and shine before His ancients gloriously. He will set up a kingdom that shall stand forever. {20MR 113.3}

The question for us to consider is, Have we the attributes of Christ? Excuses are valueless. All circumstances, all appetites and passions, are to be servants to the God-fearing man, not rulers over him. The Christian is not to be enslaved by any hereditary or cultivated habits or tendencies. He is to rule the animal passions, rather than to be held in the bondage of habit.

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We are not to be the servants of circumstances, but to control circumstances, by an inwrought principle learned of the greatest Teacher the world ever knew. The solemn position in which we stand today toward the world, the solemn responsibilities and duties enjoined upon us by our Lord, are not to be ignored until our will and our circumstances are adjusted. The principle of self-denial and self-sacrifice, as revealed in the example of Christ, of John the Baptist, of Daniel and the three worthies, is to pass like a plowshare through hereditary and cultivated habits, through all circumstances and surroundings. {20MR 113.4}

I ask you, Is this kingdom of God within you? God's people are to be minutemen, always ready, always composed in Jesus Christ. The time is come now when one moment we may be on solid earth, the next the earth may be heaving beneath our feet. Earthquakes will take place when least expected. {20MR 114.1}

Christianity has a much broader meaning than many have hitherto given it. It is not a creed. It is the word of Him who liveth and abideth forever. It is a living, animating principle that takes possession of mind, heart, motives, and the entire man. Christianity--Oh, that all might experience its operations! It is a vital, personal experience that elevates, purifies, ennobles the whole man. Every man is responsible to God, who has made provision for all to receive this blessings. {20MR 114.2}

But many do not receive it, although Christ has purchased it for them at infinite cost. They have not grasped the blessing within their reach, and therefore they have retained

their objectionable traits of character, and sin lieth at the door. While they profess piety, Satan has made them his agents to pull down and confuse where he thought best. They exert an influence deleterious to the souls of many who need an example that would help them heaven-ward. {20MR 114.3}

Who are the subjects of the kingdom of God? All those who do His will. They have righteousness, peace, and joy in the Holy Ghost. The members of Christ's kingdom are the sons of God, partners in His great firm. The elect of God are a chosen generation, a peculiar people, a holy nation, to show forth the praises of Him who hath called them out of darkness into His marvelous light. They are the salt of the earth, the light of the world. They are living stones, a royal priesthood. They are in co-partnership with Jesus Christ. These are they that follow the Lamb whithersoever He goeth. {20MR 114.4}

How shall we follow Him to learn of Him who is our teacher? We can search His Word, and become acquainted with His life and His works. His words we are to receive as bread

for our souls. In every sphere where man shall be placed, the Lord Jesus has left us His footprints. We do well to follow Him. The Spirit by which He spake we must cherish; we are to present the truth as it is in Jesus. We are to follow Him especially in heart-purity, in love. Self must be hid with Christ in God; then when Christ who is our life shall appear, we also shall appear with Him in glory. {20MR 114.5}

What can I say more than I have said? The Old Testament should be studied most diligently. The New Testament does not present a lower standard than the Old. In His sermon on the mount Jesus set forth the very principles that came from His lips to Moses, to be given to the children of Israel. Christ delineated the duties of man to God and to his fellow men in much stronger lines, because through disobedience men had been confused in regard to God's claims. Read carefully the sermon on the mount. {20MR 115.1}

By the inspiration of the Spirit of God, Paul the apostle wrote that "Whatsoever ye do," even the natural act of eating or drinking, should be done, not to gratify a perverted appetite, but under a sense of responsibility. "Do all to the glory of God." Every part of the man is to be guarded; we are to beware lest that which is taken into the stomach shall banish from the mind high and holy thoughts. {20MR 115.2}

"May I not do as I please with myself?" ask some, as if we were seeking to deprive them of a great good when we present before them the necessity of eating intelligently and conforming all their habits to the laws God has established. There are rights which belong to every individual. We have an individuality and an identity that is our own. No one can submerge this identity in that of another. All must act for themselves, according to the dictates of their own conscience. As regards our responsibility and influence, we are amenable to God as deriving our life from Him. This we do not obtain from humanity, but from God only. We are His by creation and by redemption. Our very

bodies are not our own, to treat as we please, to cripple by habits that lead to decay, making it impossible to render to God perfect service. Our lives and all our faculties belong to Him. He is caring for us every moment; He keeps the living machinery in action. If we were left to run it for one moment, we should die. We are absolutely dependent upon God. {20MR 115.3}

A great lesson is learned when we understand our relation to God, and His relation to us. The words, "Ye are not your own; ye are bought with a price," should be hung in memory's hall, that we may ever recognize God's right to our talents, our property, our influence, our individual selves. We are to learn how to treat this gift of God, in mind, in

soul, in body, that as Christ's purchased possession we may do Him healthful, savory service. {20MR 115.4}

Why did Daniel and his companions refuse to eat at the king's table? Why did they refuse his meats and wines? Because they had been taught that this class of food would not keep the mind and the physical structure in the very best condition of health to do God's service. {20MR 116.1}

These youth urged most earnestly that the one who had charge of their food should not compel them to partake of the king's luxuries set before them. They begged him to try them ten days only, and then examine them, and decide by their physical appearance whether their abstemious diet would be to their disadvantage. When they came in for examination, the result was decidedly in their favor. It was otherwise with the youth who had eaten of the luxuries of the king's table, and drunk of his wine. The clear sparkle of the eye was gone, the ruddy healthful glow had disappeared from the countenance. The four Hebrew captives were thereafter permitted to have the diet they had chosen. {20MR 116.2}

What effect did it have upon mind and character? They had conscientiously refused the stimulus of flesh and of wine. They obeyed God's will in self-denial, and He showed His approval. He desired His servants to honor Him by their adherence to steadfast principle in all their habits of life. Their countenances would be a certificate of physical soundness and moral purity. {20MR 116.3}

"And 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." These youth had the Lord as their educator. The golden links of the chain of heaven connected the finite with the infinite. They were partakers of the divine nature. They were very careful to keep themselves in touch with God. They prayed and studied and brought into their practical life strictly conscientious, humble minds. They walked with God as did Enoch. The word of the Lord was their meat and their drink. {20MR 116.4}

"And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better then all the magicians and astrologers that were in all his realm." {20MR 116.5}

In the light of this scripture history, all the testimony of man as to the advantages of a meat diet, or of a great variety of food, should not have the least weight with any human being. When the children of faith shall with earnest prayer dedicate themselves to God without reserve, the Lord will honor their faith, and will bless them with a clear mind. Those who at every step are murmuring and complaining, ambitious for more power and greater responsibility,

show that they cannot carry responsibilities; and the Lord has been pleased to tell them this. They have thought it all a mistake, and have been determined to show the Lord that they could be managers of the first class. But God's word never returns to Him void, and when He reveals the deep and secret things, He makes no mistake. He knows what is in the darkness, and the light dwells with Him. The Lord has said, "Them that honor Me I will honor. {20MR 116.6}

The very flesh in which the soul tabernacles, and through which it works, is the Lord's. We have no right to neglect any part of the living machinery. Every portion of the living organism is the Lord's. The knowledge of our own physical organism should teach us that every member is to do God's service, as an instrument of righteousness. {20MR 117.1}

None but God can subdue the pride of man's heart. We cannot save ourselves. We cannot regenerate ourselves. In the heavenly courts there will be no song sung, "To me that loved myself, and washed myself, redeemed myself, unto me be glory and honor, blessing and praise." But this is the keynote of the song that is sung by many here in this world. They do not know what it means to be meek and lowly in heart, and they do not mean to know this if they can avoid it. The whole gospel is comprised in learning of Christ His meekness and lowliness. {20MR 117.2}

What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. When they begin to praise and exalt God all the day long, then by beholding they are becoming changed into the same image. What is regeneration? It is revealing to man what is his own real nature, that in himself he is worthless. These lessons you have never learned. Oh, that you could realize the value of the human soul. {20MR 117.3}

When you understand physiology in its truest sense, your drug bills will be very much smaller, and finally you will cease to deal out drugs at all. The physician who depends upon drug medication in his practice, shows that he does not understand the delicate machinery of the human organism. He is introducing into the system a seed that will never lose its destroying properties throughout the lifetime. I tell you this because I dare not withhold it. Christ paid too much for man's redemption to have his body so ruthlessly treated as it has been by drug medication. Years ago the Lord

revealed to me that institutions should be established for treating the sick without drugs. Man is God's property, and the ruin that has been made of the living habitation, the suffering caused by the seeds of

death sown in the human system, are an offense to God. {20MR 117.4}

Men may understand this if they will study deeply. Pray for the Holy Spirit to melt and subdue the proud, self-sufficient heart. If you ever shed tears, weep now; for Christ's sake weep over your self-sufficient estimate of your own capabilities. When you come to God in lowliness of mind, with heart renewed and cleansed, you will bless and glorify Him that you have learned of Jesus His mercy, the truth which so many have had to learn through His judgment. Those who walk in pride and self-sufficiency God is able to abase. Man will learn that the heavens do rule, and how mighty is our wonder-working God. He will surely control matters after His order and will, if you will only place yourselves under His rule. {20MR 118.1}

I might say much more, but I forbear. You are not prepared to receive even this. The Lord will indite plans and methods for all who will seek Him with the whole heart. I ask you to pray to God with humble hearts, seek Him without delay, make a business of seeking Him, and do not let go until you know yourselves much better than you now do, and have a knowledge of God and of Jesus Christ whom He has sent. {20MR 118.2}

The counsels given me of God for the Health Retreat have never been followed. There has been a departure from the ways of God, as you will see by the copy of letters which I send. If I had time I could copy much more of like character. I am in deep earnest that you should come where you can in all things do the will and work of God.--Letter 73, 1896.

Ellen G. White Estate Washington, D.C. April 13, 1989. Entire Letter. {20MR 118.3}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1447 - St. Helena Rural Health Retreat Not To Be Closed; Divine Counsel To Be Sought and Followed

MR No. 1447 - St. Helena Rural Health Retreat Not To Be Closed; Divine Counsel To Be Sought and Followed

(Written January 8, 1892, from North Fitzroy, Melbourne, Victoria, to "Dear Brother and Sister Maxson.")

Letters have come to me on the late steamer stating that a council has been held in regard to your taking hold and helping them in the St. Helena Rural Health Retreat, and that you made statements that you would go only on one condition, namely, that as soon as possible the Retreat be closed and an institution be started near Oakland. Did the Lord counsel you in this decision? Never! And you stated that you had a talk with me and I favored such a plan. You must have received a wrong impression, for I had no thoughts in my mind of the advisability of such a plan, and whatever impressions you received to favor the closing up of the Health Retreat were not from any words of mine, but because you wanted it so. {20MR 119.1}

I asked questions; you answered them. I presented the objections as insurmountable in my mind, and you tried to remove them, saying that Dr. Burke would buy the Health Retreat, as though you understood that this subject had been agitated by him and you. Now, I do not think the Health Retreat is for sale. The Lord has signified His will decidedly in this matter again and again. {20MR 119.2}

In our conversation I did not feel like making any special statements to you on this subject. You were so sanguine, as in the letter you wrote to M. J. Church in regard to the starting of a sanitarium in Fresno, I did not suppose it was necessary for me to bring forth any positive reasons in regard to this position you made. I was exceedingly weary, and thought that I would collect together all that I had written to you in reference to the Health Retreat, and we would assemble a few [of the statements] and talk over the matter. I would then read to you what the Lord had revealed to me from time to time, and you could act on the light given, or act away from it, as you have already done. But there was no opportunity to do this, so the matter remains in the shape it is. I could but repeat to myself this morning these words: "A man convinced against his will is of the same opinion still." {20MR 119.3}

I do not think it is best to urge you to take hold at the Health Retreat, for you feel no burden. Therefore I think you would do positive harm, and then this would confirm your faithless utterances. If you have no burden of the matter, then we do not

want you. The Lord has shown me in a distinct manner that you were not influenced by the right spirit in leaving the institution when you did. Thus it stands registered in the books of heaven, and I was shown that you were not of the right mind and judgment. You are inclined to fanatical sentiments on some things, and you regard your strong feelings as presentiments from the Lord, when He has nothing to do with it. Now, please stop walking in this unsanctified independence and self-confidence, for it will prove your ruin unless you see the evil and repent of it and submit to follow the way of the Lord. {20MR 119.4}

There are those in Oakland who would favor an institution near them, because they

need its benefits, and who would see through their eyes and not discover any flaw in your judgment in this matter. But with the light given me of the Lord I shall not encourage you or anyone else to walk in the sparks of your own kindling. You might have been a blessing in the cause and work of God if you [had] unitedly followed the instruction the Lord has given you, but if you choose to make your own plans and go independently you will not have the Lord to go with you. You need qualities brought into the institution which you do not possess. {20MR 120.1}

I say in regard to the Health Retreat that it has had a hard time. The curse of God is not on the Crystal Springs institution, but the Lord is displeased with those who have followed their own course of action and not the ways of the Lord, and then have uttered their denouncement of the institution. If Crystal Springs is to be the furnace to try the character to detect the dross and worthless metal, as it has done, and to reveal the gold, let it live, for this is an essential work, to test the metal of men to see how self has been mingled with their plans and course of action. {20MR 120.2}

Yet you flattered yourself, and talked to others of your great desire to help the cause of God and to do a great and good work. You will help the cause of God if you can do it and follow out your own plans and after your own order, to please yourself, but you see no light in following any other plan than that which you desire. You have the matter plainly stated in what I have written to you from time to time. Please read these testimonies. You cannot be clear before God until you make these things right by going over the ground at the Health Retreat and making a different showing and manifesting a different spirit than when you were there before. {20MR 120.3}

But this decided statement is passed over, and you gather up my words and interpret them to favor the closing of the Health Retreat. Now, my words were all opposed to this. I had the statement of your plans, and I say these plans will not carry. You presented to yourself formidable

objections to the Retreat's being where it is now located. You talked of the heavy indebtedness upon the institution, and I could but call to mind the report brought by the unfaithful spies. You need the mold of Christ, then good material will be brought into your character building. {20MR 120.4}

The Lord bears long with men, and when they manifest a determination to follow their own judgments, the Lord allows them to do so. I have been made to see the weakness and ignorance of fallen man, even in his best estate. As man goes deeper and deeper in his studies, improving in learning the will and ways of the Lord, he sees more of his own ignorance, thus revealing that he has made decided progress from the beginning. {20MR 121.1}

The nearer the Christian lives to God, the more he advances in divine illumination of mind. He has more distinct sense of his own littleness, discerns his defects of character, and sees his duty in the light in which God presents it. The more closely he

draws to Jesus, the more he has a near and clear sense of his own defects which had before escaped his notice, and he sees the necessity of humbling himself under the mighty hand of God. If lifted up it will not be because he lifts and exalts himself, but because the Lord exalts him. Having his eyes fixed upon the purity and perfection of Christ Jesus, and acknowledging and obeying God in all his ways, he is not blinded to his own failures and imperfections. When his deportment in the eyes of men is unblamable and irreprovable, God reads the intents and purposes of the heart. {20MR 121.2}

Christian humility is a wonderful grace--the very antidote to the apostasy of Satan, which has unholy ambition and every delusion that he can frame. The grace of humility through Christ Jesus will make an imperfect man discern his imperfections and make him meet for the inheritance of the saints, where God is all and in all. {20MR 121.3}

I know from the light given me of God that there should be no closing up of the Health Retreat. Should the perplexities in which the Retreat is now involved result in its closing up, Satan would triumph. If those who have hurt the institution by their unwise movements, by their blindness of perception, by their own spirit and narrow action, would come to the right position and all work to remove the stigma they have brought upon it by their own plans, the institution would live and prosper. But when Satan makes a determined effort to assault this instrumentality of God, there are those who ought to know better who unite with the powers of darkness to weaken and discourage and uproot it. But God has said, "Let it live," and it will live if the people of the Lord will do their duty. {20MR 121.4}

Has not the Lord reproved your course, Dr. M.? Why do you maintain

your own way nevertheless? Never, never be guilty of yielding to a deceitful, false tongue. Both of you have entrusted capabilities that may be improved greatly and be made efficacious under the discipline of God. Then His righteousness will go before you, and the glory of the Lord will be your rereward. "Without Me," says Christ, "ye can do nothing." If you set at naught His counsel, then you are in danger. You may both be a blessing to the Health Retreat if you bring to it a right spirit and take hold of it as God's work, and not to receive the adulation of man and turn the attention of the people to yourselves to bind them to you, but fasten them to Jesus. {20MR 121.5}

Lead them away from drug medication, [SEE *SELECTED MESSAGES*, BOOK 2, PP. 276-285.] educating them and training them that drugs kill more than they cure. This matter is presented to me so frequently that I cannot hold my peace upon this subject. The use of poisonous drugs is coming more and more into practice among our people. The light which the Lord has given me is that institutions should be established to do away with drugs, and use God's agencies; that instruction should be given daily upon this subject. But God's ways and instruction have not been heeded, therefore not one-twentieth part of the good has been accomplished which might have been if Christian physicians had heeded the admonitions and the counsel of the Most High.

{20MR 122.1}

"He which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." The people need to be enlightened at every point how to take care of themselves. This work you both could do for the Master if you were willing and obedient. [Then] you will not walk in the sparks of your own kindling, but in obedience to God's holy law. You will walk in humility and will seek to uplift those who are weak and trembling. You will not aim to see how much means you can acquire, but will manifest the same spirit of which Christ has given us an example in His life. {20MR 122.2}

I would be pleased to write you more, but I have not time. I would be glad to have you read the matter I here present before you--letters of warning, of caution, of interest. What more can be said than has been said? I have all the letters I have written to you, therefore I am not ignorant of the mind and will of God. I beg of you, do not go into the Health Retreat with your miscalculations and preconceived notions. You cannot help them there. Self must first be crucified.--Letter 21c, 1892.

Ellen G. White Estate Washington, D.C. April 13, 1989. Entire Letter. {20MR 122.3}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1448 - A Call to Service

MR No. 1448 - A Call to Service

(Diary entry June 22, 1901, written at Oakland, California.)

Today, Sabbath, I spoke to a large congregation in the tent, from the fourteenth chapter of John. I was led out to speak on faith in the promises of God, and I urged all to exercise faith and to express cheerfulness and gratitude. This is the last time I shall speak in the tent. I shall then have spoken eleven times. I think Brother A. T. Jones will speak tomorrow. {20MR 123.1}

There is need of greater earnestness in all lines of ministerial work. Time is passing, and the work that should be far advanced in our cities is at a standstill. The ministers are not to spend their time working for those who have already accepted the truth. They are to go forth to proclaim the message to those who have not heard it. And church members are to be educated to work in the Lord's vineyard. {20MR 123.2}

It is not enough to live merely a quiet, prayerful life. Meditation alone will not answer the need of the world. We are not to be mere subjectives of religion. Vigilant waiting and vigilant working are to be combined. We are to be living, wide-awake, energetic, fervent Christians, filled with zeal to give to others the blessings of the truth. We are to receive and impart light to those who are perishing in darkness. {20MR 123.3}

God's servants are to work. People need the light of truth, and by earnest, faithful

effort it is to be communicated to them. There are souls to be sought for, prayed for, labored for. The lamps of the soul are to be kept trimmed and burning. God's servants are to be "not slothful in business, fervent in spirit, serving the Lord," Everything that can be done to save souls should be done without delay. Earnest appeals should be made. Fervent prayers should be offered. God's Word declares, "The effectual, fervent prayer of a righteous man availeth much." {20MR 123.4}

Wake up, my brethren, into spiritual life. Daily reveal a determined purpose to be good and to do good. Do not encourage young ministers to preach to the churches. This is not their work. They are to go forth without the camp, taking up the work in places where the truth has not yet been proclaimed. Let them go in the humility and meekness of Christ, gathering strength from the Source of all strength. {20MR 123.5}

Paul's words to Timothy are spoken to every young man who desires to enter the ministry: "Take heed to thyself and to the doctrine." "Thyself" needs the first attention. Trim the lamp of the soul, and

replenish it with the oil of the Spirit. Seek from Christ that grace, that clearness of comprehension, that will enable you to do successful work. Learn from Him what it means to labor for those for whom He gave His life. The most talented worker can do little unless Christ is formed within, the hope and strength of the life. In order for the life to produce good fruit, the root must be holy. {20MR 123.6}

First give yourself to the Lord for purification and sanctification to His service. A godly example will tell more for the truth than the greatest eloquence unaccompanied by a well-ordered life. {20MR 124.1}

Young men, deal faithfully and truly with your own souls. Seek the Lord most earnestly for grace and strength. Study the words of the Saviour: "I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." Worldly ambition, worldly plans, worldly principles, are not to be brought into the life of the Christian. {20MR 124.2}

Christ said, "For their sakes I sanctify Myself, that they also might be sanctified through the truth. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. Sanctify them through Thy truth: Thy word is truth." {20MR 124.3}

Will you not remember that this prayer includes you? Will you not strive to answer it? Will you not give yourself to the Lord? Willingness and earnestness to carry out the principles of true holiness will place you in such a relation to God that you will give full proof of your ministry. You will see the fruit of your labor. {20MR 124.4}

The heart must be brought into conformity to the will of God. As is the health of the heart, so is the religious experience and the fruit seen in the life. Few realize the guile that lurks in the natural heart. Unless the heart is cleansed from all defilement, evil will appear in the life. No human being can in truth fulfill the requirements of God's law

unless this law is written on his heart. {20MR 124.5}

He only who makes righteousness a part of his life is prepared rightly to estimate the truth. The truth is no truth to the one who merely makes a profession, who is not sanctified by its power, upon whose heart the pure image of truth is not stamped. Such a one keeps the truth in the outer court. His love for Christ is tame, superficial, exercising no controlling power over his reason. {20MR 124.6}

When young and old give careful, prayerful thought to the fitness required of all who do true service for God, a decided reformation will be seen. In the place of drinking in iniquity, the heart will be filled to overflowing with the love of Christ. The whole being will be enlisted in God's service. The affections will be set on things above. We shall respond heartily to the words of life, "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." {20MR 124.7}

The Heart-searcher knows that many whose names are on the church books are cherishing sins resembling in vileness the sins of Sodom. The question comes to my mind: "How long will it be before the judgment cuts down those who are polluting themselves and others?" The judgments of God, long-delayed, but none the less sure, will soon fall on those who have defiled the temple of God.

{20MR 125.1}

Read carefully the eleventh chapter of Hebrews, and appropriate to yourselves the instruction it contains. In the tenth chapter the apostle says: [Verses 11-25, 35-39, quoted]. {20MR 125.2}

The eleventh chapter contains a record of the experience of the faithful. Writing of them Paul says: [Verses 7-10, 13-16, quoted]. {20MR 125.3}

"Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Those who undertake to work for God in our cities must go forward in faith, doing their very best. As they watch and work and pray, God will hear and answer their petitions. They will obtain an experience that will be invaluable to them in their after work. "Faith is the substance of things hoped for, the evidence of things not seen." {20MR 125.4}

As a people we have had great light. Oh, that we were awake! Then would we use every gift, every talent, in the work of giving to the world the truth for this time. The number of workers would greatly increase, and the work would grow in influence and extent. {20MR 125.5}

What shall we say, what can we say, to arouse those who know the truth, both ministers and lay members, to a sense of their responsibility? How can they be led to feel the burden of imparting to others the truth God has entrusted to them? Darkness has covered the world, and gross darkness the people. Men and women are in need of

the light of heaven. God's people are to be light-bearers, shining amid the darkness of this degenerate age. {20MR 125.6}

Do we realize how large a number in the world are watching our movement? From quarters where we least expect will come voices urging us forward in the work of giving to the world the last message of mercy. Ministers and people, wake up. Be wide-awake to recognize and quick to avail yourselves of every advantage offered in the turning of the wheel of providence. God and Christ and the heavenly angels are working with intense activity to quell the fierceness of Satan's wrath, that God's plans may not be thwarted. {20MR 125.7}

God lives and reigns. He is conducting the affairs of the universe. Let every soul who knows the way of salvation move forward to victory. Let there be perfect unity throughout the ranks of God's servants. Let them press the battle to the gates. He will work for them as a mighty conqueror. {20MR 126.1}

Our faith is not proportionate to the light God has given us. The reason for this is that the carnal mind, which is at enmity with God, has not been cleansed. When our hearts are emptied of all selfishness, and cleansed by the Spirit of Christ, we shall be vessels meet for the Master's use. {20MR 126.2}

God is waiting for men and women to awaken to a sense of their responsibilities. He is waiting for them to link themselves with Him. Let them mark the signals for advance, and no longer be laggards in working out the will of the Lord. {20MR 126.3}

God has given us all something to do. Those who are willing to work in a self-denying, self-sacrificing way will find their place. Let them press forward in harmonious action, on a plane that marks the work as elevating and ennobling. {20MR 126.4}

Those who are successful in working for God must obtain wisdom from on high. Of himself man can do nothing aright. And when success crowns the efforts of a worker, he is in no case to glorify himself. Those who work for God must hide self in Christ. "Learn of Me," said the great Teacher, "for I am meek and lowly in heart, and ye shall find rest unto your souls." Even in the busiest activities of life we are to hold quiet communion with Jesus; for only thus can we gain the clear discernment that enables us to seize every advantage that God presents for the blessing of the world. {20MR 126.5}

God has no use for those who seek a safe and easy place. By an unreserved consecration we are to prepare ourselves for God's service. Our ministers are not to hover over the churches, regarding the churches in some particular territory as their special care. The members of our churches are to have root in themselves, striking firm root in Christ, that they may bear fruit to His glory. As one man, they are to strive to attain one object--the saving of souls. {20MR 126.6}

God's servants are not to exhaust their time and strength in work for those whose whole lifetime has been devoted to the service of Satan till the entire being is corrupted. As the outcasts come, and they will come, as they came to Christ, we are to forbid them not. But God calls for workers to reach the higher classes who, if converted, could in turn work for those of their own standing. He desires to see converted talent and converted influence enlisted in His work. The Lord is working upon men and women of

talent and influence, leading them to connect

with those who are giving the last message of mercy to the world. {20MR 126.7}

House-to-house work is one very successful way of reaching souls. But it is not the only way that God has provided for the advancement of His work. Decided proclamations are to be made. But in regard to this line of work, I am instructed to say to our people: Be guarded. In bearing the message, make no personal thrusts at other churches, not even the Roman Catholic Church. Angels of God see in the different denominations many who can be reached only by the greatest caution. {20MR 127.1}

Therefore let us be careful of our words. Let not our ministers follow their own impulses in denouncing and exposing the "mysteries of iniquity." Upon these themes silence is eloquence. Many are deceived. Speak the truth in tones and words of love. Let Christ Jesus be exalted. Keep to the affirmative of truth. Never leave the straight path God has marked out, for the purpose of giving someone a thrust. That thrust may do much harm and no good. It may quench conviction in many minds. Let the Word of God, which is the truth, tell the story of the inconsistency of those in error. {20MR 127.2}

People cannot be expected to see at once the advantage of the truth over the error they have cherished. The best way to expose the fallacy of error is to present the evidences of truth. This is the greatest rebuke that can be given to error. Dispel the cloud of darkness resting on minds by reflecting the bright light of the Sun of Righteousness. {20MR 127.3}

You may have opportunity to speak in other churches. In improving these opportunities, remember the words of the Saviour, "Be ye wise as serpents and harmless as doves." Do not arouse the malignity of the enemy by making denunciatory speeches. Thus you will close doors against the entrance of truth. Clear-cut messages are to be borne. But guard against arousing antagonism. There are many souls to be saved. Restrain all harsh expressions. In word and deed be wise unto salvation, representing Christ to all with whom you come in contact. Let all see that your feet are shod with the preparation of the gospel of peace and good will to men. Wonderful are the results we shall see if we enter into the work imbued with the Spirit of Christ. Help will come in our necessity if we carry the work forward in righteousness, mercy, and love. Truth will triumph, and bear away the victory. {20MR 127.4}

Camp meetings should be held in our large cities. And if the speakers are careful in all they say, hearts will be reached as the truth is proclaimed in the power of the Spirit. The love and benevolence manifested in the life of Christ is to be manifested in the lives of those who work for Him. The earnest, untiring activity that marked

His life is to mark their lives. The character of the Christian is to be a reproduction of the character of Christ. {20MR 127.5}

Let us never forget that we are not our own, that we have been bought with a price. Our powers are to be regarded as sacred trusts, to be used to the glory of God and the good of our fellow men. We are a part of the cross of Christ. With earnest, unwearying fidelity we are to seek to save the lost sheep of the house of Israel. The Lord has put it out of our power to give Him anything that does not already belong to Him. He gave His life for us. We are His, bought with an infinite price. His sacrifice on Calvary has made it possible for us to live a new, transformed life. For life and for death we are bound up with His mercy and His love. We are included in His great plan for the saving of the lost. We are to be laborers together with Him, drawing others within the circle of His love.

_____ {20MR 128.1}

"Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever, Amen." {20MR 128.2}

"Thy kingdom come. Thy will be done in earth, as it is in heaven." These words outline our work. Christ has purchased us with His blood. He has opened before us a life of labor and progression. He points us to a path of unlimited advancement. We should improve every opportunity of gaining spiritual understanding. We are to consecrate ourselves to His service, praying the prayer He taught His disciples, and doing all in our power to answer this prayer. {20MR 128.3}

By this prayer human beings are bound up with the heart of infinite love. When we understand this prayer, we shall see that asking encourages faith in receiving. Our Lord never tantalizes us by presenting before us that which it is impossible for us to gain. Why speak so many discouraging words? Will they help your own soul, or the souls of others? Will downcast eyes and a gloomy countenance make your way less difficult? {20MR 128.4}

Jesus encourages us to look on the bright side. He tells us to pray with unshaken faith, "Thy kingdom come. Thy will be done in earth, as it is in heaven." For these words shall surely be fulfilled. Work to the limit of your ability to answer this prayer. You will then feel so weighty a responsibility resting on you that you will put away from you all selfishness, all slothfulness, all indifference. You will rid yourself of all that Satan

could take advantage of in his efforts to defeat Christ's prayer. {20MR 128.5}

We have no time to listen to the suggestions of the wily foe. At our baptism we took upon ourselves a solemn vow to break all connection with Satan and his agencies, and to enlist heart and soul in the work of extending the kingdom of God. All heaven is working for this object. The Father, the Son, and the Holy Spirit are pledged to

cooperate with sanctified human instrumentalities. If we are true to our vow, there is opened to us a door of communication with heaven--a door that no human hand or satanic agency can close. {20MR 129.1}

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before, My Father, and before His angels. ... These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name. ... Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." {20MR 129.2}

The Word of God is to be our teacher. If we read this Word carefully and prayerfully, with an earnest desire to understand, we shall be enabled to comprehend the will of God and the doctrine of truth. We shall never become lost in the fog of skepticism or hypnotism. {20MR 129.3}

Read and study the sixth chapter of Second Corinthians. The Lord desires every servant of His to be under the sanctification of the Holy Spirit, "What concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." {20MR 129.4}

We are to despair at nothing in the line of progression. Moral and spiritual perfection through the grace and power of Christ, is promised to all who believe. At every step we are to call for the help of Christ. He is the model we are to follow in character-building. He calls for deeds, not words, saying, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in

heaven." "Do unto others as ye would they should do unto you"--this is to be our rule of conduct. Christ is the source of light, the fountain of life. He brings us to His Word, and from the tree of life presents to us leaves for the healing of the nations. It is His purpose that human beings, purified and sanctified, shall be His helping hand. He leads us to the throne of God, and gives us a prayer to offer to Him. When we live this prayer, we are brought into close contact with Christ; at every step we touch His living power. In our behalf He sets in operation the all-powerful agencies of heaven. {20MR 129.5}

In the great work of the Lord a diversity of gifts is called for. Let no man turn from a fellow worker because he does not work in his precise lines, saying, We have no need of you. God uses many gifts to convict and convert sinners, and to gather them together

in church capacity. All the different gifts He has bestowed on His people are needed in His work. {20MR 130.1}

Every talent is to be used. Let men and women be given room to work. Show no indifference in this matter. Do not oppose the one the Lord sends out, although his work may be different from yours. {20MR 130.2}

To every man is given work in the Master's service. Everything the Lord has given you--your time, your money, your influence--is under contribution to God, and is to be employed in the work of soul saving. Thus used, your gifts will increase in power and perfection. But those who refuse to place themselves in the ranks of service range themselves in opposition to Christ. {20MR 130.3}

My brethren and sisters, study the prayer Christ taught His disciples. If we would but bring His Spirit and life into the church, we should exert an influence that would move the world. Where are the sowers and the reapers, to sow the seed and gather in the harvest? "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Yes, pray most earnestly that the Lord will send forth more laborers into His harvest. To the indolent and indifferent comes the inquiry, "Why stand ye here all the day idle? Work while the day lasts; for the night cometh in which no man can work." The night is stealing on us. Soon it will be here. Soon the doors now thrown open for the entrance of truth will be closed. Now is the time for the Lord's people to return to Him His own in gifts and offerings and in willing, earnest service. {20MR 130.4}

We need to bestir ourselves. The truth is to go forth as a lamp that burneth. Evangelist-canvassers are needed. Let the students in our schools advance as fast as possible, that they may take up their appointed work. {20MR 130.5}

Missions are to be established in our large cities. Those of our people who are in business for themselves should take a practical interest in these missions, making them gifts of provision, bedding, and furniture. Our missions should be provided with comfortable beds, for the mission workers, returning from their labor at night, need a place where they can obtain their needed rest. {20MR 131.1}

The mission workers labor hard and self-sacrificingly and the wages they receive are small. Let not our people suppose that the conducting of missions is an easy work or a work that brings financial profit. Often the work is carried on with no means in sight, by men and women who from day to day beseech God to send them means with which to carry forward the work. {20MR 131.2}

Not all can go forward into the aggressive warfare, but all can do something to help. And in helping the missions established in our cities, those who remain at home will find much blessing. Send them a portion of your abundance. Let all feel it their privilege to do something in this line. God's rich blessing will rest on you as you do this work. {20MR 131.3}

Let there be no lack of hospitality among our people. Of late years a narrow spirit has taken possession of some living at our large centers. There are some who think that they should receive pay for entertaining God's servants. Thus they lose the sweetest blessings. Lack of hospitality has turned souls away from the truth.--Ms 6,

1902.

Ellen G. White Estate Washington, D.C. April 13, 1989. Entire Ms. {20MR 131.4}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1449 - Intelligent Labor

MR No. 1449 - Intelligent Labor

(Written to D.T. Bourdeau, a "Much-respected Fellow Laborer.")

I have been shown that God has a work for you to do, and you can do it to His acceptance if you rely firmly upon the arm that is infinite. But you must not think that He would have you bear the whole burden of His work. The cause is the Lord's; He will take care of His own. You could do much greater and more efficient work if you would cultivate calm trust in God, and not become anxious and worried, as though Jesus still lay in the sepulcher, and you had no Saviour. He has risen; He has ascended to the heavens, and is your advocate before the throne of God. You may prefer your requests to God, knowing that you have a faithful High Priest, who will be touched with the feeling of your infirmities; for He has been tempted in all points like as we are. Do not feel that God is unmindful of you, but always remember that He loves you, and is willing to give you rest and peace in Him. {20MR 132.1}

There is a great work yet to be accomplished in saving souls. God has made His messengers the depositaries of His truth, weighty with eternal interests; and He has delegated them to carry it to all tongues and people. Light is to shine forth amid the moral darkness, to reveal sin and error. {20MR 132.2}

Every man who preaches the truth should cultivate the qualities necessary to an educator. He is to present every man perfect in Christ Jesus. He should see that all who receive the truth are firmly established in the faith, and that no part of the work is left incomplete. God's work should be primary; other interests, secondary. Satan is playing the game of life for the souls of men, and God's ministers must watch for souls and work faithfully to repulse the enemy and gain the victory. We need wisdom and a better knowledge of Satan's devices, that he may not, right before our eyes, accomplish the ruin of precious souls. There is a Source of strength at our command, and we need not become discouraged or be driven from the field. {20MR 132.3}

Considering the greatness of the work, God would have His laborers keep themselves in the very best condition of physical and mental health, that they may have clear minds and calm nerves. These teachers are representatives of Christ, and should cultivate that meek and quiet spirit which He ever exhibited, learning daily lessons in His

school. They should labor as though they believed

that God was close by their side, to do what it is impossible for them to do. They are to work in God. "Without Me," says the Saviour of the world, "ye can do nothing." {20MR 132.4}

Every worker should labor intelligently, with an eye single to the glory of God. He should take special care not to abuse any of his God-given faculties. {20MR 133.1}

The Lord would have you, my brother, reform in your method of labor, that you may have a well-balanced mind, a symmetrical character, and spiritual strength to counsel wisely. Men who have experience in the knowledge of the truth are too few for you to be sacrificed. {20MR 133.2}

You are almost constantly overtaxing both your physical and mental powers, because you allow yourself to feel too intensely. You have a vivid imagination, and put much intensity into your preaching, which keeps the mind on a constant strain, with the voice raised to a high pitch, and not only are you wearied, but the people are annoyed and their interest lessened. The reaction is sure to come; for you do not know how to let yourself down gradually from such a strain, and the poor mortal body feels the wear. A corresponding depression follows the high pressure. {20MR 133.3}

You should not allow yourself to make your labors unnecessarily severe. When your labors have been protracted to an unreasonable length, then comes a feeling of weariness and a lack of vitality, and every part of the being cries out with pain and distress. Your vocal organs cannot bear the strain you have put upon them by long, loud talking and praying. A high tone of voice is an expenditure of vital force which is entirely unnecessary, and is a violation of the laws of health. You can, with carefulness, calm consideration, and self-control, work temperately, and yet do good work for the Master. You should consider it a sin to waste your strength, for you can use it all to a wise purpose. {20MR 133.4}

You tax yourself in writing as well as in speaking. God does not require this. Observe strictly the laws of health, and you will be fresh to do good work for the Master; you will have fresh manna to feed the sheep in Christ's pasture. Preach less; minister more. If one-half your time were given to preaching, and the other half to visiting or resting your vocal organs, you could generally do more good and leave a better impression. {20MR 133.5}

Some of your lengthy discourses would have far better effect upon the people if cut up into three. The people cannot digest so much; their minds cannot even grasp it, and they become wearied and confused by having so much matter brought before them in one discourse. Two-thirds of such long discourses are lost, and the preacher is exhausted.

There are many of our ministers who err in this respect. The result upon themselves is not good; for they become brain weary and feel that they are carrying heavy loads for the Lord and having a hard time. Thus they begin to ponder over their feelings and pity themselves and remove their eyes from Jesus, the author and finisher of their faith. Jesus does not ask this sacrifice on their part; He requires obedience rather than sacrifice. {20MR 133.6}

The truth is so different in character and work from the errors preached from popular pulpits that when it is brought before the people for the first time it almost overwhelms them. It is strong meat, and should be dealt out judiciously. While some minds are quick to catch an idea, others are slow to comprehend new and startling truths which involve great changes and present a cross at every step. Give them time to digest the wonderful truths of the message you bear them. {20MR 134.1}

The preacher should endeavor to carry the understanding and sympathies of the people with him. Do not soar too high, where they cannot follow, but give the truth point after point, slowly and distinctly, making a few essential points, then it will be as a nail fastened in a sure place by the Master of assemblies. If you stop when you should, giving them no more at once than they can comprehend and profit by, they will be eager to hear more, and thus the interest will be sustained. {20MR 134.2}

Jesus will work with your efforts if you take counsel of Him. He looks upon you with the tenderest compassion. He loves you, and wants you to be happy. He knows your every weakness, and He pities you and wants to help you. The work is great, and you may act a part in it, if you will take hold of the strength of almighty power. You have precious ability, and if you employ it wisely, and stay your soul upon God, Jesus will recognize you as a co-laborer with Him. Look up, my brother; in the name of Jesus I bid you look up. Do not look at yourself; do not express doubts; but talk faith, hope and courage, and Jesus will bring you off more than conqueror. {20MR 134.3}

Jesus saw Satan tempting you and magnifying your trials before you. You were distrustful. If in pain, you thought it the precursor of your speedy dissolution. This is the enemy's work, but you can resist him; you can be a conqueror. God wants you to be cheerful, free, happy, and trustful, ready to say with Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." Your trials are God's workmen; and

if borne with patience, they will prepare you for a recompense of reward. Therefore you should be of good courage under them. {20MR 134.4}

You are in a hard field, but it is where God would have you. There is work to be

done, but you will be surprised when I tell you that in order to do it, you must work less. You must husband your vital forces in order to accomplish more and better work. Counsel with your brethren, and work in harmony with them; they will be a strength rather than a hindrance to you. Do not try to go on your own independent judgment. {20MR 135.1}

Your family need to exercise great caution in bringing matters of a disagreeable nature to your attention. They should not tell you of grievances or complaints against anyone; for when your brain is tired and worn, anything like another's wrongdoing awakens a train of thought that is most painful and distressing, and you concentrate your mind on these small things till they grow to gigantic proportions, and then you are liable to say something that will wound yourself and others. Thus you mar the work of God and lessen your influence. Your brethren do not understand your peculiar temperament, and therefore they do not know what your words mean, nor how to handle your case. {20MR 135.2}

It is the plan of Christ for two to be united in ministerial labor, in teaching and educating the people whom they bring into the faith. I have been shown that you should unite in labor with your brother or some other minister. You should not go alone. Two can be a help to each other, if they will be entreated and listen to counsel. If your brother, or someone else, labors with you, God wants you both to be cheerful, hopeful, and trustful, casting all your care on Jesus, and committing the keeping of your souls to Him as to a faithful Creator. Represent Jesus in character. Be strong, yea, be strong in the strength of Jesus. Neither of you should tax himself to the utmost; for you may be called upon at any time to use your long experience in doing a work in vindication of the truth that will require calm nerves, candid reflection, and forcible arguments. {20MR 135.3}

You two brothers are the most experienced workers who understand French; therefore there is a large field for your labors, if you will work intelligently, in the fear of God. The light and privileges you have had, lay you under obligation to God to use this light in blessing others. {20MR 135.4}

Do not either of you feel that the whole weight and burden of the cause rests on your souls. Jesus is the great Burden-bearer, and He is your helper. He says: "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." Talk less about yourselves, and more of Jesus and His sufferings. The less you talk about yourselves, the better will be your influence. Meekness and lowliness are daily lessons to learn in the school of Christ. You need to lie low at the feet of Jesus. {20MR 135.5}

Brother _____ does too much, while Brother _____ needs to weave into his work more life and spirit. His temperament is more sluggish, and needs the quickening

influence of the Spirit of God. He needs greater earnestness and vitality, to represent the importance of the truth to the people. He should be more thoroughly devoted to the work, and not have his interests divided. He allows things of minor importance to draw his mind away from the work, when it should be concentrated on his ministerial duties. {20MR 136.1}

Brother _____ should be guarded that he does not take himself from the work to serve tables. He has too often bound upon himself burdens which prevented his putting his energies into the work. He should consecrate his powers and abilities to God, to save perishing souls. In the past it has sometimes been the case that Brother _____ has not clung to an interest with such perseverance and zeal as would enable him to bind off his work completely and thoroughly, so that he could present every man perfect in Christ. He should devote less time and thought to temporal things, and more study and earnestness to eternal things. If the enemy can create things to draw you away from your work, he will be diligent to do it. But if he sees he cannot obtain this power over you, he will abandon his object. As an interest is about to close up, be careful not to ripen it off abruptly. Keep the confidence of the people, if possible, that the souls who are in the valley of decision may find the true path, and walk in the way to life. {20MR 136.2}

Be cautious in your labors, brethren, not to assail the prejudices of the people too strongly. There should be no going out of the way to attack other denominations; for it only creates a combative spirit, and closes ears and hearts to the entrance of the truth. We have our work to do, which is not to tear down but to build up. We are to repair the breach that has been made in the law of God. It is the nobler work to build up; to present the truth in its force and power, and let it cut its way through prejudice, and reveal error in contrast with truth. {20MR 136.3}

There is danger that our ministers will say too much against the Catholics, and provoke against themselves the strongest prejudices of that church. There are many souls in the Roman Catholic faith who are looking with interest to this people; but the power of the priest over his charge is great, and if he can

prejudice the people by his stay-away arguments, so that when the truth is uttered against the fallen churches they may not hear it, he will surely do it. But as laborers together with God, we are provided with spiritual weapons, mighty to the pulling down of the strongholds of the enemy. {20MR 136.4}

When the servants of God are tried and tempted, and are disappointed in obtaining human sympathy, let them remember Jesus in His hour of greatest agony in Gethsemane. His disciples did not watch with Him one hour. Sleep over-powered their senses. The King of glory, the Son of the everlasting Father, left His royal throne, clothed His divinity with humanity, and became "a man of sorrows, and acquainted with grief." No man's trials or sacrifice could compare with those which His suffering spirit

endured. The Majesty of heaven walked through midnight blackness, and for what? "Who for the joy that was set before Him, endured the cross, despising the shame." It was to redeem fallen man. He endured the overwhelming weight of woe in order that He might bring many sons and daughters unto glory. He suffered rejection, coldness, contempt, from those He came to bless: persecution, betrayal, crucifixion, from those He humiliated Himself to save. The whole flood-tide of human woe beat upon His soul. {20MR 137.1}

The followers of Jesus need not be amazed if they are made partakers of His sufferings. Their motives will be questioned, and they will meet with disappointments on every hand; but Christ endured all this. How can He look upon those for whom He has paid so infinite a price and "be satisfied," when they have never appreciated His great gift to them? "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied, and faint in your minds." {20MR 137.2}

The work of Christ's representatives will be similar to that of their Redeemer. They are to communicate that which is heavenly and divine. And they are not to look to self nor trust in their own efforts. Neither should they place too high an estimate upon their own work. When they see that others do not regard their efforts as they themselves estimate them, they should not feel that their labors might as well cease; for this is the work of the enemy. We live to God, not to men. God estimates our work at its full value. He measures nobility of character; and whether men appreciate us or not in our lifetime, our character lives after we are gone. After man has no more to do with anything under the sun, the example he has set, the golden words he has spoken, live through all time and through all eternity. {20MR 137.3}

True Christians will have an experience like that of Christ in the wilderness of temptation, especially those who engage in rescuing souls from the snares of Satan. They will meet the assaults of the enemy of all righteousness; and as Christ overcame, so may they overcome through His grace. No one should feel that he is abandoned of God because he is subjected to sore temptations. If he remains unshaken by the temptations, Satan will leave him, and angels will minister to him as they did to Jesus. There is no comfort equal to that which Christians enjoy when the tempted soul has patiently suffered and Satan has been vanquished. They have borne witness for Jesus, relying wholly upon the word of God, "It is written," and thus have resisted every advance of Satan, till they have beaten him back and gained the victory. {20MR 138.1}

Let us in no case depreciate one because he is severely tempted, and the billows seem to go over his head. We must remember that Jesus was sorely tempted in all points like as we are, so that He might succor all who should be tempted. And let us remember, too, that He identifies His interests with His tempted, suffering ones. {20MR 138.2}

We all have a personal influence. Our words and actions leave an indelible impress. It is our duty to live, not for self but for the good of others; not to be controlled by feelings, but by principle. We should consider that our influence is a power for good or for evil. We are either a light to cheer, or a tempest to destroy. God would have His workmen show themselves men. In our association with men, we are bound by the law

of Jehovah to influence them in the direction of good. This power of personal influence will be felt by others. The law of God requires that we love our fellow men as we love ourselves. Then every power and action of the mind must be put forth to that end -- to do the greatest amount of good. To overdo wearies and disables us, and cripples the powers God has given us, so that much less good is done than might have been accomplished had we worked intelligently. Had all the powers been treated considerately, what a precious work might have been done! How pleasing to the Giver for man to hold the royal gifts of the soul so that they shall tell with power upon others! They are the connecting link between God and man, and reveal the Spirit of Christ and the attributes of heaven. The power of holiness, seen but not boasted of, speaks more eloquently than the most able sermons. It speaks of God, and opens to men their duty more powerfully than mere words can do. {20MR 138.3}

God is not pleased to have His representatives worry, and wear themselves out, so that they cannot diffuse the sweet fragrance of heaven in their lives. We have but one life to

live in this world. Jesus came to teach us how to live that life, that we may represent the character of heaven. We must never grow faint-hearted; for it would be far worse for ourselves and others within the sphere of our influence than if we bore our trials with courage and fortitude. God requires us to behave with dignity under trials and temptations. The Man of Sorrows, who was acquainted with grief, is before us, as our example. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Let us ever preserve the love of Jesus, presenting the truth as it is in Him.--Letter 39, 1887.

Ellen G. White Estate Washington, D. C. April 13, 1989. Entire Letter. {20MR 138.4}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1450 - Help of C. C. Crisler Needed; Ellen White Exhausted and Heavily Burdened; Counsel Regarding "Irregular Lines"

MR No. 1450 - Help of C. C. Crisler Needed; Ellen White Exhausted and Heavily Burdened; Counsel Regarding "Irregular Lines"

(Written June 24 and 30, 1901, at St. Helena, California, to Elder A. G. Daniells.)

I was made sorry by your request that Brother [Crisler] remain with you until we go to the Eastern camp meetings. All that it is my duty to say on this subject I said to you when I was with you. I have no more to say, except that you understand all about the matter and know what my expectations were when I left Battle Creek. {20MR 140.1}

I have been absent from home for nearly four months, and have worked beyond my strength. My workers have been scattered, and Willie and I have given our undivided attention to the general work. Now we are trying to gather our forces. Sister Peck will be home this week, I hope. I shall be glad when we are once more in working order. Attending so many meetings has made a deep impression on me, and has revived many things in my mind. I have decided that the members of our churches need the matter I have for them. {20MR 140.2}

I shall not attend the camp meetings in the East. I do not consider this in any sense to be my duty. Should I attend these meetings we should no sooner get settled here than we should have to break up and scatter again. If the Lord said, "Go," I would not hesitate a moment. But I have to regard my writings in a different light from that which I have done in the past, in relation to traveling and speaking. My duty is to get out my books, and those who help me must be carefully selected. My work demands the very best workers, workers who will not cause me any anxiety. You can get workers more easily than I, though they might not suit you quite as well as some you might choose. {20MR 140.3}

The matter I have cannot be entrusted to anyone who may happen to be a good typewriter. The one who connects with me in my work must be a person who loves and fears God, and who will exert a good influence. I cannot accept those who are not qualified for the place. {20MR 140.4}

The work in which I am engaged needs just such a worker as Brother Crisler, and he told me that for some time he had felt a burden to connect with me in my work. Brother Irwin knew my perplexity and distress for want of help, but never mentioned the fact that the one working for him was the one I needed. I think this was wrong. {20MR 140.5}

Maggie has all she can do in supplying the papers with articles and in

copying my letters. There is much more besides this to be done, but at present she is the only copyist I have. {20MR 140.6}

In the past I have asked the Lord to send me the one He would choose to help us in the important work we are doing. I have prayed Him to send me one who would not be a continual burden and perplexity to me. When Brother Crisler told me that he had been impressed that he should connect with me, I was greatly relieved, for I knew that the Lord had answered my prayer. I wrote to Brother Crisler some weeks ago and told him that I expected to meet him at the Oakland camp meeting. But I have received no response to my letter. I know not what more I can do. {20MR 141.1}

It would be wrong of me to leave home to make another trip to take up the taxing

labor of attending camp meetings. During the last four months I have worked to the extent of my power, and I would not dare to venture on another campaign unless the Lord said, "Go." The light I have is that W. C. White and I shall devote our time and best energies to placing before the people the light God has given me. My writings must be gotten out as fast as possible. W. C. W. must remain with me, and we must labor earnestly to get the light before the people. This work must no longer be interrupted. {20MR 141.2}

Since I have come to America there have constantly been perplexing burdens on my soul. During my recent journey, I have always, sick or well, been at my post of duty. I must now change the program and devote my strength to preparing matter for publication. If the Lord will spare my life and give me strength and His Holy Spirit, I will do my best to place before the people the light He has given me. {20MR 141.3}

You must understand that with my heart difficulty it is very hard for me to travel on the cars amid the heat and confusion. During the last few weeks I have taxed myself too much. I see that it was not right for me to attempt to do so much. It is not wise; it is not reasonable. {20MR 141.4}

When attending camp meeting I never ask myself whether I am sick or well. I must stand at my post. I cannot throw off the responsibility. And when I stand before the people, the wants of the cause come up before me and I am forced to relieve my soul of its burden. I feel as though called up before the bar of God to answer for the souls before me. The scenes of the judgment, when every case will be decided, urge themselves upon my mind. {20MR 141.5}

I dare not place myself where I see so many who are unready to cooperate with God in the sacred, holy work for this time, who are in no way fitted for the position of trust which they occupy. Standing before a congregation, I see face after face of those whom I know will be lost unless they change square about. And

then my soul is in distress as to how I can best reach them. I go from the meeting with my heart so burdened that I cannot close my eyes in sleep. I entreat the Lord to help the men in responsible positions to reason from cause to effect. I see beneath the surface the intents and purposes that will lead to certain results. They see not, and I keep silent, for fear lest the changes that would be made should I speak would have results which would not advance but retard the work of God. {20MR 141.6}

Men devise and plan, but the result of their devising and planning is not always favorable to the advancement of the truth. I know them to be wrong, but feel compelled to keep silence, begging the Lord to open blind eyes. Oh, how burdened I am! My soul at times wrestles in silent agony, and I realize that I cannot bear this continual strain without endangering my life. I must not be presumptuous. {20MR 142.1}

I do not think it is right for me to place myself in a position where I will feel this burden. I feel such a terrible sense of responsibility. It is as though it would be the last

effort I would ever make; and sometimes I think that it will be. {20MR 142.2}

I must now keep away from congregations as much as possible. If I could spend some months in a retired spot where I would not see the faces of so many who need reforming, my mind would be at peace and rest. I would be better able to present the dangers and perils threatening those in responsible positions. {20MR 142.3}

When your letter and Elder Kilgore's, regarding the work in Nashville, were read to me, a great burden came upon me, and for a time I thought that my reason would give way. I was so weary, having just come from the Portland camp meeting and having labored very hard while there, that I was in no condition to have such matters brought before me. It takes so long for our leading brethren to read beneath the surface that I feared that perhaps I had said something which would have been better deferred in regard to the publishing work in Nashville being conducted as separate and independent from the work in Battle Creek. So often the same old difficulties arise and are presented in regard to disturbing the "regular lines." But God will work in some way to make His people understand that the regular lines have become full of irregular practices. [THE PHRASE "REGULAR LINES" REFERRED TO THE PUBLISHING WORK AT BATTLE CREEK. THE "IRREGULAR PRACTICES" INCLUDED THE EXERCISE OF KINGLY AUTHORITY (PM 132), THE PRINTING OF "THE SOUL-DESTROYING THEORIES OF ROMANISM" (8T 92), AND A VARIETY OF OTHER IMPROPRIETIES. (SEE *THE PUBLISHING MINISTRY,* PP. 127-178.) MEANWHILE, IN 1894, ELLEN WHITE'S SON, EDSON, HAD BEGUN A PRIVATELY SUPPORTED MINISTRY FOR THE BLACKS IN MISSISSIPPI AND TENNESSEE. EDSON'S SACRIFICIAL PUBLISHING VENTURES IN THE SOUTH, WHILE INDEPENDENT OF THE "REGULAR LINES," RECEIVED ELLEN WHITE'S STRONG SYMPATHY AND SUPPORT.] {20MR 142.4}

How many more years will it be before our brethren receive the clear, keen perception which calls evil evil, and good good? When will men cease to depend upon the same routine which has left so much work undone, so many fields unworked? Is not the present presentation enough to make men see that a revival is necessary and a reformation essential? If not, it is useless for me to repeat the same things over and over again. {20MR 143.1}

I want my brethren to begin to understand some things for themselves. God alone, by the quickening, vivifying influence of His Holy Spirit, can enable men to distinguish between the sacred and the common. God alone can make men understand that working on regular lines has led to irregular practices. God alone can make men's minds as they should be. The time has come when we should hear less in favor of the regular lines. If we can get away from the regular lines into something which, though irregular, is after God's order, it may cut away something of the irregular working which has led away from Bible principles. {20MR 143.2}

God's principles are the only safe principles for us to follow. Phariseeism was filled with regular lines, but so perverted were the principles of justice that God declared, "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil

maketh himself a prey" (Isaiah 59:14, 15). How true these words have proved. {20MR 143.3}

It is God who gives men wisdom by which to tell truth from a lie. Those under His guidance almost instinctively separate the good from the evil. God is trying to bring the backsliders in prominent places back to their senses. He corrects the evils to which men who ought to know better, who have heard His warnings and reproofs, have held fast as if evil were a choice commodity of which not one grain must be lost. {20MR 143.4}

It is as hard today to break away from the regular lines as it was in Christ's day. We have had great light. Let us not become narrow. Let us break the bonds which bind us. Christ is the source of all true growth, the maintainer of all life. By His Holy Spirit He communicates heavenly principles and furnishes spiritual life. {20MR 143.5}

June 30. Friday afternoon, June 28, I became quite sick. While on the Oakland campground I contracted a cold, which was quite trying, resulting in bowel difficulty. The heat for the last few days has been very severe. A hot wave has been passing over the country. I felt it on Thursday, but on Friday I was busy getting off matter that would not admit of delay. I was seized with bloody flux, but I worked on to complete the matter which I

thought must go. My head felt like a furnace, and about the middle of the afternoon I was very sick. In the evening Dr. Anderson came to see me. He said that my fever was running high, and gave me special direction not to read or write. My temperature was up to one hundred, and my heart pained me greatly. I seemed to be in for a hard time. {20MR 143.6}

On Sabbath my room was kept cool by placing wet towels over the screens in the windows, and I slept the greater part of the day. I perspired freely, and my fever was broken up. {20MR 144.1}

This morning I had an interview with A. T. Jones. He is much improved in health. During the Oakland meeting his face was red and almost purple, but he now looks much better. He is a man who must not be confined to mental work, with no exercise of his physical powers. {20MR 144.2}

I am better today, but still weak and suffering. I fear that it was not wise of me to attend the meetings held the week after the camp closed. They were very taxing, but the Lord sustained me and brought me home in safety. How long I shall be in this feeble state I cannot tell. I seem to have inward fever, with stricture across the lungs and a pain in the heart. The weather today is quite warm, but not as hot as on Friday. {20MR 144.3}

I wish to say to the General Conference officers that for 1901 I must have my usual wages, eighteen dollars a week. Very little money is coming to me from my books. I have used up machine after machine in making copies of testimonies, and then new ones have to be purchased. This is done at my expense. I think now that the

Conference should place my wages as they used to be. {20MR 144.4}

And I wish to say also that I hope you will send Brother Crisler as soon as you can. I feel that any one of these attacks may end my life. And as the Lord has impressed Brother Crisler to help me, I feel that God's hand is in it. Since coming to America I have not been able to find anyone in whose hands I could place my work. {20MR 144.5}

If the Lord will raise me up, I am now ready to take up my work again. There is abundant matter for my workers to begin upon. I have articles written regarding our sanitariums which should be copied, but only having Maggie to depend upon, I have only been able to get the most important matter copied.--Letter 65, 1901.

Ellen G. White Estate Washington, D.C. May 11, 1989. Entire Letter. {20MR 144.6}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1451 - A Visit to Monterey; Advice on Family Matters

MR No. 1451 - A Visit to Monterey; Advice on Family Matters

(Written June 12, 1863, from Monterey, Michigan, to "Dear Friends at Home.")

We arrived here safe the same evening we left home. A part of the road was very rough, and where it was sandy it was as good as it ever was. But the journey nearly used me up. James stood it well and attended meeting the same evening. Preached twice yesterday. We meant to stop at Otsego, but we feared a storm. The next day we expected to stop at the doctor's, but they had all left for the meeting, so we did not stop anywhere until we arrived at Monterey. At noon we stopped in the old spot to feed the horses and to eat our lunch. Sabbath morning I was lame and sick with cold. Sister Jones packed me, and I felt better and went to meeting. There is quite an interest here, but Brother Lay is waiting for this letter and I must draw to a close. {20MR 145.1}

Lucinda, I forgot to tell you when at home not to sew. You can't do the housework and run the machine without overdoing, and just let the things go. They will none of them suffer till I get home. Don't try to do too much, I beg of you. Take good care of the children. Help them all you can to watch. Encourage them and lead them along. I think more of this than all the work you can do. Just let Sister Hewett have the boys' pants, if they really need them, to take home and make. Don't tax your strength too much, but care above all things for the eternal interest of my boys. {20MR 145.2}

I left some lozenges in a napkin upstairs on the table. I want them much. Please send them. And if the boys have eaten any of them, please look in that black trunk and get a few more and put up for me. They are in a black tin trunk of mine. Please send my

boots and my cape and Willie's little sack that you colored for Frankie Jones. {20MR 145.3}

I will write the boys and all of you when I have time. Love to them, Lucia, and William, and yourself.--Letter 1, 1863.

Ellen G. White Estate Washington, D.C. May 11, 1989. Entire Letter. {20MR 145.4}

MR No. 1452 - Judas, the Self-centered, Unconverted Disciple

"Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom He raised from the dead. There they made Him a supper; and Martha served; but Lazarus was one of them that sat at the table with Him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odour of the ointment" [John 12:1-3]. {20MR 146.1}

Mary's act displeased Judas. "Why was not this ointment sold for three hundred pence, and given to the poor?" he asked angrily. "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." He put a price upon all his actions, and paid himself according to his own selfish estimate. {20MR 146.2}

At that time the disciples did not know that Judas was a thief, but they knew it afterwards. Although he had been with Christ during His ministry, his covetousness was not cured. He held it fast as a precious treasure, and it had become more and more confirmed. Christ's lessons on unselfishness were unheeded. His love of money led him to idolize the little treasure entrusted to his care to be employed for the benefit of the church and to relieve the necessities of the poor. {20MR 146.3}

Why, when Christ knew the plague spot in his heart, was Judas permitted to remain among the disciples? When Christ knew him to be dishonest and avaricious, why was the bag still entrusted to him? The Lord permits men to remain in positions of trust that their hearts may be tested and their true character shown. The propensity to do wrong will be tried, and the defects revealed. If an avaricious spirit is cherished, circumstances will reveal the inward corruption. {20MR 146.4}

"Then said Jesus, Let her alone: against the day of My burying hath she kept this. For the poor always have ye with you; but Me ye have not always." Her act is a

prophetic anticipation of My death and burial; and the record of it will be repeated to the ends of the earth. This was a more direct reproof than Judas had before received. He was provoked by it, and thus a door was opened through which Satan entered to control his thoughts. Avarice poisoned the life-current of his spirituality. {20MR 146.5}

Today this spirit exists. It is not a new thing for the members of the institutions ordained by God to work in an underhand manner, in order that they may be advantaged. Their native selfishness leads them to plan for

their individual interests, to the neglect of sister institutions, which, if they were partakers with Christ, they would place first. Whatever pressure God has permitted to come upon His institutions to test those connected with them, these established centers are God's merchant houses, in which the goods of heaven are deposited, to be handled as sacred trusts and traded upon, that light and knowledge may be imparted nigh and afar off. {20MR 146.6}

In spirit and practice many resemble Judas. As long as you are silent regarding the plague spot in the character, no open enmity is seen, but when they are reproved, bitterness fills their hearts. When Judas was reproved, instead of repenting he planned revenge. Stung by the knowledge of his sin, and provoked to madness because his guilt was known, he rose from the table and went to the palace of the high priest, where he found the council assembled. There he sold his Lord. He was imbued with the spirit of Satan, and acted like one bereft of reason. The reward promised him for the betrayal of his Master was thirty pieces of silver. {20MR 147.1}

What a terrible action was this, both on the part of Judas and of the priests. The rulers of Israel had been given the privilege of receiving Christ as their Saviour without money and without price. But they refused the precious gift offered them in the most tender spirit of constraining love; they refused to accept that salvation of more value than gold and silver, and bought their Lord for thirty pieces of silver. Judas was to find an opportunity of betraying Him in the absence of the multitude, for the priests knew that the people were Christ's friends. Had it not been for this, they would, they thought, have accomplished their purpose long before. {20MR 147.2}

The feast at Simon's house brought many of the Jews together; for they knew Christ was there. And they came not only to see Jesus, but Lazarus, whom He had raised from the dead. The raising of Lazarus was the crowning miracle of Christ's life. The last test had been given to the Jewish nation. Lazarus had been raised from the dead to bear a testimony for Christ. {20MR 147.3}

Many thought that Lazarus would have some wonderful experience to relate. They were surprised that he told them nothing. But Lazarus had nothing to tell. The pen of Inspiration has given light upon this subject. "The dead know not any thing. . . . Their love, and their hatred . . . is now perished" [Ecclesiastes 9:5, 6]. {20MR 147.4}

But Lazarus had a wonderful testimony to bear in regard to the work of Christ. He

was a living testimonial of divine power. With assurance and power he declared that Christ was the Son of God, and asked the people what they would gain by putting Christ to death. {20MR 147.5}

Overwhelming evidence was given to the priests in regard to the divinity of Christ. But they had set their hearts to resist all light, and they closed the chambers of their mind, that no light might be admitted. {20MR 148.1}

The honor showed to Jesus exasperated the scribes and Pharisees. They consulted that they might also put Lazarus to death; "because that by reason of him many of the Jews went away, and believed on Jesus" [John 12:11]. The testimony of Lazarus was so clear and convincing that the priests could not resist its argument. It was a painful ordeal for them to be unable to say anything. They could not deny it, for he who had been dead four days was before them in the vigor of manhood, showing forth the praise of the great Restorer. {20MR 148.2}

The priests could not prevent the effect of this miracle upon the people, therefore they laid their plans to put Lazarus to death. They thought that if he continued to bear his testimony the number of Christ's followers would be largely increased. They purposed to remove Lazarus secretly, and thus less publicity would be given to Christ's death. The end, they argued, would justify the means, but they must not summon Nicodemus and Joseph of Arimathaea to their councils; for then their murderous designs would be opposed. {20MR 148.3}

They could bring no charge against Lazarus, yet rather than admit evidence that could not be denied, they plotted to kill him. So will men do when they separate themselves from God. When unbelief once takes possession of the mind, the heart is hardened, and no power can soften it. {20MR 148.4}

Judas was given every opportunity to receive Christ as his personal Saviour, but he refused this gift. In many respects he acted as Christ's disciple. He manifested an interest in His work, and in a certain sense believed on Him. But Christ read beneath the surface. He saw the true inwardness of the heart. He knew that Judas was not converted. John says, "As many as received Him, to them gave He power to become the sons of God." Judas had never received Christ; he was not a true son of God. He had not lost something once possessed. He had never experienced the soul cleansing, the change of character, that constitutes conversion. {20MR 148.5}

"Ye are clean," Christ said, "but not all .... I speak not of you all: I know whom I have chosen." Who are Christ's chosen ones? Those who are rendering obedience to His lessons. Judas was not chosen, because he was not obedient. He did not believe in Christ as his personal Saviour. He did not think that his character needed Christ's transforming grace. {20MR 148.6}

Judas had valuable qualities, but there were some traits in his character that would have to be cut away

before he could be saved. He must be born again, not of corruptible seed, but of incorruptible. Knowing that Judas was being corrupted by covetousness, Christ gave him the privilege of hearing many precious lessons. He heard Christ laying down the principles outlining the character which all must possess who would enter Christ's kingdom. But Judas would not yield his will and his way to Christ. {20MR 148.7}

Because Judas would not believe in Christ, he fulfilled the Scripture, "He that eateth bread with Me [referring to the sacramental supper], hath lifted up his heel against Me. Now I tell you before it come, that, when it come to pass, ye may believe that I am He" [John 13:18, 19]. {20MR 149.1}

But though Jesus knew Judas from the beginning, He washed his feet. He who was to betray his Lord was privileged to unite with Him in partaking of the sacrament. And today none who claim to be Christians should be excluded from this service, for who can read hearts? Who can distinguish the tares from the wheat? {20MR 149.2}

I would that we could all remember as we assemble to celebrate the ordinances, that messengers unseen by human eyes are present. There may be a Judas in the company, and if so, messengers from the prince of darkness are present, for they attend all who refuse to be worked by the Holy Spirit. Heavenly angels are present also. They listened with regret to the contention between the disciples, which marred Christ's last evening with them. But the disciples knew not that angels were present. {20MR 149.3}

Those unseen visitants are present on every such occasion. There may come in among you those who are not in heart united with truth and holiness, but who may wish to take part in these services. Forbid them not. There are witnesses present who were present when Jesus washed the feet of His disciples and of Judas. More than human eyes beheld the scene.--Ms 47, 1897.

Ellen G. White Estate Washington, D.C. May 11, 1989. Entire Ms. {20MR 149.4}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1453 - Be Steadfast Unto the End

MR No. 1453 - Be Steadfast Unto the End

The whole Bible is a revelation; for all revelation to men comes through Christ, and all centers in Him. God has spoken unto us by His Son, whose we are by creation and by redemption. Christ came to John exiled on the Isle of Patmos to give him the truth for these last days, to show him that which must shortly come to pass. Jesus Christ is the great trustee of divine revelation. It is through Him that we have a knowledge of what we are to look for in the closing scenes of this earth's history. God gave this revelation to Christ, and Christ communicated the same to John. {20MR 150.1}

John, the beloved disciple, was the one chosen to receive this revelation. He was

the last survivor of the first chosen disciples. Under the New Testament dispensation he was honored as the prophet Daniel was honored under the Old Testament dispensation. {20MR 150.2}

The instruction to be communicated to John was so important that Christ came from heaven to give it to His servant, telling him to send it to the churches. This instruction is to be the object of our careful and prayerful study; for we are living in a time when men who are not under the teaching of the Holy Spirit will bring in false theories. These men have been standing in high places, and they have ambitious projects to carry out. They seek to exalt themselves, and to revolutionize the whole showing of things. God has given us special instruction to guard us against such ones. He bade John write in a book that which should take place in the closing scenes of this earth's history. {20MR 150.3}

After the passing of the time, God entrusted to His faithful followers the precious principles of present truth. These principles were not given to those who had had no part in the giving of the first and second angel's messages. They were given to the workers who had had a part in the cause from the beginning. {20MR 150.4}

Those who passed through these experiences are to be as firm as a rock to the principles that have made us Seventh-day Adventists. They are to be workers together with God, binding up the testimony and sealing the law among His disciples. Those who took part in the establishment of our work upon a foundation of Bible truth, those who know the waymarks that have pointed out the right path, are to be regarded as workers of the highest value. They can speak from personal experience regarding the truths entrusted to them. These men are not to permit their faith to be changed to infidelity; they are not to

permit the banner of the third angel to be taken from their hands. They are to hold the beginning of their confidence firm unto the end. {20MR 150.5}

The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth. {20MR 151.1}

The medical missionary work needs to be purified and cleansed from everything that would weaken the faith of believers in the past experience of the people of God. Eden, beautiful Eden, was degraded by the introduction of sin. There is need now to rehearse the experience of the men who acted a part in the establishment of our work at the beginning.

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From time to time we read the death notices of the great men of the world. Their time came suddenly, as in a moment. Many, supposed to be in good health, die after a feast, or after laying selfish plans for their own exaltation. The word goes forth, "He is joined to his idols; let him alone." This means that the Lord no longer guards him from harm. Sudden death comes, and what is his lifework worth? His life has been a failure. The tree falls because the power that has sustained it leaves it to its idolatrous sacrifice.

_____ {20MR 151.3}

Men and women are absorbed in searching for something to enjoy. They sell their souls for naught, and God withdraws. His longsuffering forbearance. They are left to their choice. {20MR 151.4}

There are those who, while professing to believe present truth have degraded their faith and refused to walk in the light. Who will now lay aside their selfish, worldly principles? Who will now strive to realize the worth of the soul? What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Are you hungering and thirsting for the bread of life and the water of salvation? Do you realize the value of the souls for whom Christ died? Are those who are supposed to be Christians living up to their profession of faith? Are they conscious of the worth of the soul? Are they striving to purify their souls through obedience to the truth?--Ms 129, 1905.

Ellen G. White Estate Washington, D.C. May 11, 1989. Entire Ms. {20MR 151.5}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1454 - Spiritual Knowledge to Be Obtained Through Christ and Nature; Many Jewish People to Receive Christ

MR No. 1454 - Spiritual Knowledge to Be Obtained Through Christ and Nature; Many Jewish People to Receive Christ

(Written March 28, 1903, from Oakland, California, to "My dear brother" [F.C. Gilbert].)

I read your letter this morning. It is full of rich things, which encourage and bless. {20MR 152.1}

We came to Oakland last Monday to attend the General Conference. The

conference proper does not open until Friday, but the preliminary councils had already begun when we arrived. In this meeting there will be many important questions to consider. We shall require the wisdom that God alone can give. We have been praying that the Lord will richly bestow His grace upon us. We need His leadership at every step. We must follow closely in the footprints of Jesus. He says, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." I have been deeply impressed that there must be much less talk, much less criticism, and much more earnest soul-hunger for the words of Bible truth. {20MR 152.2}

Our clearest conceptions cannot reach to a full understanding of the things of God. But I know that there is much more knowledge for us if we will only seek for it by faith, believing the promises. We are too easily satisfied with a little. If we overcome in the battle with the powers of darkness, we must daily receive light and grace from on high. Before we can fulfill the requirements of God, we must receive power from the Source of all power. {20MR 152.3}

We are not merely to enjoy selfishly the contemplation of heavenly things. We are to grasp much that to those who are weak in faith we may speak words that will encourage them to press toward the mark of the prize of the high calling of God in Christ Jesus. We must gather divine instruction from the teachings of our Lord, that we may flash light upon the pathway of those who are struggling against what seem to them to be insurmountable difficulties. We must reach out for refined, elevated, ennobling language with which to express spiritual ideas. {20MR 152.4}

Christ is to be our example in all things. He clothed His divinity with humanity and came to this earth to be afflicted in all points on which human beings are afflicted. He has passed through the experience through which we are called to pass. But there is one experience through which He has never passed--the experience of sinning. It is because, though tempted in all points like as

we are, He was yet without sin, that He is able to succor those that are tempted. The divine-human Sin-bearer, He can take away our sins. {20MR 152.5}

The thought is too great for our comprehension. Oh, how honored we are in having a Saviour who can save to the uttermost all who come unto God by Him. "Unto the uttermost"--these words comprehend and include all. {20MR 153.1}

The Lord Jesus can communicate to us spiritual truths that no words of ours can adequately express. The brightness of the celestial world, the splendor and joy of the Christian's hope, which make our hearts glow within us, we can but feebly portray. {20MR 153.2}

The apostle Paul was taken to the third heaven, and while there was given a view of celestial things. When he returned to a consciousness of earthly things, he found that it was impossible for him to describe the enrapturing scenes that had passed before him. But he kept in his soul the wonderful picture of what he had seen. {20MR 153.3}

So long as God gives me power to speak to our people, I shall continue to call upon parents to leave the cities and get homes in the country, where they can cultivate the soil and learn from the book of nature the lessons of purity and simplicity. The things of nature are the Lord's silent ministers, given to us to teach us spiritual truths. They speak to us of the love of God and declare the wisdom of the great Master Artist. {20MR 153.4}

I love the beautiful flowers. They are memories of Eden, pointing to the blessed country into which, if faithful, we shall soon enter. The Lord is leading my mind to the health-giving properties of the flowers and trees. {20MR 153.5}

How wonderful the lesson taught by the waterlily, which, growing amidst debris and driftwood, strikes its channeled stem and roots downward to the sand beneath, and upon the bosom of the lake opens its flowers of spotless purity and loveliness. {20MR 153.6}

The heavens declare the glory of God. The stars speak of Him. The sun, the ruler of the day, and the moon, with its softer light, declare His glory. {20MR 153.7}

We are to look through nature to nature's God. Let us open our hearts to understand the lessons of these teachers. To those who are in touch with God, the works of His hands speak of the kingdom that is eternal in the heavens. Let us enter by faith the holy of holies, and hold communion with our heavenly Father and with our Redeemer, the Saviour of sinners, who will wash us and make us white in His blood. {20MR 153.8}

As the things of nature show their appreciation of the Master Worker by doing their best to beautify the earth and to represent God's perfection, so human beings should strive in

their sphere to represent God's perfection, allowing Him to work out through them His purposes of justice, mercy, and goodness. {20MR 153.9}

This world is our school--a school of discipline and training. We are placed here to form characters like the character of Christ, and to acquire the habits and the language of the higher life. Influences opposed to good, abound on every side. The developments of sin are becoming so full, so deep, so abhorrent to God, that soon He will arise in majesty to shake terribly the earth. So artful are the plans of the enemy, so specious the complications that he brings about, that those who are weak in the faith cannot discern his deceptions. They fall into the snares prepared by Satan, who works through human instrumentalities to deceive if possible the very elect. Only those who are closely connected with God will be able to discern the falsehoods and the intrigues of the enemy. {20MR 154.1}

There are in this world only two classes--those who serve God and those who stand under the black banner of the prince of darkness. Those who enter the gates of the city of God must in this world live in union with Christ. {20MR 154.2}

The principles of God's government--the only principles that will endure from

everlasting to everlasting--are to be followed by those who are seeking for entrance into the kingdom of heaven. The line of demarcation between those who serve God and those who serve Him not is to be kept clear and distinct. {20MR 154.3}

Think of the glory awaiting those who overcome! They will see the face of Him in whose presence there is fulness of joy and at whose right hand there are pleasures forevermore. {20MR 154.4}

Let us allow God to control our minds. Let us not say or do anything that will turn a fellow being from the right way. {20MR 154.5}

I feel very sad as I think of how few there are who show that they have tasted the deep blessedness of communion with a risen, ascended Saviour. Men of the world are striving for the supremacy. God's followers are to keep Christ ever in view, inquiring, Is this the way of the Lord? A holy desire to live the life of Christ is to fill our hearts. In Him dwells all the fulness of the Godhead bodily. In Him are hid all the treasures of wisdom and knowledge. {20MR 154.6}

Oh, that our people could realize what advantages would be theirs if they would look constantly to Jesus! "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]. He is our Alpha and our Omega. Pressing close to His side and holding communion with Him, we become like Him. Through the transforming power of the Spirit of Christ, we are

changed in heart and life. His words are engraven on the tablets of the soul, and we are His witnesses, representing Him in the daily life. {20MR 154.7}

Such a life is the only true religious life. It is only by living this life that we can form Christlike characters. {20MR 155.1}

Many claim to be religious. But it is quite another thing to be a true Christian. Paul was a religious man before his conversion. Afterward, he was a Christian. The Saviour revealed Himself to Paul, and Paul was converted. Ever after Christ was to him the chiefest among ten thousand, and the One altogether lovely. {20MR 155.2}

I am much encouraged by your letter. It has been a strange thing to me that there were so few who felt a burden to labor for the Jewish people, who are scattered throughout so many lands. Christ will be with you as you strive to strengthen your perceptive faculties, that you may more clearly behold the Lamb of God, which taketh away the sin of the world. The slumbering faculties of the Jewish people are to be aroused. The Old Testament Scriptures, blending with the New, will be to them as the dawning of a new creation, or as the resurrection of the soul. Memory will be awakened as Christ is seen portrayed in the pages of the Old Testament. Souls will be saved, from the Jewish nation, as the doors of the New Testament are unlocked with the key of the Old Testament. Christ will be recognized as the Saviour of the world, as it is seen how clearly the New Testament explains the Old. {20MR 155.3}

Many of the Jewish people will by faith receive Christ as their Redeemer. To them the words will be fulfilled, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." They will be changed into the same image from glory to glory, even as by the Spirit of the Lord. They will be made partakers of the divine nature. The image of divinity will be stamped on their souls. If they will continue to learn of Christ, they will attain to the measure of the stature of the fulness of Christ. {20MR 155.4}

Oh, that many of the Jewish people may open the chambers of the mind, and let the light of heaven shine in, to irradiate the whole being. {20MR 155.5}

I am glad that you are so successful in your work. I pray that God will work with all of us. Let us gain strength by exercising increased faith, moving onward and upward step by step, from victory to victory. {20MR 155.6}

Be of good courage in the Lord. May He continue to bless you, as He has blessed you in the past, is my prayer. {20MR 155.7}

Your sister in the faith and in the love of the truth.--Letter 47, 1903.

Ellen G. White Estate Washington, D. C. May 11, 1989. Entire Letter. {20MR 155.8}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1455 - Education of Youth and Women Needed; Moving Discreetly

MR No. 1455 - Education of Youth and Women Needed; Moving Discreetly

(Written March 20, 1893, from Napier, New Zealand, to Brother and Sister Maxson.)

I have written to you twice, and other duties rushed in before I had completed the letters, and so the mail went without them. Now I am going to write to you first, and make sure you have that which I have written. Heretofore I received your letter with a little tract enclosed, but the same went to Melbourne and returned to me as I was on the boat en route for Auckland; on which boat I had a genuine seasick time, and Sister Starr was very sick, and Emily Campbell was sick the whole voyage. Willie was well, and he cared for us as much as he possibly could. I did not recover from the effects of this sickness for some time. {20MR 156.1}

We rode out some few times, but it cost so much for horse and carriage that we did not give ourselves this blessing very often. I did enjoy the scenery in Auckland, and the city and surroundings are indeed beautiful. I am sure that both of you would be much pleased with the place. In winter it would be rather damp, and the chilliness of the atmosphere would not be as pleasant as in this season of the year. {20MR 156.2}

I cannot see why you are not doing a good work in seeking to educate the youth and

women how to take care of themselves. You will find that mothers are deplorably ignorant, and it seems so surprising when there has been so much light shining in a general way; but I do think we must be more specific and put forth determined effort in this line, and you are where you can do this and where you can talk to a purpose and educate. {20MR 156.3}

Oh, that the Lord would arouse the intelligence of the ignorant to understand the matters which are so essential for the good of their children. {20MR 156.4}

If ignorance reigns in America, I do not know what name you could apply to it here on moral subjects in Australia and New Zealand. It appears in very many places like heathenism. After the conference, or when we left Melbourne, I was much exhausted, but I had no period of rest. Every place visited brought upon me certain kinds of labor which I dreaded to touch. The Lord did help and bless me in a signal manner during the conference in Melbourne. I labored, before I entered it, very hard, giving personal testimonies which I had written out one year before, but could not feel clear to send them. I thought of the words of Christ, "I have yet many things to say

unto you, but ye cannot bear them now" [John 16:12]. When I enclosed the communication all ready to mail, it seemed that a voice spoke to me saying, "Not yet, not yet; they will not receive your testimony." {20MR 156.5}

Prior to the conference I saw the persons in responsible positions, and labored with one man three hours, reading that which I had held so long. He said, "Sister White, had you sent that to me I would not have received it, but the Lord has moved upon you to move discreetly. For three nights past I dreamed that the Lord had shown my case to Sister White, and she had a message for me." The man had not a religious experience. He was bound up in Free Masonry.--Letter 39, 1893.

Ellen G. White Estate Washington, D.C. June 8, 1989. Entire Letter. {20MR 157.1}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1456 - Importance of Observing Nature's Laws; Meeting With N. D. Faulkhead

MR No. 1456 - Importance of Observing Nature's Laws; Meeting With N. D. Faulkhead

(Written December 23, 1892 from George's Terrace, St. Kilda Road, Melbourne, to

Dr. and Mrs. J. H. Kellogg.)

I am thankful to God that I can report that my health is improving. I am now able to walk up the stairs. My arms are not so lame, so I can support myself, as I go up and down, by the aid of the balusters. I can walk better, and my limbs are growing stronger. I have trouble with my back, but I can lie in bed much better than I have done. When speaking, I can stand quite straight on the platform, and my brain is clear. {20MR 158.1}

December 12 I returned to Melbourne, having spent nearly three months in Adelaide, and two weeks in Ballarat on my way home. I now understand better the climate of both places. Ballarat is only three hours' ride on the cars from here. Adelaide is about three hundred miles distant. The climate of the latter place is preferable to Melbourne. I was advised by several persons to settle in Ballarat, but it has a cold, changeable climate. I should not think of making my home there. I like Adelaide much better, and may have to spend next winter there. {20MR 158.2}

I returned here in time to be present at the closing exercises of the school. The Lord gave me words to speak to the students. The first term has made an excellent impression on the minds of the students. The closing meeting was good. Some of the students spoke, expressing themselves fully in regard to the benefits they had received in Bible study, how much better they understood the plan of salvation, justification by faith, the righteousness of Christ as imputed to us. This term has been a success; next term we shall have double, I hope treble, the number of students. {20MR 158.3}

I have been writing to your brother Merritt, telling him how much we would appreciate his labors if he could come here to educate a class who might educate others in hygienic methods of treatment. There is so little knowledge of the human system, how to preserve health, to ward off disease, and to treat disease. We would be so glad if Merritt were here today. Willie thinks that if he can come on the *Pitcairn* it would be a help to them. I have written to him about the matter by this mail, which closes today. But we are so bound about for means that we could make no offer to pay his passage, which I much regret. You cannot tell how much we have

worked and planned and studied to keep anything in operation. {20MR 158.4}

I am anxious about you. I hope you will get someone to stand by your side, even if he falls short of the highest standard. Better let some things be done less thoroughly than to be crushed by the burden and be laid under the sod. You must consider that if you should fail and fall the people would have to do without you altogether. How much better for you to do only that part of the work which you can do safely and preserve your God-given powers for future labor. You know that there will be just as much call for you tomorrow and next week as today, and so it will be as long as life lasts. I think that you, a physician, ought to understand yourself, and adjust the work to the man, instead of

allowing the work to overpower you because there is so much of it. May the Lord enable you to see the matter as it is and feel the necessity of observing the laws of life and health. You are drawing altogether too fast upon your capital. {20MR 159.1}

I hope I shall have wisdom to practice as well as to preach, for work is piling up around me. I do try to be prudent. I do not talk lengthily, for there is so much to be done. When I shall get to my writing on the *Life of Christ* I cannot tell. {20MR 159.2}

Fannie Bolton is in very poor health. What shall I do? We think of having her go to Tasmania to rest two months; if she fails to recover there, she must go to St. Helena for treatment. Unless she does regain her health she shall have to give up work altogether. Who shall we get to fill her place? Do you know of anyone you can recommend? There is not a soul in all this country I can find. I could keep two supplied with work, but I shall be satisfied with one good brain worker who can prepare matter for the papers. Unless Fannie recovers, I must give up my articles in the papers or secure another helper. I speak of this, not to place an extra burden upon you, but to ask [that] if you know of anyone who can do this work, you will let me know. I may have to call Mary Steward to come to my help, or let the papers rest awhile. Mary could get out Testimony No. 34, which is much needed. {20MR 159.3}

We have great need of workers in this country--missionaries, medical missionaries--and those who can teach cooking. Sister Starr is the only one here who tries to give instruction in cookery. She makes no pretension to any special knowledge in this line, and teaches only when forced into it. She tells her classes plainly that she does not come as one who has been trained at the sanitarium, but will do her best to teach them what she knows. She is being urged again to teach a class but is very unwilling to do so. What can we do? May Walling is a good cook, but she is not fitted to teach. {20MR 159.4}

As I try to speak to the people, I fear the effect of the ill-ventilated halls. At Ballarat, before speaking on the Sabbath, I was somewhat exhausted. On entering the hall I perceived that the air was foul. I made my way to the platform, but found that the action of my heart was feeble, and felt that I was about to sink. I called to May to come to me from the congregation. She helped me into an adjoining toilet room where, by using water freely on my head and face, I was revived so as to return to the hall. Meanwhile the doors and windows had been opened and the air was changed, so that I was able to speak to the people. {20MR 160.1}

We must have a meetinghouse here in Melbourne, else I shall be compelled to remain away from the meetings, and then I might better return to America. Last Sabbath I spoke in the Albert Hall, North Fitzroy; there the air was so impure as to be really sickening as we entered the church. At Parramatta, near Sydney, a company of about forty-five have recently accepted the truth, and they have built a comfortable, convenient house of worship, the first meetinghouse erected by our people in this country. {20MR 160.2}

I have just returned from taking Willie to the station, whence he leaves for Sydney, to remain during the week of prayer. Elder Starr is gone to Ballarat, and Elder Daniells to Adelaide. We are left, a handful of women, in this large school building. {20MR 160.3}

I speak at North Fitzroy next Sabbath if the Lord gives me strength. {20MR 160.4}

Well, while trying to write this letter I have been interrupted again and again, and if you find blunders and disconnected matter, you may know why it is so. I am trying hard to close up this mail. I have had to attend so many committee meetings and read so much matter to the publishing board, that I cannot write one-half as much as I intended. {20MR 160.5}

I have to give some very personal testimonies. During the conference here last December, I had much burden and wrote out many things for individuals, but felt that the time had not come to present the matter to them. For one brother I have had a special burden. He is a keen, apt man, connected with our publishing house. Upon my return to Melbourne this time, one week ago last Tuesday, I read to Brother F that which I had written for him. It affected him deeply. He was glad I did not send it for him to read. "Your reading the reproof yourself," he said," "has touched my heart. The Spirit of the Lord has spoken to me through you, and I accept every word you have addressed specially to me; the general matter also is applicable to me; it all means me. That which you have written in regard to my connection with the Free Masons I accept. I belong to five lodges, and

besides this I have the entire control of three. I have just taken the highest order in Free Masonry, but I shall sever my connection with them all. I will attend no more of their meetings. It will take me nine months to wind up my business relations with the three under my control." {20MR 160.6}

Our interview lasted four hours, and it was late at night when he left. He lives in Preston, ten miles from St. Kilda, and being too late for the train from North Fitzroy, he had to walk seven miles to his home. He said he had a good time to think, and he told Elder Daniells he did so much want to meet some of our brethren, that he might tell how free and happy he was after he had made this decision. {20MR 161.1}

On Thursday he and his wife came to see me. His wife is a teacher in the public schools. She is an intelligent, excellent woman. I read fifty pages more to them in regard to the Echo Office, and Brother F in particular. He said that he felt that it came very close to him; "but I wish you to know," he added, "how I look upon this matter. I regard myself as greatly honored of the Lord. He has seen fit to mention me, and I am not discouraged but encouraged. I shall follow out the light given me of the Lord." We had a season of prayer together, and all offered up our petitions to God. Our hearts were softened and subdued by His Holy Spirit. {20MR 161.2}

Brother F afterward went to the office hands and told them all about the matter. They say, "You would not think he was the same person; his spirit is all subdued, and he is as humble as a child." Only a few days ago he said in the office that he would not give up his connection with the Free Masons for all that Starr or White or any other minister might say. He knew what he was about, and he was not going to be taught by

them, for they did not know what they were talking about. And when the boasting of the lion was so soon changed to the meekness of the lamb, it broke the hearts of the office hands, and they wept like children. {20MR 161.3}

On the Sabbath the Spirit of the Lord was in the midst of us. Brother F bore a clear, straightforward testimony. He said that Sister White had had a testimony specially for him, and he accepted it, and shall follow its counsel in every particular. Byron Belden was all broken down, and made humble confessions. Father Bell gave a heartfelt testimony. The Spirit of the Lord seemed to be working on the hearts of all present. Many testimonies were borne, and a good work begun. {20MR 161.4}

On Sunday, for the last time I hope, I was carried up the stairs to the office hall, and met with the board. I read to them matters relating to the Echo Office. This is a new chapter in their experience, and I am anxiously waiting to see the result of

these meetings. Tuesday the committee came here, and I read to them some forty pages more of important matter. One man on the board, Brother P, is a critic; he has criticized everything. I made an appointment to meet him alone Wednesday morning at half-past five. I then talked two hours, and the Lord's presence was with me. I told him it was surely a case of life or death with him. If he continued his practice of criticizing everything as he had done, the Spirit of the Lord would be entirely withdrawn from him; the love of Jesus would not, could not, abide in his heart. {20MR 161.5}

The Lord helped me to bear the message straight and clean-cut, yet in the spirit of [the] love of Jesus. I did not give him time to say much, and I have yet to learn the effect upon him, but I know that he went away as if under a solemn weight. I told him that as far as I was concerned, his criticisms would not make me swerve one hair to the right or to the left. I understand, however, that he has not criticized me. He says that no one could speak as Mrs. White does except under the inspiration of the Spirit of God. {20MR 162.1}

Well, I see I have a work to do for my brethren and sisters. May the Lord give me grace, that I may be faithful, and do my whole duty in the love and fear of God. I dread these meetings and private interviews. Oh, that the souls of these erring ones may break before God, every one of them! There is a work to be done to set things in order both in the office and in the church. Then Jesus will walk in the midst of us. {20MR 162.2}

I feel the burden of souls upon me. When I speak before an audience consisting mostly of unbelievers, I find that they are far more deeply moved than our own brethren and sisters. Thus it was at Ballarat. Canright's books have been freely circulated there, and the people came out in large numbers to our meetings. As they listened the tears rolled down many faces, and often earnest responses were made. At the close the people pressed around me and expressed their joy at hearing such plain and glorious truth. The simplicity, they said, was unlike anything they had heard. Others said, "God has spoken to us through you today. I shall never forget the words, the blessed words,

you have given us." I feel grateful to God that His Holy Spirit does impress the hearts of the people. Without Christ I can do nothing. He must draw the soul by His own matchless grace, and He will do this if the heart does not stubbornly resist His love. {20MR 162.3}

I often think of the facilities you have in America in rich abundance, and how bound about we are here for want of money and for want of consecrated workers. If those who have so great light would walk in the light, all needless expenditures in dress, in

houses, in furniture, in picture-taking, would cease; there would be a decided reformation in these matters, and thousands of dollars that are now spent to foster pride and selfishness would flow into the treasury to spread the gospel in foreign lands. But where is the self-denial for Christ's sake?--Letter 21b, 1892.

Ellen G. White Estate Washington, D.C. June 8, 1989. Entire Letter. {20MR 162.4}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1457 - N. D. Faulkhead's Break With the Masons; Need for a House of Worship in Melbourne

MR No. 1457 - N. D. Faulkhead's Break With the Masons; Need for a House of Worship in Melbourne

(Written May 7, 1895, from Glenorchy, Tasmania to O .A. Olsen.)

Since making New South Wales our home, which it has been for something over year, our labors have not been of a meager order. We have had abundant work in visiting the churches, in ministering to the poor, in speaking and writing on important themes. The interest in Ashfield and Petersham has been deepening, and the opposition has been increasing. For some time I have been speaking in Ashfield and Petersham on Sabbath and Sunday evenings, and have felt deeply interested in these places. But when an urgent request was made that I visit Tasmania and attend the convention that was about to be held in Hobart, though I was reluctant to leave these interests, yet I dared not refuse to go. The boat that goes from here to Hobart was not regarded as unobjectionable, and our brethren would not consent that I should be a passenger on this boat. {20MR 164.1}

In company with Miss May Lacey I left Granville March 14, on the train for

Melbourne, to go from there by boat to Tasmania. I could not obtain a sleeper, but we made ourselves very comfortable in one of the first-class compartments, which most of the time we had to ourselves. At Melbourne we were greeted at the station by Brethren Israel and Faulkhead, and during our stay in this city were entertained at the home of Brother Israel. {20MR 164.2}

I was thankful to see that the testimony of warning and encouragement given to Brother Faulkhead more than two years ago had been fully heeded, and that he had separated himself from the secret society of which he was a member. Jesus had spoken to him as He spoke to the fishermen, saying, "Follow Me," when they left their nets and followed Him. He called to him as He had called to Matthew sitting at the receipt of customs, and said, "Follow Me." The Lord had a work for this brother to do in His cause, and he heeded the word of invitation, and came to the gospel feast that was prepared for him. When I saw his deficiency in the work, I regretted that for years he had been bound up in the lodges of the secret society, and at the same time I rejoiced that his talents were now devoted to doing the very work that the Lord had pointed out as the work he should do. {20MR 164.3}

My heart was filled with thankfulness and joy. At times we had

trembled for our brother; but as he drew nigh to God, God drew nigh to him. Strengthened at every step, he advanced in the path of righteousness. His Masonic friends have put forth determined efforts to win him back to their society, but he had taken a firm position, and was assured that if he came out from the world and remained separate and touched not the unclean thing, that God would receive him and make him His son. {20MR 164.4}

As in the days of Christ, men say, "Show us a miracle." Christ is continually working miracles. Miracles are wrought among us in transformation of human character. When His human agents who are controlled by stubborn, wayward fancies, who have been tossed to and fro, who have had no peace under the conflicting influences of the spirit of the world, that opposes itself to the work of the Spirit of God, are set free, and yield themselves wholeheartedly to the drawing of God's heavenly agents, there is a miracle wrought. There is a miracle wrought when a man who has been under strong delusion comes to understand moral truth. He hears the voice saying, "Turn ye turn ye; for why will ye die?" {20MR 165.1}

When he turns from falsehood to truth, from sin to righteousness, he is made a temple for the indwelling of the Holy Spirit. As he goes on from one act of obedience to another, he sows spiritual seed, and reaps a glorious harvest of truth. {20MR 165.2}

Every time a soul is converted a miracle is wrought by the Holy Spirit of God, and for this we should give God continual praise. The promise of God is fulfilled when He says, "A new heart also will I give thee." A new song is put in the mouth of the repentant sinner, and he proclaims the way of salvation to those around him. In the meetings that were held while we were in Melbourne, the Spirit of the Lord was manifested, and many

excellent testimonies were borne by those who had experienced the converting power of God. {20MR 165.3}

The brethren in Melbourne are considering the matter of securing land upon which to build a humble house of worship. The halls which can be obtained are neither convenient nor suitable for the worship of God. We are glad that the number of Sabbathkeepers is increasing to such an extent that the halls are not large enough to accommodate those who assemble on the Sabbath for the worship of God. We should have places of meeting so that on Sunday those who are inclined to hear the truth might come out to the services. The Lord has many souls in Melbourne and its suburbs who have not yet heard anything in regard to present truth. They have not heard the warning message of the third angel, but it must be given to the people, and we must do all that lies

in our power to proclaim the message. {20MR 165.4}

There is great need for a building to be erected for the worship of God in some locality in Melbourne. Let everyone who loves God and professes to keep His commandments practice self-denial and walk by faith. Let them not live for mere self-pleasing, but to glorify our Redeemer. We cannot see how it is possible to advance the work, to have the truth go in decency and order, unless we arise and build. But every foot of ground costs from seven to ten pounds, and unless we have trained ourselves to walk by faith and not by sight, it will seem impossible to push forward the work of building. {20MR 166.1}

But there are no impossibilities with God. The riches of the earth belong to God. The gold and the silver are His, and the cattle upon a thousand hills. Everything that He has committed to men is simply entrusted to them that they may act as His stewards. They are to dedicate every power and faculty to His service, and consecrate themselves and all they have to His work. How carefully we should examine ourselves that we may understand for whom we are putting our talents out, and whether they are yielding usury for their rightful owner. {20MR 166.2}

At the second coming of Christ it will be made apparent whether or not we have made a wise use of the Lord's goods. When He returns, He will call His servants to account, and reckon with them. They will be required to give an account of the use to which they have put the money that He has entrusted to their care, and whether they have used it for the extension of His kingdom. {20MR 166.3}

The gifts of God both of mind and body are to be brought into the service of Christ. We need to understand their value in order that we may use them in such a way that the Master may not meet with loss. We rob the Lord's treasury when we spend money needlessly, and fail to put it at His command. God has not designed that thousands of pounds should be locked up in banks or in investments, but that they should be put to a wise use. {20MR 166.4}

We must have a house of worship erected in Melbourne, so that those who embrace unpopular truth may feel that they have a church home. We shall need money for the forwarding of this enterprise, and those who invest in this work will see blessed results in this world, but will not fully know the consequences of their beneficence until the judgment shall sit, until every man shall be rewarded according to his works.--Letter 99, 1895.

Ellen G. White Estate Washington, D. C. June 8, 1989. Entire Letter. {20MR 166.5}

MR No. 1458 - N. D. Faulkhead's Conversion and Business Ability

(Written May 31, 1906, from Sanitarium, California, to Brother Salisbury and Elder Olsen.)

I am interested in all that concerns our publishing institutions. I was much surprised that Brother Faulkhead has discontinued work in the Echo Office. If it was best for him to disconnect from the office for a time, he should return to it later on. If he is again willing to unite his interests in the office and bear the responsibilities that he has borne, he will be of much value to the publishing house. Secure him if you can. He is of value and understands the management of finance well. Not one can fill his place. If he has made mistakes, and sees his mistakes, he is the better guarded to avoid dangers. Objections may be made, but are you sure that any new man who might attempt to fill his place would make no mistakes in the same line or in other lines? {20MR 167.1}

Brother Faulkhead could act in several lines of work that need to be done in our offices, where are being put forth publications containing present truth for these last days. He has that broad experience that is needed to make a man intelligent in business matters. {20MR 167.2}

The Lord gave me a most interesting experience with Brother Faulkhead in regard to Freemasonry. If ever I saw a man that was worked by the Holy Spirit of God, this man was. I was sick, but it had been impressed upon his mind that Sister White had a message for him, and he must see her. He was admitted to my room, and he took my hand and said, "I do not wish to intrude, but I must speak with you. I was impressed as if a voice had told me that you had a message of importance from the Lord for me. If so, speak to me, and I will take heed to your words." {20MR 167.3}

I said a few words to him, and then told him to call my attendant to prepare me to sit up in the easy chair. I spoke plainly of the matter to him and of his dangers. He was about to receive a higher degree in the lodge, and I told him that if he took that advance step in the order of Freemasonry, he would give up the truth for the pride of honor, as he regarded it. The highest position in Freemasonry was a great temptation to him. His ambition to serve in the highest degree would place him in the bondage of worldly honor, just where he had desired to be, but it would prove the ruin of his soul. He was to consider that the ten commandments were given every man to be obeyed. {20MR 167.4}

I read to him a long communication that I had written for him. I had been an invalid, suffering with inflammatory rheumatism for months. I had to be carried up and down the long stairs in the school building where our meetings were held. {20MR 168.1}

My attendants were very fearful of the results of this taxing labor, but I bade them not to worry. The Lord had me in charge. After reading the long message to Brother Faulkhead, I added many more words which had been given me, and I entreated for that precious soul that he should decide to give up his bondage of Freemasonry, and take his stand with us as a people. I prayed; and he prayed, as a man wrestling for his soul. {20MR 168.2}

We were both weeping and praying. He was converted. The Holy Spirit came in, and he pledged himself to cut loose from this great temptation to honor. He promised to do this, and his face was shining with the light of Christ's countenance. He said, "It is late; all chance for conveyance is gone, but I am so happy." {20MR 168.3}

He had to walk seven miles to his home. The next day we attended the conference meeting in Melbourne, and he had his Freemason papers in his pocket. He was about to deliver them to the men in authority, and tell them that he would no longer serve in any capacity in their lodge. He said, "I was a converted man that night, and I wanted to sing and shout the praises of God. How I longed to see some of my brethren! I wanted to tell them I was a free man, and I wanted to tell them I was as happy as I could be. I wanted to praise God, and did praise God with all my heart and soul and voice." {20MR 168.4}

What a meeting we had the next day! The Holy Spirit was in our midst, and there were many confessions made. Brother Faulkhead spoke, and all felt that he was truly converted. He gave an account of his experience, of which I have given a short sketch. {20MR 168.5}

From the light I have, Brother Faulkhead can fill a position that cannot be filled by any other man you have in the new office. If he makes Christ his trust, he will do honor to the work. You cannot afford to spare him from the position he has filled for years. There is not a man who is so well fitted for the place, and the Lord will help him and impart to him new capabilities, if he seeks counsel and depends upon his God. {20MR 168.6}

I have now borne my testimony. I shall send Brother Faulkhead a copy of this. Brother Salisbury, you must not take the responsibility of too many things in the office, but while you occupy your place and Brother Faulkhead occupies his, be sure to have your special seasons of prayer for guidance in all your work. {20MR 168.7}

I am having a serious time with my eyes, so will not write more. If I have

time, I will write to Brother Faulkhead personally. If I cannot do this, this letter must serve you all. But I speak to you to open the way for Brother Faulkhead to act in a capacity where his talents will best serve the cause of God, in the way to strengthen it most.--Letter 186, 1906.

Ellen G. White Estate Washington, D. C. June 8, 1989. Entire Letter. {20MR 168.8}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1459 - Raising the Standard of Piety Higher

MR No. 1459 - Raising the Standard of Piety Higher

(Written June 18, 1906, from Sanitarium, California, to O. A. Olsen and D. H. Kress.)

I am instructed to lift before our people the high standard to which we must attain. Many choose to follow their own unsanctified ideas, and have lost sight of this standard. They walk and talk in a way that is detrimental to healthful piety. Spiritual life is maintained only by a daily life of obedience to all the commandments of God. The law of heaven, by which the whole universe is governed, must be brought into our everyday experiences in this world. Thus the believer evidences that he is receiving Christ, and that he is a partaker of the divine nature, having escaped the corruption that is in the world through lust. So long as we are in this world of sin, we must engage in a constant spiritual warfare. {20MR 170.1}

I have been referred by the Lord to the first epistle of Peter. I must impress upon the churches in every place the importance of reading this scripture, and of practicing, with watchfulness and prayer, the instruction given. "Here," said my Instructor, "is a most precious representation of what Christians may be, if they will only hear and obey. The language used is a warning to those who are lifting up their souls unto vanity." {20MR 170.2}

Let all listen, and enter into the spirit of the words of counsel given: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of

Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" [1 Peter 1:1-5]. {20MR 170.3}

Read the whole chapter. Study it, fathers and mothers, with all your powers of intelligence; and let your words and your actions express its meaning. Then read the second chapter of First Peter, verses one to twelve. Then turn to the second epistle of Peter, and read the first chapter. {20MR 170.4}

My brethren in the Lord, I am instructed to say that you must raise the standard of piety and truth and holiness higher, still higher. Compare

scripture with scripture. Encourage the people to study their Bibles. Nearly all have the common version, and the words are so simple and plain that all who read may understand. Let the Scriptures be read freely in the family and in the pulpit. The men who wrote the books of the Bible were inspired of God, and the words of Holy Writ are for our admonition, upon whom the ends of the world are come. {20MR 170.5}

We are to preach Christ and Him crucified as the sinner's only hope. To ministers and people I would say: Give yourselves no rest until you find the truth as revealed in the past through holy men of old. Then obtain your life-power from the One who came from heaven to John to show him the things that would be seen in these last days. As you consecrate yourselves to God, and with all the powers of the mind seek to understand the Word, you will unearth deeply hidden treasures, which will come forth as shining truths, clear as polished crystal. By no human devising can we, in our own strength, bring forth these treasures from God's great storehouse of truth. We must read and study and write in the light of heaven. {20MR 171.1}

There remain in our ranks a few faithful men and women who have passed through many experiences, and have witnessed the fulfillment of many prophecies. But there are others who have not had so long an experience; and among these are some who are refusing the light God has given, and are choosing their own way. Even men who have been standing in positions of trust, have resorted to the arm of the law when a "Thus saith the Lord" counterworked their scheming and underworking. Those who have placed their dependence on lawyers, on the counsels of unconsecrated men, have been unfaithful stewards. God has kept an accurate record of their actions, in the recordbooks of heaven; and every artful, unjust transaction will one day appear. The consequences of every wrong act will be fully revealed. {20MR 171.2}

Believers in Christ are, in this world, to bring into action the principles of heaven. Those who shall compose the members of the royal family, those who enter in through the gates into the city of God, will share in the inheritance that was promised Abraham

and all his children. {20MR 171.3}

Into the heavenly courts will enter no taint of sin. Those who enter there will have obeyed the truth in this world, and will have brought into the life-practice, while on this earth, the principles of heaven. Only such can be allowed to enter heaven, for only those who learn to live in accordance with the principles of heaven will have demonstrated that they would not, after entering heaven, introduce specious

devisings that would create a second rebellion. {20MR 171.4}

Christ came to a world of sin in order to give every man an example of true, perfect obedience. In all His words and deeds He is our example. The character of holiness to which we must attain, He has plainly revealed. The path of obedience is the only path to heaven, and, through His grace, we are enabled to follow in the footsteps of our divine Lord, and walk in the strait and narrow way in which He walked. {20MR 172.1}

My dear brethren and sisters in Australia, wherever your lot may be cast--whether east or west, north or south--if you are the truly wise, you are the denominated people of the class specified as "partakers of the divine nature, having escaped the corruption that is in the world through lust." {20MR 172.2}

I address my brethren and sisters in the faith, who are living in this solemn period of the world's history: We need to pray much. We need to watch unto prayer, and to live our prayers by practicing the principles of God's Word. Let us seek the Lord with the whole heart, and testify of His grace in the fervor of the Holy Spirit. The Word of God is to be our guide, our proof by which we shall vindicate our faith in every time of need. Through the sacrifice of our gracious Redeemer we have the privilege of claiming much, because we need much, and because in Christ all fullness dwells. {20MR 172.3}

We as a people need to be sanctified unto God daily. From day to day, from hour to hour, from moment to moment, we need to know the will of God concerning us. Constantly we are to be on the watch over self. High responsibilities devolve upon every one who has covenanted to serve God and to fulfill all the obligations of this life. We are to cultivate the mind in a knowledge of spiritual things. The whole being--body, soul, spirit--is to be consecrated to God's service. As we do our part faithfully, shall not the Judge of all the earth do right by us? We are to be laborers together with God. "Ye are God's husbandry; ye are God's building." Constantly we are to work in harmony with God. {20MR 172.4}

In the Scriptures we have the life of Christ before us--a living example in vital, spiritual action. His ministry was marked with keenness of perception. He was always true. His life evidenced inward spirituality. In the name of the Lord God of Israel, I would say that those who are partakers of the divine nature will have spiritual life and light with which to bless others. "He that heareth My word," saith Christ, "and believeth on Him that sent Me, hath everlasting life." It is not an inactive faith, but a living, working faith, that enables us to be successful laborers together with God. {20MR 172.5}

My brethren, learn of the great Teacher, Jesus Christ, the only-begotten of the Father. Cultivate His meekness, His lowliness of heart, I beg of you. Labor with the simplicity of little children, and with true loyalty of heart. As you do this, your daily experience will be of a character to make you trustful and brave--valiant soldiers. {20MR 173.1}

In association with one another you will be as Christ's chosen ones. Your devotion to Christ will be manifest in daily proving Him with His Word. Constantly you will be learning how to trust more fully in Christ as your strength. {20MR 173.2}

Elder Olsen, Dr. Kress and family, you have a large work to perform. May the Lord strengthen your faith. He will do this, if you exercise your capabilities of mind in loving service. {20MR 173.3}

And to Brother and Sister Starr I would say: Let your name be a representation of your spiritual life--a star of hope, bringing brightness into the lives of others. Talk faith; talk courage; and bring encouragement to the heart of Sister Olsen. She can be a strength to her husband. He is oft put to much trial to know how to carry the work forward in straight lines. {20MR 173.4}

I would send you a word of warning regarding the Echo Office: Be careful not to burden the office unduly with commercial business. There is great danger of bringing in many worldly schemes that injure the sacred influence that should pervade the office. Will you not unite with the managers of the office in striving to keep the standard elevated, and in making sure that the *Signs of the Times* is filled with important and timely matter for the people, and that it is given a wide circulation? {20MR 173.5}

I would further say, Move wisely, and encourage Brother Faulkhead to take a position in the Echo Office. He has made a mistake, and he will feel the humility of this mistake. But let not one soul bar his way, for it could well be said, "He that is without sin among you, let him first cast a stone." Christ looks beneath the surface. {20MR 173.6}

If you were all to come together and confess your mistakes, it would be revealed that some have had feelings of exaltation, and have desired the highest place; others have felt free to express a lack of harmony with the plans of their associates, and have felt like drawing apart. When all the workers in the Echo Office are partakers of the divine nature, they will draw together, in even lines. Then there will be more praying, with humility of soul. Our brethren there will then seek the Lord, confessing their own sins, and realizing their own defects of character. Thus great confusion could be avoided. {20MR 173.7}

When the workers in our institutions are obedient to the law of the Lord, there will go forth from every soul the love wherewith Christ hath

loved us. What is the difficulty with many? A lack of "sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Let every one talk the truth. Pray in faith; lay hold on God's promises; pray as His workmen. {20MR 173.8}

My ministering brethren, talk faith; live the truth. We are bought with a price. We need to present the Word of truth as the sin-destroyer. Maintain simplicity. Talk the faith that works by love and purifies the soul. Love as brethren. Be kind, pitiful, courteous. These words of instruction I have been commissioned to give to you, that you may give them to others.--Letter 188, 1906.

Ellen G. White Estate Washington, D. C. June 8, 1989. Entire Letter. {20MR 174.1}

MR No. 1460 - How the Leaven of Evil Works

(Written October 6, 1906, from Sanitarium, California, to Brother Salisbury and Associates at the Echo Publishing Company.)

Yesterday we received the money you sent to us. We need it just now, and thank you for it. {20MR 175.1}

I would advise that Brother Faulkhead be invited to connect with the office at Warburton. I believe that he would do good and faithful service. {20MR 175.2}

I wish I could see Brother M straightforward, unselfish, his mind and will clean, sanctified through the truth, and every capability used to serve the Lord. Nothing would give me greater joy than to see a soul that is in peril become sensitive to the influence of the Holy Spirit. But Brother M needs the sentiments of truth to refine, purify, and ennoble the mind and the heart, the will and the purposes, that he may make himself an honor to the cause of God. In his present condition, the leaven of disaffection is at work. And when such a spirit shall be brought into the office, others will be leavened with evil. His influence in the office would be such that the souls of the apprentices serving under him would be imperiled. {20MR 175.3}

Those who have not heeded the words of reproof that the Lord has sent to save their souls will have a hard time. Oh, I plead with every soul to soften and subdue their own dispositions, and to let self be crucified. I have had presented to me how the leaven of evil will work. {20MR 175.4}

Satan has come down in great wrath, knowing that he hath but a short time in which to work. He will work with all deceivableness and unrighteousness. Those who in their past experience have had great light, but have not cherished that light nor purified their

souls by obeying the truth, will meet with great loss. {20MR 175.5}

Will every member of the Seventh-day Adventist Church now search his own heart, and make earnest, thorough work for repentance? Whenever a man places his own wisdom or wealth or power to control in the place where God should be, he is on the losing side. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth, glory in this, that he understandeth and knoweth Me, that I am the Lord" [Jeremiah 9:23, 24]. {20MR 175.6}

A self-righteous man esteems his own experience as one to be trusted. He finds fault with his brethren, and acts as though he does not fear God.

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Ministers of the gospel, unless they daily seek counsel from God, will not keep His honor in view. They will walk blindly, not in the footsteps of Jesus. {20MR 175.7}

The spirit of antichrist is developing rapidly. Soon there will be a time when those who follow their own human nature, who manifest a love for supremacy, will be found to be on the losing side. The Lord has abased kings, and He will say to all who, while professing to serve Him, and yet make a display and depart from His counsel: "What doest thou to declare My law, while thou thyself livest in transgression?" {20MR 176.1}

The Lord will come very near to the man of contrite heart. He will teach him wisdom. We cannot afford to walk apart from God. Unto Him is to be ascribed all the honor and the glory for the success we attain. He is the true Light of the world, whose words are to be received and practiced. Those who exalt Him above money, or praise, or glory, will gain precious victories. {20MR 176.2}

Pray, brethren, for the Holy Spirit. Give up your own will, every desire to dominate; expel pride from the natural stubborn heart. Then we will, as church members, love as brethren, kindly, courteously. The love of Christ in the heart will expel evil speech, and as you do good to others, you will meet with the approval of Christ. Abase yourselves in the sight of God, and the Lord will lift you up. {20MR 176.3}

Let every one who considers it is his privilege to do as he pleases, remember that the Lord will allow him to have his way, but he will be brought through bitter experiences. It is the truth, my brethren, that we all need, the truth that works by love and purifies the soul. {20MR 176.4}

I was in a meeting in a place near Melbourne. Many people were present. There seemed to be a spirit of questioning the religious experience of others. Some could scarcely speak freely, so eager were they to criticize and condemn others who were present. But one in the assembly arose and said, Let us come to an agreement. Let us settle these questions in the fear of God. Let us bear in mind that we all acknowledge an ever-present supremacy. God is here, and He can take us all and lead us aright. {20MR 176.5}

Has God made the world, and then left it entirely to the jurisdiction of men? Has He

retired from the scene of action, and left it to the domination of human agencies? How can it be that among those who profess to obey Him and to serve Him, there shall be strife and variance? What a terrible thing is sin to intrude itself, to manifest itself in apostasy, rebellion, and discord in God's fair domain! {20MR 176.6}

Let the sinner attempt to explain these matters. Lay the burden of

answer upon the skeptic. The Lord created all the heavenly intelligences. Lucifer, exalted to be a beautiful, glorious being in the heavenly courts, brought in jealousy [and] evil-surmising because he himself was not in the position of God. He declared that man was bound and fettered if he made God first and last and best in everything. God had not previously been obliged to speak of allegiance to His laws, for there had been no occasion for the least disaffection till it was introduced by Satan. {20MR 176.7}

We still see the deceptive working of Satan on every side. God would have us plant our feet firmly upon the platform of His truth that we may not be deceived by his [Satan's] wonderful representations. In the rock Christ Jesus is our only safety.--Letter 310, 1906.

Ellen G. White Estate Washington, D. C. June 8, 1989. Entire Letter. {20MR 177.1}

MR No. 1461 - The Necessity of Studying the Word

The Lord has given to the world a message of wonderful mercy. God has sent to men the light of heaven, but they have rejected the truth, and followed in the path of the Pharisees of Christ's day. In the world today the rejection of the mercies, the warnings, and invitations of Christ has been repeated. The great salvation offered to humanity in these last days in the "bright and morning Star," has not been received. His counsels have been despised. His temple courts have been converted into desecrated shrines, places of unholy traffic. Unrighteousness, selfishness, the love of gain, envy, pride, passion, and malice, have been entertained. Men have blinded their eyes, and stumbled along in darkness, living on in guilty unconsciousness of their aggravating sins, and turning God's agents from their rights. They have despised reproof and warnings; they have treated the ambassadors of God with scorn and His messages as

idle tales. In their stubbornness they have refused to humble their hearts and repent. {20MR 178.1}

From the crest of Olivet Christ's prophetic eye looked down the stream of time to these last days. He saw the actions of saints and sinners, and the tears He shed were for them, for those who are whispering, "Fanaticism! enthusiasm!" as the voice of God's people is uplifted in earnestness and strength. God bids His servants not to be afraid: "Say unto the cities of Judah, Behold your God!" {20MR 178.2}

Jesus is to be looked to as the bright and morning Star. His sayings should be our textbook. The instruction given in our schools should be in distinct lines, and should differ materially from the instruction of every other school in our land. These are not new truths, not a new revelation. Those whose eyes have been opened by the heavenly anointing behold wondrous things out of God's Word. The doctrine of the grace of Christ is to be gradually developed, represented by the advancement from dawn unto noonday. {20MR 178.3}

To His disciples the Saviour promised the Holy Spirit, that He might recall His lessons to their minds. These would come to them as a new revelation, if they would remain humble and contrite in spirit. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones [Isaiah 57:15]. Christ told His disciples that He had many things to say to them,

but they could not bear them yet. He left them in possession of truth, the value of which they had but a faint appreciation. After His resurrection, unrecognized by His disciples, He opened to them the Scriptures relating to Himself. When He revealed Himself to them in the breaking of bread, they said, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" [Luke 24:32]. It was the truth, all full of riches, and precious, far more precious than the gold of Ophir, but their understanding had not been keen and unobstructed so that they could take it in and assimilate it to their spiritual needs. {20MR 178.4}

Many who have had the truth kept before them continually do not appreciate the Word. They do not regard it as the bread of life, upon which they are to feed day by day. They need the work of grace in their hearts represented in the words, "Then opened He their understanding, that they might understand the Scriptures" [Luke 24:45]. The heart must be opened, softened, subdued. Idols that have been cherished must be dethroned. Through their perceptive powers men must take hold of the Word, and appropriate the same to their spiritual necessities, eating of the bread of life, and drinking of the waters of salvation. Then they will grow spiritually. In its development, the truth will give evidence of constant expansion and new developments. {20MR 179.1}

The humble and contrite in heart will ever seek for truth as for hidden treasure. With

such the high and lofty One designs to dwell, to revive the spirit of the humble, to revive the heart of the contrite ones. These will reach the standard in perfection of Christian character. They will follow on to know the Lord. {20MR 179.2}

I wish I had the power with pen or voice to present before the teachers of our youth and all who preach the truth to others what they have lost by trusting in human wisdom. It has led them to close the door of their hearts to the bright and morning Star. I wish I could teach those who feel superior in their own wisdom, those who are self-sufficient, that in order to be wise they must step down from their loftiness and become fools in their own estimation, that they must become learners if they would drink in wisdom. {20MR 179.3}

Those who think themselves full of wisdom and knowledge do not hunger and thirst after righteousness. They look with a sort of pity and disgust upon those who are earnestly seeking to know the way of the Lord more perfectly. They feel so well supplied by their human understanding that there is no room in their vessels for a supply of heavenly grace. These will awake from their slumbers to find their lamps going

out. With all their knowledge and wisdom they have neglected the one thing that would give them an entrance to the marriage supper of the Lamb. {20MR 179.4}

When the teachings of Christ are but dimly comprehended, the whole life and character will testify to the fact. The teachings of Christ will be seen in a far different aspect when the soul falls upon the Rock and is broken. When the soul is filled with self-esteem and self-importance there is no place for the Word to find entrance. The teachings of Christ are very nice, he thinks, but not necessary to practice. Christ's lessons will bear close study. One truth comprehended in its simplicity will prove a key to a whole treasure house of truth. Christ is the great mystery of godliness. He is as the Master scattering the golden grains of truth, which require tact, skill, and deep laborious search to pick up and link together in the chain of truth. The Word is the treasure house of truth. It puts in our possession all things essential for our preparation for entrance into the city of God. {20MR 180.1}

By some the truth has been preached for a lifetime, but the understanding, darkened by defects of character which are not overcome, prevents them from discovering truth in its matchless loveliness. There yet remain many things for the teachers of present truth to discover. They need to understand some truths in a new aspect--their breadth and their harmony and bearing in relation to other truths that are now dim to the comprehension. If we will search with a humble, contrite spirit, revived by the lofty One that inhabiteth eternity, we will see with the same sight by which Moses endured the seeing of the Invisible. The oil of grace in the vessel with the lamp will enable us to discover wondrous things out of God's Word. A vigorous search will reward the Bible student, and make him a man after the similitude of God. It is the ignorance of minds

that are supposed to be wise that makes them so well satisfied with their knowledge of God's Word. {20MR 180.2}

On the part of teachers and ministers and students there is altogether too great indifference and slothfulness in searching the Scriptures. They are content to grasp the surface truths. But there is a mine of truth to be worked. We are to dig until we find the veins of rich and precious ore. The earth itself with its golden lodes is not more promising than is the Word, the great garden of revealed truth; but its rich treasure will reward only the humble and contrite ones who search for it. The Holy Spirit will direct the searcher. A vast field, yet undiscovered, is to be worked, that precious truth may be found to enrich the receiver, that he may impart his treasure to others. {20MR 180.3}

The Holy Spirit is to be presented in every discourse. What wonderful

statements Christ has made concerning His representative to the world. This is the theme of encouragement to be kept before the people. In comprehending the office of the Holy Spirit, we shall bring all blessings to ourselves. He will make us complete in Christ.--Ms 8, 1898.

Ellen G. White Estate Washington, D. C. June 8, 1989. Entire Ms. {20MR 180.4}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1463 - The Need for Christ's Spirit in Our College; Teachers to Reflect Christ

MR No. 1463 - The Need for Christ's Spirit in Our College; Teachers to Reflect Christ

(Read to General Conference delegates in Battle Creek, December, 1881.)

We have many fears that our college is fast degenerating. It stands today in a position that God does not approve. I was shown that this would be the danger that would threaten it, and if the responsible men in the college should seek to reach the world's standard, or to mold it after the fashion of the colleges of our land, the woe of God would be upon it. {20MR 182.1}

The time has come for me to speak decidedly. The purpose of God was plainly

stated for the necessity of a college among us as a means where candidates for the ministry should be educated. The laborers in the gospel field are so few that years of labor could not be given to a thorough education. But there should be men who could take in the situation and carry forward this class of students rapidly, giving them knowledge upon the very subjects they most need for this work. I have been shown that this work has not been done. Brother [G. H.] Bell could have done much better work for those that were to be ministers than he has done. God is not pleased that he has carried out his own plans, and led them after his own ideas. {20MR 182.2}

He has not adapted himself to the situation. He has not always been patient, and encouraged men who have left their fields of labor at a sacrifice of time and expense to learn what they could in a short time. He has mingled self in his work to a large extent. He might have done his part in sending forth these men with much greater knowledge if he had not made grammar his idol, and kept the minds under his charge drilling upon grammar when they should have been receiving a general education upon many subjects. {20MR 182.3}

Brother Bell has not taken in the situation. Men [who have] come to mature years--even the meridian of life--having families of their own, have become embarrassed unnecessarily. They have sometimes been placed in the most embarrassing positions. Brother Bell has been exceedingly sensitive himself if his dignity was not respected, if he imagined that he was in thought or look or word ridiculed. He has not reasoned that there were minds just as sensitive as his own to sarcasm or ridicule and censure. In this he has wounded his brethren and displeased God. {20MR 182.4}

Brother Bell is naturally severe, critical, and exacting, and he will have to be guarded on this point constantly, with the elder as well as the

younger. He has kept drilling certain students upon grammar, making that the one all-important matter, not giving them sufficient encouragement to have an equal opportunity for other studies; and some have left the college with only half an education. He has wronged the students here. In this particular he has kept the minds confined to such a thoroughness as would not be essential in one case out of twenty. Time is short; the work to be accomplished is too great for any such definiteness. He carries this matter to great extremes, and has injured his usefulness in so doing, and has created great dissatisfaction. These things must be corrected, for they are decidedly wrong. {20MR 182.5}

The very same error has existed in regard to tract and missionary work. The time and means that have been used to educate so definitely have been an injury to the success of the work and the cause of God. While the tract and missionary work was a good work, and there needed to be a right way of working set before the people, time, study, and taxing effort have been given to this one branch to the neglect of other

branches of the work fully as important. This matter has been carried to extremes. There has been too much mechanical working, too much machinery, and too little vital godliness combined with human effort; too much of man's judgment and device and too little room left for the divine. {20MR 183.1}

The Sabbath school at Battle Creek is like a well regulated machine, like a clock which strikes at regular periods the hour of the day, and the real heart and soul is not there as it should be to prove a success. More of God's and less of man's work would be an improvement. The thought and time given to this mechanical working, if given to the spiritual and religious interest, would have altogether a better effect. More devotion, piety, and simplicity of godliness is essential. The same principle is needed in conducting of the college--more of the Spirit of the Lord and a dropping out of self. Diligence, perseverance, and zeal are needed, but exercised with the Spirit of Christ. {20MR 183.2}

Brother Ramsey sees where Brother Bell fails, but he makes still more serious mistakes. He does not carry the burdens Brother Bell has carried. He does not labor as Brother Bell has labored. He does not watch unto prayer. He fails again and again, being self-dignified, bringing himself to the front. He is overbearing, dictatorial, and self-important. He thinks more highly of himself than he ought. Nothing but the grace of God can give him correct views of his own self so that he will labor in humility and not disgust his pupils. He has made some improvements, but unless the Spirit of Christ

is abiding in him, he will make, in his self-importance, serious blunders. He will not win the students, but repulse and disgust them. In a young man this spirit is very objectionable and highly displeasing to God. {20MR 183.3}

Christ invites the self-important ones to learn of Him, for He is meek and lowly of heart. It is the meekness and lowliness of Christ that is so much needed in ministers and teachers. Self is petted and cherished, and Christ is not abiding in the heart. {20MR 184.1}

There is work to be done for every teacher in our college, from those occupying the highest position to the lowest. Not one is divested of self, not one is free from selfishness, which is exhibited in many ways. If the piety and morals of the teachers were elevated as they should be, there would be a healthier influence among the students. There is not a performing of the work of every individual with an eye single to the glory of God. There is not a looking unto Jesus and studying His life and character, but a looking to self and meeting their own defective standard. {20MR 184.2}

I wish I could impress upon all of you the responsibility that rests upon you in your influence over the young. Satan is as busy as he can be in his work to secure to himself the service of our dear youth. He lays his snares with great care that he may entangle in his net the inexperienced feet of the youth who do not discern his workings. {20MR 184.3}

Those who are truly connected with God will not be at variance with one another. The spirit of harmony, peace, and love, His Spirit ruling in their hearts, will create harmony, love, and unity. The opposite of this works in the children of Satan; there is with them a continual contradiction. Strife, envy, and jealousy are the ruling elements. The characteristic of the Christian is the meekness of Christ. Benevolence, kindness, mercy, and love originate from Infinite Wisdom, while the opposite is the unholy fruit of a heart that is not in harmony with Jesus Christ. We ask in the name of Jesus Christ of Nazareth, what fruit do you bear? {20MR 184.4}

What a work is this, the education of children! In the common schools the religion of the Bible is not made a part of the education. One essential, and the most important element, is left out of the program. Education is a work which will tell through the ceaseless ages of eternity. The teachers should be men and women of experience who can impart light from the throne of God in all their instruction. Never should persons be placed in position as teachers who have not patience, kindness, and self-control. {20MR 184.5}

There has been a fearful neglect of duty with the parents. Like Eli, they have not restrained their children, and when the conduct of

their children is such that it testifies against their management they think to obtain relief by sending them to college to be disciplined and to learn better manners than their parents have taught them at home. Here the teachers are left with a task on their hands which few can appreciate. If they succeed in reforming this crude and undisciplined class, parents take the credit, which is not due them, and do not give the teachers the credit they deserve. If the children choose the society of the evil-inclined, and go from bad to worse, then the teachers are censured and the school is denounced as being what it should not be, when the condemnation justly belongs upon the parents. They have the first and best years of the lives of their children while they were teachable and impressible. But the wicked, slothful parents failed in doing their work, and their children became confirmed in an evil course. They were hardened like flint when sent to the college. {20MR 184.6}

If the parents had studied more of Christ and less of the world, if they had cared less to imitate the customs and fashions of the present age, and devoted time and painstaking effort to mold the minds and characters of their children after the divine Model, then they could send them forth with moral integrity to be carried forward in the branches of education to qualify them for any position of trust. {20MR 185.1}

The teachers, if God-fearing and God-loving, could take these children a step nearer heaven, trained to make their capacities a blessing and not a curse. Connected with God, these instructors will exert an influence affecting the destiny of souls in leading them to the study and obedience of the law of God, carrying their minds up to the contemplation of eternal interests, opening before them a broad, expansive field of

thought, presenting before them difficult Bible problems to master, strengthening the intellect to grasp grand and ennobling themes; and yet, there is an infinity beyond. {20MR 185.2}

The greatest work is before us. Our peril, which threatens our usefulness and which will prove our ruin if not seen and overcome, is selfishness--placing a higher estimate upon our plans and our opinions and our labors, and moving independently of our brethren. "Counsel together," have been the words repeated by the angels again and again. Satan may move through one man's mind to warp things out of their proper channel; he may succeed with two who view things in a similar light; but with several minds enlisted there is greater safety. Every plan will be more liable to be criticized and viewed from all sides. Every advance will be more carefully studied, so that no enterprise will be entered into which will bring confusion and perplexity and defeat to the work in which we are engaged. In union

there is strength; in division there is weakness and defeat. {20MR 185.3}

God is leading out a people, fitting them for translation. Are we who are acting a part in this work standing as sentinels for God? Are we uniting our forces? Are we willing to become servants of all? Are we imitating the great Pattern? Fellow laborers, we are sowing the seed which we will reap unto eternal life. The harvest is ours, to reap that which we have sown. If you sow distrust, envy, jealousy, self-love, bitterness of thought and feelings, this harvest you will be sure to reap. This will be a sowing of dragon's teeth to reap the same. If you manifest kindness, love, and tender thoughtfulness to your students, you will reap the same in return. If teachers are severe, critical, overbearing, not careful of others' feelings, they will receive the same in return. A man who wishes to preserve his self-respect and dignity must be careful not to sacrifice the respect and dignity of others. {20MR 186.1}

This rule should be sacredly observed toward the dullest, the youngest, and the most blundering scholars. What God will do with these apparently uninteresting youth, you do not know. God has accepted and chosen in the past just such specimens to do a great work for Him. His Spirit acting upon the heart has operated like an electric battery, arousing the apparently benumbed faculties to vigorous and persevering action. The Lord saw in these rough, uninteresting, unhewn stones precious metal that will endure the test of storm and tempest and the fiery ordeal of heat. God seeth not as man seeth; God judgeth not as man judgeth. He searcheth the heart. He judgeth not from appearance, but judgeth righteously. {20MR 186.2}

Every teacher and every professor in our conference work should preserve the characteristics of the Christian gentleman when associating with his students. He should show himself a friend, a counselor. He should be tender, noble, benevolent, and truly courteous. When all our ministers cultivate the spirit of Christian gentlemen, they will find access to hearts; ears will be open to hear, and souls [will] be softened to

receive the light beams of truth. {20MR 186.3}

When our teachers shall think less of great *I,* and be more deeply interested in the prosperity and success of their pupils, having a sense that they are God's property--that they must render an account to Him for every impression made upon the mind and for the mold given to the character--we shall have a school that will attract angels. Jesus will look lovingly upon the work of the teachers, and will send His grace into the hearts of the students. {20MR 186.4}

The college in Battle Creek is a place where young men and young women should be trained upon God's plan of development and

God's plan of development and growth, where the younger members of the Lord's family shall be impressed that they are created in the image of their Maker, and that their spirit must represent the spirit of Christ. {20MR 186.5}

The minds of our brethren and sisters take too narrow and low a range. They do not keep before the mind's eye the divine plan, but are fixing their eyes upon worldly models. God calls you to look up, where Christ sitteth at the right hand of God, and then work to prepare the minds and characters of your students according to Christ's character. If you lower the standard to obtain numbers, and make this a cause of rejoicing, you show great blindness. You should never consider that numbers are an evidence of success, for then Satan indeed is in the ascendancy. He can boast of very large numbers. {20MR 187.1}

Increasing numbers in your college is no evidence that your labors are being crowned with success. The Lord scorns all exhibition of pride and display. It is the strength of moral power increasing and pervading the college that testifies of its prosperity. It is the character, the virtue, and intelligence of the people composing our churches and colleges, not their numbers, that is a source of joy and should awaken thankfulness in the heart of every Christian. The Spirit of Christ in righteousness prevailing and pervading our church and college, publishing house and sanitarium, should be the cause of rejoicing, rather than their numbers. {20MR 187.2}

Without the uplifting power of Christ, the refining influence of His grace, education will give no advantage to men. Without the Christian element and the sanctifying power of Christ in education, the learned become proud, vain, and bigoted in the domestic circle and in the church.--Ms 2, 1881.

Ellen G. White Estate
Silver Spring, Maryland

September 14, 1989. Entire Ms. {20MR 187.3}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1464 - The Work in Mount Vincent and Hamilton; Joshua, the High Priest, Represents the Church

MR No. 1464 - The Work in Mount Vincent and Hamilton; Joshua, the High Priest, Represents the Church

(Written May 4, 1900, from Maitland, Australia, to Edson and Emma White.)

W. C. W., Sara, and your mother left Cooranbong for Maitland about ten o'clock A.M. There had been some rain, and we thought we might get more; so we went nicely prepared for it. We had our two-seated surrey and two strong, faithful horses that could take us up the hills and over [to] Mount Vincent. {20MR 188.1}

For eight miles before reaching Mount Vincent the road was quite rough and hilly. For many months workmen have been at work opening up a new road by the side of the old one over the mountain, only many feet lower down. This leaves the old road very narrow and perilous, unless the horses are reliable. I walked over the most dangerous part of the road. Willie walked and held the lines. We have passed over this dangerous road no less than ten times. In rainy weather the bullock teams cut deep channels in the road, and we have to manage to keep out of these else we might upset. We always feel much relieved when we leave this perilous road behind us. {20MR 188.2}

After traveling about fifteen miles, we stopped and took our lunch in the woods. Here we spent one hour resting, partaking of refreshment, and giving our faithful horses, Jaspar and Jessie, their feed. Then we went forward upon our remaining thirteen miles. {20MR 188.3}

We arrived in Maitland about four o'clock, giving us a little time to look at a hall with a view of renting it. It is a large building, having skylights for windows, and would be rented to us on condition that we would pay the taxes while we occupied it and give the first contributions to three benevolent enterprises. We decided to test the matter, and so we have accepted the offer. There are two rooms which can be used for holding cooking classes and in keeping health foods. This would save hiring another building. {20MR 188.4}

Sabbath, W. C. W. spoke in the forenoon to a goodly number who appreciated his discourse. Your mother spoke in the afternoon. Several were present who were convinced of the truth but had not faith and courage to take their position. I had much freedom in speaking from Zechariah 3. We knew that the presence of the great Teacher, our Redeemer, was in our midst. I was

enabled to present before the people in a most impressive manner the figure of Joshua, the high priest, in his sacred, official office, standing before the angel of the Lord, and Satan standing at his right hand to resist him. {20MR 188.5}

This is the position that Satan now occupies toward every church, and toward the ministers of the gospel. He stands before the angel of God to resist them in their official work, the ministry of the Word, to resist the Lord's working in behalf of His people. In answer to the intercession and in pity toward His afflicted people, the Lord had come to their relief.

[Zechariah 2:1-10, quoted.] {20MR 189.1}

This work, which Satan saw in prospect, stirred up the great adversary of souls to resist the Lord Jesus, that God's people who had been suffering because of the transgression of His law should not be favored, but remain in depression and sorrow and weakness and suffering. Joshua, the high priest, represents the church, Jerusalem. Satan discerns the work that God is about to do for His people through Messiah, the coming Branch. Satan claims the church that has dishonored God by yielding to temptation, disobeying the commandments of God. They have been put on test and trial. Both priest and people are in a position of repentance unto obedience. "Is not this a brand plucked out of the fire?" {20MR 189.2}

If all who have known the way of the Lord will take warning and decidedly change their wrong principles of action, they will be received, and their transgressions will be pardoned; and if they make thorough work according to the measurement or weighing of God, they will avoid a repetition of their transgressions. God tests and tries His people. He waits for them to discern true repentance, that He may say, "It is enough," and that He may grant them prosperity. {20MR 189.3}

God had given commandment for Jerusalem to be rebuilt, and the measuring of the city was a symbol that He would give comfort and strength to His afflicted ones. Satan and his army are greatly discomfited and alarmed. Satan stands before the angel showing their imperfections of character and their disregard of the commandments of God. This is his resistance to the Lord's merciful work. {20MR 189.4}

"And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem, rebuke thee: is not this a brand plucked out of the fire?" [Zechariah 3:2]. Unworthy though they may be for His great work, the Lord Jesus manifests to the enemy that they are accepted through the righteousness of One who has resisted every satanic art and device. {20MR 189.5}

"Now Joshua was clothed with filthy garments, and stood before the

angel" [Zechariah 3:3]. Christ looked pityingly and compassionately upon the punished, repenting people, "and He answered and spake unto those that stood before Him, saying [to the angels of God], Take away the filthy garments from him. And unto him [Joshua] He said, Behold, I have caused thine iniquity to pass from thee, and I will

clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by" [Zechariah 3:4-7]. {20MR 189.6}

Nothing in the world is so dear to God as His church. Nothing is guarded by Him with such jealous care. The Lord has paid the ransom to save and redeem His heritage, and He is not willing that anything should separate them from Him, where He cannot protect them and prosper them for His own name's glory. He permits them to be sorely tried in the fiery furnace to separate from them and burn the dross. But His eye is upon them every moment, that as they are being purified they may not be consumed. {20MR 190.1}

"For thus saith the Lord of hosts; After the glory hath He sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of His eye. Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be My people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent Me unto thee" [Zechariah 2:8, 10, 11]. "Hear, now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My servant The Branch. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the engraving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree" [Zechariah 3:8-10]. {20MR 190.2}

The Lord does not deny the charge of Joshua's unworthiness, but demonstrates that He has bought him with a price. He clothes him with His garments of righteousness, not putting these garments over the filthy garments of disobedience and transgression, but first He says, "Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with

change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head," upon which was written, "Holiness unto the Lord." {20MR 190.3}

The change is given on condition, "Thus saith the Lord of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by" [Zechariah 3:7]. {20MR 191.1}

Sunday morning, May 6, we left Maitland to fill our appointment at Mount Vincent. Our meeting was held in the Good Templar's Hall, a small building. Brethren and sisters from Cooranbong met us at the hall. The attendance was good, better than we expected. There were thirty people from the neighborhood and fifteen of our people

from Cooranbong, including ourselves. The Lord gave me freedom in speaking from 1 John 2:1-6. The best of attention was given by the youth as well as those of mature age. I had been invited to speak in this place some time ago, but this was the first time I responded. I do not think it will be the last. {20MR 191.2}

The singers from Cooranbong acted their part well. Singing is always a part of the gospel ministry, and the excellent hymns sung could but be a blessing on this occasion. {20MR 191.3}

We know that some who listened were deeply interested. There are precious souls in Mount Vincent to be labored for. They are of the number presented to me who were reaching out their hands and asking us to come and help them, saying, "We need the Word of God opened to us that we may understand its teachings." May the Lord impress our hearts, and may these poor sheep be fed with the bread of life. {20MR 191.4}

Mount Vincent is only fourteen miles from Cooranbong on the Maitland road. Work must be done in this part of the Lord's vineyard. A few miles nearer Cooranbong is another settlement. I have been invited to speak in the church in this place. We must take into our field of work these places that are so near. {20MR 191.5}

After I had finished speaking on Sunday, I was invited to come again. If only we had workers, every station between Cooranbong and Queensland and in the opposite direction, from Morisset to Sydney, should hear the message of warning. We need to pray that the Lord will raise up laborers to work in these destitute, neglected fields, doing the very kind of labor that is needed, in praying, in worshiping, in reading and explaining the Scriptures, depending upon the Holy Spirit to cooperate with human effort. Every provision has been made by God that these places shall have the word of life. Are we as laborers together with God waiting and praying for the breathings of the Holy Spirit, who is able to work for us and in us, making

our labors acceptable in God's sight? There are souls to be saved, and who will feel that men and women must see their need of a new heart? The act of surrender in which the heart takes hold of the strength of God's Spirit gives the soul into God's keeping. {20MR 191.6}

I never saw better attention given than was given as I spoke in Mount Vincent. How my heart yearned for souls to be converted. We must have a burden for those that are ready to perish. We should in their behalf hunger and thirst after righteousness. Who will wake up? Who will arise and shine because their light has come and the glory of the Lord hath risen upon them? {20MR 192.1}

In our meeting at Hamilton, held the week before, the power of God was present, and we have every reason to thank and praise our heavenly Father. The labors of our ministering brethren were of a character to establish and settle and uplift the believers. Some were there from Maitland who were keeping their first Sabbath. In the Sabbath

afternoon meeting, many excellent testimonies were borne. Some souls were in trial through the manifold temptations of the enemy, but the Lord gave them His blessing, and their feet were established upon the only sure foundation--the word of the Lord. {20MR 192.2}

The testimonies borne were cheering. One young man stated that he was keeping his first Sabbath, that he had been looking for a people who were serving the Lord and meeting the standard of His Word. He was sure he had found them, and he wished to unite his interests with them in obeying the commandments of God. We did so much desire to hear testimonies of all present. But we knew that the impression left upon those present, both believers and those who had not yet identified themselves with us, was deep, and, we hope, abiding. {20MR 192.3}

I spoke again Sunday afternoon. Quite a number of those not of our faith were present. The Lord strengthened me by His Holy Spirit to urge all to realize their individual responsibility. Life is a talent, the gift of speech is a talent, and God requires these gifts to be used to His name's glory. Our life is not our own to do with as we please. It is the purchase of the Son of God. Wonderful working agencies are in active service, cooperating with hidden power to keep the human machinery in harmonious action. {20MR 192.4}

Christ declares, "Every one that asketh receiveth and he that seeketh findeth." Here is stated a positive fact. Let us use this fact as a sure promise. It is the exposition of the law of divine government, a law sure and unfailing, establishing a connection between human and divine agency as we ask for the Holy Spirit and receive what we ask for. Oh,

what a world of promises we have in the Word of God! Whosoever has sought the gift in faith, believing, has always received it, and can testify to the working of the Holy Spirit upon the heart and life character. {20MR 192.5}

We have reason to praise God with heart and voice. "Ye are My witnesses," He says. Amazing condescension on the part of Christ! To all who seek Him at the footstep of mercy He gives power to witness for Him. The Lord Jesus has placed Himself under obligation never to disappoint a true seeker for the Holy Spirit's guidance. He presents the earthly to represent the heavenly. He appeals to the love of earthly parents. "What man is there of you," He says, "whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?"--Letter 68, 1900.

Ellen G. White Estate
Silver Spring, Maryland
September 14, 1989. Entire Letter. {20MR 193.1}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1465 - True "Higher Education" Is Obtainable Only From the Master Teacher

MR No. 1465 - True "Higher Education" Is Obtainable Only From the Master Teacher

(Written August 23, 1898, from "Sunnyside," Cooranbong, Australia, to "Brethren [Frederick] Griggs and Howe.")

I have read your articles in the *Educator*, and am surprised at that which they present. Your minds do not see all things clearly. You see men as trees walking. You grasp and advocate some truth, while in the same article you present that which opposes your own statements. Would it not be best for you to get out of the fogs of your previous education under teachers themselves befogged? This education has not been true and unmingled with error. If I write for the *Educator*, as I have been and am now doing, my articles would be directly opposed to your human philosophy. Shall there be a yea and nay go forth in the *Educator*? Or shall I be obliged to issue a paper on true education that will not have in it one thread that will dishonor our heavenly Father? {20MR 194.1}

I have written much on education, and have much yet to write; and if the Lord has been teaching me, He certainly has not been teaching you to present to the many readers of the *Educator* a yea and nay as you have done. You will see that you have done this when the Holy Spirit works your human minds. Then you will not write a yea and nay in the same issue. {20MR 194.2}

There is a constant progress in the knowledge of God and of Jesus Christ whom He has sent, but when men feel that they are wise above a "Thus saith the Lord," they need to become fools in order that they may be wise. The living oracles of God were given to lie at the very foundation of all true education. "The fear of the Lord is the beginning of wisdom." There is a distinction to be made between the sacred and the common, and we are accountable to God if we place human wisdom at the head as essential for education. Language may change, and study books may present the supposed improvements, but, "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 any thing 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" [John 1:1-5]. {20MR 194.3}

I am not surprised that as darkness covers the earth, and gross darkness

the people, the light that comes from the Father of lights is not discerned. Just to the extent that the mists and fogs encompass the minds of men, will be their ignorance and misconception of God. The worldly churches cannot read a "Thus saith the Lord," in regard to the seventh-day Sabbath; and why? Because they are wise in their own conceits; because they are following the example of men who were only one step from the Eden of God, and who, because of their mental and moral capabilities, began to work out their human inventions, and worship the things their hands had made, supposing that they were improving upon God's plans and devices. In this they worshiped and extolled themselves.

[Genesis 6:5-7, 11-13, 17, 18, quoted.] {20MR 194.4}

There perished in the flood greater inventions of art and human skill than the world knows of today. The arts destroyed were more than the boasted arts of today. The great gifts with which God had endowed man were perfected. There was gold and silver in abundance, and men were constantly seeking to exceed their fellow men in devices. The result was that violence was upon the earth. The Lord was forgotten. This long-lived race were constantly devising how they might contend with the universe of heaven and gain possession of Eden. {20MR 195.1}

When men talk of the improvements that are made in higher education, they are aping the inhabitants of the Noatic world. They are yielding to the temptation of Satan to eat of the tree of knowledge, of which God has said, "Ye shall not eat of it, lest ye die." God gave men a trial, and the result was the destruction of the world by a flood. In this age of the world's history there are teachers and students who suppose that their advancement in knowledge supersedes the knowledge of God, and their cry is, "Higher education." They consider that they have greater knowledge that the greatest Teacher the world has ever known. {20MR 195.2}

Christ came to the earth as the Light of the world. Nearly two thousand years ago a voice was heard in heaven--the more mysterious because it came from the throne of the Infinite--saying: "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: Lo, I come (in the volume of the book it is written of me,) I delight to do Thy will, O my God; yea, Thy law is within My heart." [See Psalms 40:6-8; Hebrews 10:5-9.] {20MR 195.3}

Who is this that the heavenly universe proposes shall visit a guilty world? We ask the prophet Isaiah, and in the decided tones he speaks. His language is not yea and nay. "Unto us a Child is born," he says, "unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful,

Counsellor, The Mighty God, the everlasting Father, the Prince of Peace." {20MR 195.4}

We inquire of John, the beloved disciple. Hear his words: "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 any thing 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.... 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." {20MR 196.1}

To Christ Himself we address the inquiry, "Who art Thou?" Listen! "Before Abraham was, I am." "I and My Father are one." "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him." {20MR 196.2}

We ask of Paul, the great apostle, and he answers, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." {20MR 196.3}

Again we ask John, What of Christ? "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, 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." "Behold the Lamb of God, which taketh away the sin of the world." {20MR 196.4}

We hear the testimony of Isaiah: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness

of His strength? I that speak in righteousness, mighty to save. Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with Me: for I will tread them in Mine anger, and trample them in My fury; and My blood shall be sprinkled upon their garments, and I will stain all My raiment. For the day of vengeance is in Mine heart, and

the year of My redeemed is come." {20MR 196.5}

We ask John what he saw and heard in the vision at Patmos, and he answers: "And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." {20MR 197.1}

There in His open hand lay the book, the roll of the history of God's providences, the prophetic history of nations and the church. Herein was contained the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations. In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of earth's history to its close. {20MR 197.2}

This roll was written within and without. John says: "I wept much, because no man was found worthy to open and to read the book, neither to look thereon." The vision as presented to John made its impression upon his mind. The destiny of every nation was contained in that book. John was distressed at the utter inability of any human being or angelic intelligence to read the words, or even to look thereon. His soul was wrought up to such a point of agony and suspense that one of the strong angels had compassion on him, and laying his hand on him assuringly said, "Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." {20MR 197.3}

John continues: "I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And He came and took the book out of the right hand of Him that sat upon the throne."

As the book was unrolled, all who looked upon it were filled with awe. There were no blanks in the book. There was space for no more writing. [Revelation 5:8-14; 6:8, quoted.] {20MR 197.4}

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with

a loud voice, saying, How long, O Lord, Holy and true, doest Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them [They were pronounced pure and holy]; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled" [Revelation 6:9-11]. Here were scenes presented to John that were not in reality but that which would be in a period of time in the future.

[Revelation 8:1-4, quoted.] {20MR 197.5}

The psalmist prayed: "Lord, I cry unto Thee: make haste unto me; give ear unto my voice, when I cry unto Thee. Let my prayer be set before Thee as incense; and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth; keep the door of my lips." {20MR 198.1}

We have every evidence that the humble, contrite prayer offered to God is regarded as precious in His sight. Not one is lost. The promise is: "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. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" [Luke 11:9-13]. {20MR 198.2}

This invitation is for all. The Saviour seeks to impress the truth by an illustration. Will the father whose child asks for bread, give him a stone? If he asks a fish, will he give him a serpent? If he asks for an egg, will be give him a scorpion? This is presented as an impossibility. {20MR 198.3}

Drawing the contrast between the heavenly and earthly parent, Christ adds, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

[Isaiah 57:15-21; 66:1,2, quoted.] {20MR 198.4}

The Lord hears the prayers of all who come to Him in their necessity, all who are humble and contrite in heart. The Lord hears, and He will manifest Himself unto them, to revive the spirit of the humble, and to revive the hearts of the contrite ones. {20MR 198.5}

Whatever may be our experience or supposed intelligence, we must all become learners and receive an education in spiritual things, that we may give to others. Let all bear in mind that Christ in His life has given them an example of the necessity of prayer. [Through His Word] He says, "The end of all things is at hand: be ye therefore sober, and watch unto prayer." "Watch ye and pray,

lest ye enter into temptation." "Take ye heed, watch and pray: for ye know not when the time is." "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." {20MR 198.6}

The same spirit is seen today that is represented in Revelation 6:6-8. History is to be repeated. That which has been will be again. This spirit works to confuse and to perplex. Dissension will be seen in every nation, kindred, tongue, and people, and

those who have not had a spirit to follow the light that God has given through His living oracles, through His appointed agencies, will become confused. Their judgment will reveal weakness. Disorder and strife and confusion will be seen in the church. {20MR 199.1}

The prayer of Christ for His people, just before His humiliation and death, is as much unheeded as if it had never been made. The same spirit that controls the nations of the earth is working upon the minds of those who have had light. As the children of disobedience, irrespective of consequences, they act like the blind. They are drunken but not with strong drink. They reveal that that which has allured and deceived them was an unholy ambition. {20MR 199.2}

The Lord God of Israel has made Himself a refuge for His people. All who will make Christ their dependence will know what it means in these last days to agonize to enter in at the strait gate. The foolish self-esteem and self-confidence which many possess will prove their eternal ruin. To them the narrow path cast up for the ransomed of the Lord to walk in seems altogether too restricted. But he who abides in Christ will understand what it means to be crucified to the world. The Lord has provided only one refuge for His people. The great apostle says, "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." All who are overcomers will be highly exalted. {20MR 199.3}

Those who are striving for position, seeking to be the greatest, will be called the least in the kingdom of heaven. As He sought to impress this lesson, Christ called a little child and set him in the midst of them, and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." {20MR 199.4}

On another occasion, "they brought young children to Him, that

He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me; and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." {20MR 199.5}

We have this matter placed in the heavenly scales and weighed, and the result is presented before us. All this ambitious exercising of the spirit to exalt self will surely be worked by satanic agencies until the persons, whatever their profession, will reveal hereditary and cultivated attributes that will place them in the very lowest scale; and when God shall weigh them in the golden scales of the heavenly sanctuary, the sentence will be passed, "Thou art weighed in the balances, and art found wanting." {20MR 200.1}

Those who consider themselves capable and efficient know little of their own poor selves. The explanation has been given me why there is so little safety for men placed

in responsible positions. They want to do some great thing in proportion with their supposed great position. In the place of considering themselves as less than nothing unless worked by the Holy Spirit, they themselves want to work the Holy Spirit. The prayer of each should be: "Who can understand his errors? cleanse Thou me from secret faults. Keep back Thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my redeemer." {20MR 200.2}

The youth of today have not obtained that education and training that will lead them to put on the whole armor of God, and be able to resist temptation, depending upon the Holy Spirit to strengthen and empower them to fight manfully the battles of the Lord. They have formed the habit of working to do something to uplift themselves, and thus they are left to their own strength. Their words, their spirit, their actions, are not after the likeness of Christ. Self, self, self, is revealed in everything they are connected with, and the Lord says of them: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not

appear; and anoint thine eyes with eyesalve, that thou mayest see." {20MR 200.3}

There are precious experiences for the youth to gain if they will die to self, but if they cherish and exalt self, Christ will not work with or for them. He will permit them to exhibit how little there is of them in their pride and haughtiness and spiritual poverty. Christ says: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." {20MR 201.1}

I have a word of warning to my brethren in this country. "He that hath an ear, let him hear what the Spirit saith unto the churches. . . . These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and has not denied My name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I

come quickly: hold that fast which thou hast, that no man take thy crown." {20MR 201.2}

Teachers, be careful, be prayerful, be serious. Certain it is that you have collected all the chaff that it is safe for you to have. What, I ask, is the chaff to the wheat? Let the character of your work be such that as teachers you will by pen and voice "sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." {20MR 201.3}

We have a Saviour who is at hand, and not afar off; and now is the time to make your calling and election sure. Your life insurance policy you will find in 2 Peter 1:2-11 [quoted]. {20MR 201.4}

Mark especially verses 8-11. In order to have this positive assurance, you must begin to work, as the Holy Spirit works you, on altogether different lines, from inward to outward. You need not feel that you must mingle the common with the sacred. You have done this so continually in the past that your spiritual eyesight is obscured, and you cannot discern between the sacred and the common. You take the common fire, and exalt and praise and cherish it, and the Lord turns from you with displeasure. Had you not better make a full consecration of yourself to

God? Will you imperil your souls by a divided service? {20MR 201.5}

Not one sin has yet been blotted out from the book of God only through the faith of the believer who holds the beginning of his confidence firm unto the end. We may have hope in anticipation of the full and entire atonement made; for this is efficacious if sin is put away. {20MR 202.1}

John declares: "Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him. Little children, let no man deceive you: he that doeth righteousness is righteous." {20MR 202.2}

Brethren, read your Bibles; study your Bibles. We should be ever grateful to God that by His mercy we possess knowledge. We know our duties. We have the eternal life insurance papers plainly written out. We have every facility provided for us, every endowment of capability for discharging the duties devolving upon us. There is only one way of becoming partakers of the divine nature, of escaping the corruption that is in the world through lust. I beseech of you, Put off all self-importance, for it can be of no help to you. And yet you may place a high estimate upon your own characters, for you are bought with a price. {20MR 202.3}

I have a deep interest in you. You must think of the pure waters of Lebanon rather than of the murky pools of the valley. I speak to you personally because you do not know what it means to be sanctified, elevated, ennobled. If you will seek earnestly for a pure, a consecrated, a holy life, you will find that your human knowledge is not all that you need to constitute [you] a laborer together with God. I am pained for you; and not for you only, but for many of our young men and women who act in the capacity of teachers. They need so much that which is true "Higher education." {20MR 202.4}

The great Teacher who came down from heaven has not directed you to any of the supposed great authors. He says, "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." Christ has promised to give you rest, and in learning your lessons of Him, you will find rest. {20MR 202.5}

Is not this plain and simple? Those who have been students in the schools at Battle Creek have come from their years of study unprepared to do the work in teaching that they should do. They are imperfect in many ways where they should be wise. They are weighed in the balances of the sanctuary above, and are pronounced "Wanting." These defects in their education the Lord would not have reproduced in others. {20MR 202.6}

Were you here in Cooranbong, we would not, could not, entrust our youth to you, for you are not qualified to give students proper instruction. We would feel that God held us responsible for placing you in so important a position. You would hinder the very work that the Lord calls upon every teacher to be qualified to do. {20MR 203.1}

We are now amid the perils of the last days, and something more is essential for you to have than that which you now have. It is hard for you to unlearn things which you have learned, and learn those things which ought to have been the very alpha of your education. The omega you will never reach in this world. Seek the Lord while He may be found. Be sure that you have learned your lessons in wearing the yoke of Christ. Then, learning under His restraining discipline His meekness, His lowliness of heart, you will find rest unto your souls. You will find yourselves riveted to the eternal Rock. {20MR 203.2}

I would say much more, but I cannot give the time from my other pressing duties.--Letter 65, 1898.

Ellen G. White Estate
Silver Spring, Maryland
September 14, 1989. Entire Letter. {20MR 203.3}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1466 - Activities During James White's Convalescence

MR No. 1466 - Activities During James White's Convalescence

(Written September 21, 1866, from Olcott, N. Y., to Edson White.)

Where you are I know not. I have directed one letter to you at Battle Creek, but have received no answer. Will you please to write and direct to Palermo, N. Y. We want to

hear of your success at Monterey. Are you at Albion? Did you get any peaches? Did you take care of everything in and about the house? I shall not write much till I hear from you. {20MR 204.1}

Your father is appearing some better. We have killed one wild black squirrel per day. He enjoys it much. We have all the fruit we could desire. I take him somewhere every day, rain or shine. Yesterday I muffled him up in shawls and buffalo and took him to Olcott village, three miles, while the rain was pouring down and running off his hat in a stream. We went to Justus Lampson's. Took dinner, accompanied by Sister Lindsey and Mary. We went in one chaise, they in another. The front and sides are all open and the rain was directly in our faces. Your father did not get tired; enjoyed the visit, and we returned, again in the rain, in the afternoon, Today we take dinner at Harmon's. Shall have him ride to Olcott, although it is cloudy and stormy. It has rained every day since we have been here, yet your father has been out, I believe, somewhere every day. {20MR 204.2}

I have written this in positive haste, for Brother Lindsey must take it to Lockport. I have sent for Jenny Rogers and her husband to come and live in our house in our absence and take care of the premises and he work at his trade. I don't know what they will think of the arrangement. {20MR 204.3}

What did you do with the team? I do not think Brother Aldrich should have our team to use teaming merely for keeping. I wish Richard Godsmark to take the team and pasture if he will. It would greatly accommodate me to have him do so. {20MR 204.4}

Write immediately. Willie enjoys himself well because he can be outdoors. He has been a great help to me in paring peaches and pears. I have been putting up fruit, quite a quantity. {20MR 204.5}

I will close. Much love to Annie and yourself, my dear boy.--Letter 3, 1866.

Ellen G. White Estate
Silver Spring, Maryland
September 14, 1989. Entire Letter. {20MR 204.6}

MR No. 1467 - Camping and Traveling in the Colorado Mountains

(Diary entries, September 1 to 30, 1873.)

Walling's Mills, [Colorado], Monday, September 1, 1873. We visited the berry patch. Could gather but six quarts. The rain drove us home. It was raining nearly all day. Willie and myself rode to Black Hawk. It rained hard, but we did not take cold. We had a very pleasant ride home. No rain. We had a good long letter from Elder Loughborough, and one from Brother Canright and Butler. {20MR 205.1}

Walling's Mills, Tuesday, September 2, 1873. We went to Rollinsville to the raspberry ground. We took our tent and stove and a change of clothing. We did not go out to pick berries until late. We brought home about 25 quarts. Willie was not with us. He was obliged to go for Brother and Sister Downs, who wrote us that they would be at Black Hawk Tuesday. Willie came for us about six o' clock. We were glad to meet Brother and Sister Downs. Our visit with them was pleasant. {20MR 205.2}

Walling's Mills, Wednesday, September 3, 1873. Brother and Sister Downs went with us to gather raspberries. We took dinner in the tent and had a very pleasant time with our brother and sister. We gathered about twenty-six quarts. Lucinda canned about eleven cans in the tent. We brought home about ten quarts of berries. My husband invited Mr. Parker, the editor, to come home with us. We had a very social chat with him. Preparing his supper and getting supper for two hungry men made our work hard. Sister Hall had to bake. We sat up till ten helping her. For two nights she did not get to rest until midnight. {20MR 205.3}

Walling's Mills, Thursday, September 4, 1873. Willie took Mr. Parker and Brother and Sister Downs to Black Hawk. Brother Downs has decided to go to Oregon and settle. Mr. Parker is to remain for the present at Central. We are too tired to do anything with comfort. We had Sister Downs cook her food for her journey to Oregon. We felt that it was a privilege to supply them with material for cooking. We prepared dinner for them all before they went. A young man took dinner with us. My husband employed him to work for us today. {20MR 205.4}

Walling's Mills, Friday, September 5, 1873. We went out to gather raspberries upon the mountains. Lou Walling passed by in the stage for Middle Boulder. {20MR 205.5}

Walling's Mills, Sabbath, September 6, 1873. We had a rainy day. About nine o'clock a gentleman on horseback inquired if we had seen

two men pass. I had seen them about midnight going by our house. They stopped to drink at the spring and then started up the hill on the road to Black Hawk upon the run. These men had been stealing and the authorities were in search of them. Mr. Walling and an officer rode up to the door. Mr. Walling ate a lunch, changed horses and drove on. I wrote to Elder Loughborough. My husband also wrote a letter; sent by Mr. Walling. {20MR 205.6}

Walling's Mills, Sunday, September 7, 1873. We had a special season of prayer in the log house. Sister Hall and I did a large, two weeks' washing. In the midst of the

washing Mr. and Mrs. Laskey with their two children came to visit us. Mr. Walling also came. We laid aside the washing and visited and sewed on a sheet. I made an entire sheet by hand, hemmed three ends of sheet, made a pair of pillow cases. This was my day's work. I had quite a long conversation with Mr. Walling in reference to his children. Mr. Walling tarried with us overnight. {20MR 206.1}

Walling's Mills Monday, September 8, 1873. We prepared an early breakfast for Mr. Walling. My husband talked with Mr. Walling in reference to the house, which seemed to be leaning forward. I rinsed out a portion of the washing, hung them out to dry. We then went to Black Hawk. While trading we were much surprised to see Brother Glover walk into the store. We met very unexpectedly. We were very happy to meet Brother Glover. He rode up to Central with us. We purchased some things and returned home with Brother Glover an extra passenger. He had come to Colorado on business. His son Eli was sketching Denver and was going to Boulder City to sketch from that place and Brother Glover to canvass for him and take orders. Brother Glover spoke with great tenderness of his wife who has recently died. He feels her loss deeply. May God comfort him in his affliction. {20MR 206.2}

Walling's Mills, Tuesday, September 9, 1873. We had a very precious interview with Brother Glover. We went to Excelsior to look after our tent pitched in the raspberry bushes at the foot of a high rocky mountain. {20MR 206.3}

We gathered a few quarts before dinner and we had an excellent dinner. My husband, Brother Glover, and myself rode over to Middle Boulder to see Mr. Walling and Bertie. Bertie was doing well. We could tarry but a few hours. We returned, taking both Addie and May with us. At Excelsior I sat in the wagon while Brother Glover and my husband crossed the creek and helped Willie and Lucinda take down the tent and bring over our things which we had used in camp. We arrived home about dark. {20MR 206.4}

Walling's Mills, Wednesday, September 10, 1873. We have been praying

earnestly to know our duty in regard to leaving our present location and temporary home for California. We have prayed earnestly for light but got none. We feel rather unsettled. We desire to know our duty and we feel willing to do whatever it may be. We went to Central. Called to see Mr. Parker. We found him no better. He was very glad to see us. My husband promised to come in Friday and give him fomentations. We purchased several things at Central in the line of dry goods. Brother Glover and Willie spent the day hunting, but found nothing. Mr. Walling came at midnight. We talked with him in regard to Central Park. Mrs. Laskey, her two children, and Mrs. Toll took dinner with Sister Hall in our absence. {20MR 206.5}

Walling's Mills, Thursday, September 11, 1873. In the morning Mrs. Laskey rode to the door with two children. She was going to Central. We had Willie go with her to get provisions for Central Park. Mrs. Laskey waited for my husband to write several letters. We were disappointed when Willie returned to find so little mail. Brother Glover and my

husband rode out on horseback. {20MR 207.1}

My husband and myself had a special season of prayer for God to direct us in regard to our duty. Mrs. Laskey and her children took supper at our house. {20MR 207.2}

Walling's Mills, Friday, September 12, 1873. We have decided to go to Central Park. We went to Central around by McCameron's [?]. She was not at home. We lost our journey. We drove as fast as possible to Central. We called upon Mr. Parker. We took with us fomentation flannels. My husband gave treatment to Mr. Parker, which seemed to work favorably. He is certainly in a very bad way. His throat is distressingly inflamed, making it very painful for him to swallow even liquid. We are trying to improve his condition. Mrs. Johnson, with whom he boards, seems to be a very kind, benevolent lady. We took dinner at her table. We hope our visit was not unprofitable. {20MR 207.3}

We traded some in Central and Black Hawk. We arrived home a little before sundown. Received letters from Brother Canright, also Mary Gaskill and Daniel Bourdeau, giving us an account of camp meeting. When we reached home we found John Cranson there. We felt sorry he should come to see us on the Sabbath. We do not like to have visitors to entertain upon the Sabbath, who have no respect for God or His holy day. Poor John, he has not hope in God. {20MR 207.4}

Walling's Mills, Sabbath, September 13, 1873. We arose early and walked out to have a private prayer in the grove. We feel perplexed to know just what is our duty. We decided to write to Mr. Walling to defer going to the Park until we could

hear from Eli Glover. We depend upon him and his wife to keep our house while Brother Glover accompanies us on the trip to the Park. I wrote some upon life of Christ for *Instructor.* We had an early season of prayer. Willie rode on horseback to Black Hawk post office. Did not return until half past nine o'clock. He got half of the *Review* and one letter from Brother Uriah Smith. We were rejoiced to read its contents. He confesses his wrong course the few months past. If the scales are falling from his eyes, we praise God. {20MR 207.5}

Wallings Mills, Sunday, September 14, 1873. Mr. Walling unexpectedly drove up and said he was ready to go over in the Park. He hurried us all up and we were packed, about ready to start at eleven o'clock. We drove out about six miles and took dinner. We spread our table by the side of a stream, built a fire, and had some warm food. We enjoyed it much. We rested one hour and then drove on. We made good time through the woods, and we thought that we might have time to pass the Range by daylight. We ascended the Range slowly. The road was worse than we anticipated, and we had to move very slowly. We did not get to timberland the other side of the Range until after dark. We made camp about nine o'clock and did not get to rest until about midnight. We had a flaming camp fire which was very grateful after sitting sometime in the wagon waiting for a good camping spot to be found. I was sick and could not sleep at night. {20MR 208.1}

In the mountains, Colorado, Monday, September 15, 1873. We took breakfast and then packed our bedding to move on. My husband, Willie, and myself were seated on our horses. My husband and I rode on. Mr. Walling and Sister Hall where in the wagon. {20MR 208.2}

We left our spring wagon because the road was so rough we could go no farther. We rode about two miles when Willie called us to come back. Mr. Walling had broken down. We rode back and saw that the axletree of the wagon was broken, and we must make camp where we were. We rested a while and Mr. Walling took his three horses and the spring wagon back and was to send us the axletree or bring it Wednesday. We made a very comfortable camp and had plenty of bedding. The nights are very cold. There is ice on the water and the ground nearly freezes nights. {20MR 208.3}

In the mountains, Colorado, Tuesday, September 16, 1873. We rested well last night but we are very tired and lame today. Our drive was too tedious and we took cold, which makes us feel as though we could scarcely move. We had a very pleasant day. We should have enjoyed the scenery had we been less weary. Our camp is in a grove of heavy pines. There is a small open space of ground, with grass for horses. On the south rises a high mountain

of rocks. Trees seem to grow out of the very rocks. They tower up high but seem to cling or lean upon the rocky mountainsides. East, west, and north are gigantic evergreens. Through these thick trees is our road to the Central Park. We have had several seasons of prayer. My husband and myself had very profitable conversation in regard to our work. I felt relieved. {20MR 208.4}

In the mountains, Colorado, Wednesday, September 17, 1873. We have another beautiful morning. No rain has yet come to trouble us. We have some wind which draws down the canyon. We have to move our little stove several times in the day as the wind changes from one end of the tent to the other. We had a season of prayer this morning alone by ourselves. {20MR 209.1}

We are anxiously waiting for Brother Glover or Walling to come to our camp. We expect them today. Travelers came by with wagon and men on foot driving sheep. They said there were thirteen hundred in the flock. They have taken up land in the Park and will spend the winter there and feed their sheep. Two other travelers passed. {20MR 209.2}

In the mountains, Colorado, Thursday, September 18, 1873. We have another beautiful day. Cold nights and mornings, warm in the middle of the day. We expect Brother Glover or Mr. Walling or both today. We have had a good season of prayer in the woods, my husband and I. Two travelers and one horse returning from the Park came by our camp. We gave them bread as they said they had nothing to eat but squirrels and pork. They brought some fine specimens and curiosities from Willow Creek. {20MR 209.3}

In the mountains, Colorado, Friday, September 19, 1873. It commenced storming early in the morning and snowed hard until noon. The atmosphere was not chilly so the snow melted soon after falling; but it did not clear off. It was cloudy. We built a camp fire in the evening, which made it very pleasant. I was quite sick through the day. {20MR 209.4}

In the mountains, Colorado, Sabbath, September 20, 1873. The sun shone out beautifully in the morning but it soon became cloudy and snowed very fast, covering the ground and lodging upon the trees. It looks like winter. All around us is white. Here we are just this side of the Range in our tent, while the earth is sheeted with snow. This day has been a day of perplexity and trial. We feel deeply our need of the grace of God. These small trials are worse to bear than heavy afflictions. Shall I ever learn to be perfectly patient under minor trials? I know that I shall be tempted and proved until self shall be hid in Jesus. My earnest prayer to God daily is for divine grace to do His will. {20MR 209.5}

In the mountains, Colorado, Sunday, September 21, 1873. It was a severe night, and today the storm is over and it is very pleasant. We devoted the day to earnestly seeking the Lord. We had our hearts melted and broken before Him. We see a great work to be done and we know that we are not fitted for the work. We have too little spiritual strength. We must have help from God. We want a right spirit renewed within us. My husband and myself went up upon a high hill where it was warmed by the rays of the sun, and in full view of the snow-covered mountains we prayed to God for His blessing. I earnestly desire to do the will of God. We had some comfort in the Lord and felt, both of us, to resolve to be more careful of each other's feelings and to ever treat each other with becoming respect and dignity. We both wept before the Lord and felt deeply humbled before Him. {20MR 210.1}

In the mountains, Colorado, Monday, September 22, 1873. It is a beautiful day. Willie started over the Range today to either get supplies or get the axletree of the wagon Walling is making. We cannot either move on or return to our home at the Mills without our wagon is repaired. There is very poor feed for the horses. Their grain is being used up. The nights are cold. Our stock of provisions is fast decreasing. We have had precious seasons of prayer today. The comfort of the Holy Spirit is with us in a measure, but our souls still cry out for God. We must have more close and constant communion with our Redeemer. Without the light of His love we are indeed in a cold, cheerless world. Nothing can give us happiness. With His love the most dreary desert is a paradise. {20MR 210.2}

Willie and Brother Glover returned today. Brother Glover was on his way with the new axletree when Willie met him. Willie was beyond Rollins Camp. He returned with Brother Glover. We were glad to see them and made preparations to start the next morning for Grand Lake in Middle Park. We had a cold night but our noble bonfire of big logs and our little stove in the tent kept us comfortable. {20MR 210.3}

In the mountains, Colorado, Tuesday, September 23, 1873. We rose early and packed up bedding and provisions for a start on our journey, after committing our case to God for His protection and guarding care. The road was so rough for about six miles,

Sister Hall and myself decided to walk. My husband rode a pony. Willie walked. Brother Glover drove the horses. The road was very rough. We had to walk over streams and gulches, on stones and upon logs. We gathered some gum from the trees as we passed along. {20MR 210.4}

After six or eight miles' travel on foot it was a good rest to climb up upon the bedding and ride. The scenery in the park was very grand.

Our hearts were cheerful, although we were very tired. We could trace the wonders of God's works in the grand towering mountains and abrupt rocks, in the beautiful plains and in the groves of pines. The variegated trees, showing the marks of autumn, were interspersed among the living green pines, presenting to our senses a picture of great loveliness and beauty. It was the dying glories of summer. We camped for the night in a plain surrounding a cluster of willows. We cut plenty of grass for our beds. {20MR 210.5}

In the mountains, Colorado, Wednesday, September 24, 1873. We were up right early to pack our things and pursue our journey. We had most beautiful scenery most of the way. Autumn's glory is seen in the variegated golden and scarlet trees interspersed among the dark evergreens. The towering mountains are all around us. Rough, rocky, barren peaks of mountains rise above mountaintops that are covered with evergreens. The scenery is awfully grand. We stopped at Grand River for dinner. We had some difficulty in finding a carriage road, but after some delay, and one on horseback searching carefully, we could pass on. We had a very rough road. We arrived at Grand Lake about five o'clock. Pitched our tent in a good dry spot and were tired enough to rest that night. {20MR 211.1}

Grand Lake, Colorado, Thursday, September 25, 1873. We worked busily nearly all the day in getting settled. We have at last got fixed very convenient. I have two ticks made of woolen blankets which we filled with hay and made very nice beds. We have boards arranged for shelves, and we look very cozy here. Brother Glover went fishing. He caught a few fish. He shot a duck in the morning, but it was lost in the water. {20MR 211.2}

Grand Lake, Colorado, Friday, September 26, 1873. We have a very lovely day today. Brother Glover went out hunting. The wind was too strong to fish. Brother Glover traveled ten miles but found no game. Willie shot two grey squirrels to make broth for Brother Glover. {20MR 211.3}

Grand Lake, Colorado, Sabbath, September 27, 1873. This is a beautiful day; not a cloud in the heavens. I spent the day in writing and reading over manuscript for printer, upon the temptation of Christ in the wilderness. I am anxious to get this before the people, for they need it. After we had prayer at the close of the Sabbath, Brother Glover went out fishing. He caught sixteen fish. We urged him to dress them and take them home to his children, as he had decided to take the pony and go the next day to the Mills and get supplies for us, and have Mr. Walling come for us. {20MR 211.4}

Grand Lake, Colorado, Sunday, September 28, 1873. Brother Glover

left the camp today to go for supplies. We are getting short of provisions. We got him the best we could for his meals on the way. He was to send Mr. Walling immediately and to get our mail. A young man from Nova Scotia had come in from hunting. He had a quarter of deer. He had traveled twenty miles with this deer upon his back. The remainder of the deer he had left hung up in the woods. He saw six elk but did not try to shoot them as he knew he could not carry them out. He gave us a small piece of the meat, which we made into broth. Willie shot a duck which came in a time of need, for our supplies were rapidly diminishing. {20MR 211.5}

Grand Lake, Colorado, Monday, September 29, 1873. We improved a portion of the day in getting hay for horses. My husband swung the scythe. Willie pitched the hay into the wagon and Lucinda and I trod it down. My husband and Willie worked diligently to make a warm stable of an old house nearby, and in securing hay for horses. My husband is encouraged in regard to his health. He can endure considerable physical exercise. His food does not distress him as it did. {20MR 212.1}

Grand Lake, Colorado, Tuesday, September 30, 1873. Another beautiful, sunshiny day. We have the men who took fish to Central and Black Hawk. They have again come with supplies and to get more fish. My husband and Willie talked with them considerably. Mr. Westcott killed a wolf this morning. It was a large, savage-looking beast. He was caught in a trap and was howling half the night, which seemed very dismal. The fur of the wolf was very fine and thick.--Ms 11, 1873.

Ellen G. White Estate
Silver Spring, Maryland
September 14, 1989. Entire Ms. {20MR 212.2}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1468 - A Report on the Australian School; Building W.C. White's Home; Trusting and Praising God

MR No. 1468 - A Report on the Australian School; Building W.C. White's Home; Trusting and Praising God

(Written June 10, 1897, from "Sunnyside," Cooranbong, to W.C. White.)

I am able to report sixty students in the school, besides the six teachers. We shall

have to have more room. The school needs all the rooms. If we could now build a chapel, then the students could get along for the present with the room that is now used for Sabbath meetings. As it is, they have to be crowded. We have no funds with which to erect a second building, or to build a chapel, but we do not feel discouraged. We are determined to work in faith. The Lord will help His people if they put their trust in Him. I send you copies of the letters which I am sending by the Vancouver boat. I do not know what you will think of them. I am certain that God has funds for us somewhere, and they must come to us here. I am trusting and praying for help and guidance. {20MR 213.1}

I am gaining some strength, and I am thankful to our heavenly Father. I have still some weakness in my head, but I hope it will pass away, and strength take the place of weakness. {20MR 213.2}

Your family are all well as usual. The boys are trotting around now. Herbert is not as strong and firm on his feet as Henry, but they have high times. They scramble up the chamber stairs exultingly and in a big hurry, fearing someone will take them down. But be assured that someone is behind them all the time. {20MR 213.3}

Today the plasterers are here, and they are to begin work tomorrow. Sand, water, and everything is on hand now. We have plenty of water. We will think things quite advanced when the plastering is done. Brother Hare's building is advancing slowly. {20MR 213.4}

There are little things that will come up in school matters that are not of just the right order. Fun and frolic will be entered into that has to be checked. Brother Hughes is the man for the place. We need so much the presence of God to guide us in all wisdom. I know that the Lord is a present help in every time of trouble. {20MR 213.5}

The work must be entered upon in Newcastle and Maitland. I have just been reading the words of the great apostle to the Gentiles; [2 Corinthians 10:12-18, quoted]. {20MR 213.6}

We need to walk more humbly with God. Time is short, and we need to labor most earnestly to extend the truth to regions beyond us, right in the shadow of where our school is located. {20MR 213.7}

We shall have to draw from the Pacific Press all the means that is coming to me. Let there be no delay in this matter. I understand that I have five hundred dollars which the conference in New South Wales is using, besides the thirty-eight pounds loaned to Brother Semmens. There is not a very flattering prospect in that direction of my getting my money back in a hurry. Brother Semmens wanted additional money, but I told him that I could go no farther in that line, for I am stretching myself beyond my measure. My workers must be paid. But everything in this line is waiting to ascertain how we are coming out. {20MR 214.1}

I have been so utterly exhausted that I have not had matters brought to me. Sara has had to carry my burdens as far as outside things go, and the work inside also. But I am now able to have matters again brought before me, and can give directions. We have gone ahead to build your house, and if anyone wants to grumble, you will be out of it altogether. Those who are now on the ground will take the blame. But I meant that everything should be done that could be done, in a plain, wholesome way, for your

family. The house may look unnecessarily large, but I have looked it over and over and could not bring my mind to diminish one foot in any direction. I have never been required before to do so much thinking and planning in so many lines, especially in reference to this. {20MR 214.2}

I want your house to be a comfortable home, and there is not a thing I should detach from the building. We invest means here, but we must bear in mind that we would have to invest means to hire a house that would not be in all respects comfortable. And the money paid for rent might just as well be paid out for interest to obtain money to get the very things we need to have in the building to make it as we desire for comfort and convenience. Soon as the plastering is dry, we shall move your family into the now-almost-finished house. {20MR 214.3}

The means from Battle Creek and Pacific Press are needed here. I have not been able to learn how I stand. I have drawn all but thirty pounds from the Echo Office. First get your family settled, and then, if you desire, and it seems to be duty, you can visit the churches. There is need of your being here soon. The Lord will guide you. We want all the means that we can obtain now, to help in putting up the buildings that are essential for the school and chapel. I shall do all that I can in this enterprise. Unless we begin, we will never finish. We will do what we can. The Lord is here. He knows what we need. He can do everything. {20MR 214.4}

I have no conscience-stricken feelings in regard to the money invested in your house. It is not any too

large, and it is, I think, plenty good enough. I shall now feel that my duty in this respect is done. I can present this to the Lord, and give it over to Him in perfect faith, for I have done my best. It may be that you would have made some changes, but as you were not here, we have done the best we could. {20MR 214.5}

I want you to collect all the means that you can to help just now on these grounds, that this may be a rallying point for our little flock, God's own heritage. The poor struggling souls will have trials in abundance wherever they may be, and as numbers increase in the faith, and students come in, we must be in a position to assist them. {20MR 215.1}

I believe that in Brother Hughes the Lord has sent the right man. We must all work earnestly and intelligently to do the utmost to make this school as God would have it. No man's notions are to be brought in here. No breezes from Battle Creek are to be wafted in. I see I must watch before and behind and on every side to permit nothing to find entrance that has been presented before me as injuring our schools in America. Believe, hope, pray; watch with all diligence, and be afraid of men. I am in more fear of professed believers who are not consecrated to God than of outside influence. We must hold this important position by prayer and watching and working. We must wrestle with God, and pray and work, and work and pray. {20MR 215.2}

As the Lord presents before me the selfish indulgence, the spirit of worldliness, that seems to be introduced into families and is pervading the church, I am in an agony of fear. The departure from Christlike simplicity makes me afraid. There is little appreciation of that which the Lord has done. When the Holy Spirit moves the hearts of believers, when the truth is appreciated, the servants of God will not labor in vain. Christ is an abiding presence in the heart, and we have a sense of the great mercy and lovingkindness of God. {20MR 215.3}

While we review, not the dark chapters in our experience, to complain, but the manifestations of His great mercy and unfailing love and power revealed in our deliverance, we will praise far more than complain. We will talk of the loving faithfulness of God, as the true, tender, compassionate Shepherd of His flock, which He has declared none shall pluck out of His hand. The language of the heart will not be selfish murmuring and repining, but praise, like clear flowing streams, will come from God's truly believing ones. "Goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord forever." "Thou shall guide me with Thy counsel, and afterward receive me to glory." "Whom have I in

heaven but Thee, and there is none upon earth that I desire beside Thee." {20MR 215.4}

Why not awaken the voice of our spiritual songs in the travels of our pilgrimage? Why not come back to our simplicity and life of fervor? The reason is that we have lost our first love. Let us, then, be zealous and repent, lest the candlestick will be moved out of its place. The thoughts of meditation are cheap thoughts; the visions are confused and earthly. {20MR 216.1}

The temple of God is opened in heaven, and the threshold is flushed with the glory that is for every church that will love God and keep His commandments. We need to study, to meditate, and to pray. Then we shall have spiritual eyesight to discern the inner courts of the celestial temple. We shall catch the themes of song and thanksgiving of the heavenly choir round about the throne. {20MR 216.2}

When Zion shall arise and shine, her light will be most penetrating, and precious songs of praise and thanksgiving will be heard in the assembly of the saints. Murmurings, complainings, and lamentations over little disappointments and difficulties will be lost sight of. As we apply the golden eyesalve, we shall see the glories beyond. Faith will cut through the hellish shadow of Satan, and we shall see our Advocate offering up the incense of His own merits in our behalf. When we see this as it is, and as the Lord would have us, we will be filled with a sense of the immensity and diversity of the love of God. {20MR 216.3}

The appreciation of God's love and character will quicken insensible hearts, and light will shine into the soul. Our short vision will pass away, and we shall discern wonderful things out of the Word. {20MR 216.4}

Just as long as those who profess the truth are serving Satan, his hellish shadow will

cut off their views of God and heaven. They will be as those who have lost their first love. They cannot view eternal realities. That which God has prepared for us is represented in Zechariah, chapters 3 and 4, and 4:12-14: "And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." {20MR 216.5}

The Lord is full of resources. He has no lack of facilities. It is because of our lack of faith, our earthliness, our cheap talk, our unbelief, manifested in our conversation, that dark shadows gather about us. Christ is not revealed in word or character as the One altogether lovely, and the chiefest among ten thousand. When the soul is content to lift itself up unto vanity, the Spirit

of the Lord can do little for it. Our shortsighted vision beholds the shadow, but cannot see the glory beyond. Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path. {20MR 216.6}

Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? Oh, that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live. We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit. {20MR 217.1}

We need now to arise and shine, for our light has come, and the glory of the Lord has risen upon us. We have no time to talk of self, no time to become like the sensitive plant, that cannot be touched without shrinking. In Jesus Christ is our sufficiency. Will we talk faith? Will we talk of the glorious hope, of the full and abundant righteousness of Jesus Christ, provided for every soul? I tell you in the name of the Lord God of Israel that all injurious, discouraging influences are held in control by unseen angel hands, until every one that works in the fear and love of God is sealed in his forehead. {20MR 217.2}

The whole heavenly universe is interested, and the law of God is exercised in behalf of His faithful, commandment-keeping people. It is God in whom we must trust. It is only a narrow minded government that legislates for the suppression of God's law. God has the world in His hand. We have God on our side. All heaven is waiting and longing for our cooperation. The Lord is supreme. Why should we fear? The Lord is almighty; why should we tremble? In the past God has delivered His people, and He will be our helper if we will arise in His strength and go forward. {20MR 217.3}

The Bible, and the Bible only, is to be our refuge. God is in His Word. "He shall see of the travail of His soul, and shall be satisfied." That is enough for us. {20MR 217.4}

"By the knowledge of Him shall My righteous servant justify many; for He shall bear

their iniquities." If the great and loving heart of God is satisfied with the result of His mission in the souls saved, let us rejoice. Let us work as we have never done before. Let us put self aside, and lay hold of Jesus Christ by faith. Let us reveal Him to the world as the one altogether lovely and the chiefest among ten thousand. "And after this I beheld and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying, Salvation to our

God which sitteth upon the throne, and unto the Lamb." Let us take up the praise of God here below. Let us unite with the heavenly company above. Then we shall represent the truth as it is, a power to all who believe.--Letter 138, 1897.

Ellen G. White Estate
Silver Spring, Maryland
September 14, 1989. Entire Letter. {20MR 217.5}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1469 - Older Workers to Be Honored and Conserve Their Strength; God's Law on Tables of Stone in Ark of the Testament

MR No. 1469 - Older Workers to Be Honored and Conserve Their Strength; God's Law on Tables of Stone in Ark of the Testament

(Written February 5, 1902, from "Elmshaven," Sanitarium, California, to Elder and Mrs. S. N. Haskell.)

I have received and read your encouraging letter in reference to the doors that are opening in different parts of New York for the entrance of truth. Thank the Lord, my brother and sister, that you are able to stand in your lot and in your place. The Lord is giving you evidence that He is going before you. But while you are anxious to do all that you possibly can, remember, Elder Haskell, that it is only by the great mercy and grace of God that you have been spared these many years to bear your testimony. Do not

take upon yourself loads that others who are younger can carry. {20MR 219.1}

It is your duty to be careful in your habits of life. You are to be wise in the use of your physical, mental, and spiritual strength. We who have passed through so many and such varied experiences are to do all that it is possible for us to do to preserve our power, that we may labor for the Lord as long as He permits us to stand in our lot and in our place to help to advance His work. {20MR 219.2}

The cause needs the help of the old hands, the aged workers, who have had so many years' experience in the cause of God, who have seen many going into fanaticism, cherishing the delusion of false theories, and raising all the efforts made to let the true light shine forth in the darkness to reveal the superstitions that were coming in to confuse judgment, and to make of none effect the message of truth that in these last days must be given in its purity to the remnant people of God. {20MR 219.3}

Many of the tried servants of God have fallen asleep in Jesus. We greatly appreciate the help of those who are left alive to this day. We value their testimony. Read the first chapter of First John, and then praise the Lord that notwithstanding your many infirmities you can still bear witness for Him. The Lord has brought you through many trying, difficult places. And He has given you the opportunity of laboring in connection with your wife. He has given her to you to help you, to be one with you, to have a care for you in her stronger physical strength. The Lord has given Sister Haskell a knowledge of the Scriptures, so that at the times when you are called away for a season of rest, she is able to take your place. I can see that the good hand of the Lord has been with you.

He will uphold you by His strong arm, saying, "Lean on Me. I will be your strength and your exceeding great reward." {20MR 219.4}

We can easily count the first burden bearers now alive. Elder Smith was connected with us at the beginning of the publishing work. He labored in connection with my husband. We hope always to see his name in the *Review and Herald* at the head of the list of editors; for thus it should be. Those who began the work, who fought bravely when the battle went so hard, must not lose their hold now. They are to be honored by those who entered the work after the hardest privation had been borne. {20MR 220.1}

I feel very tender toward Elder Smith. My life interest in the publishing work is bound up with his. He came to us as a young man, possessing talents that qualified him to stand in his lot and place as an editor. How I rejoice as I read his articles in the *Review*--so excellent, so full of spiritual truth. I thank God for them. I feel a strong sympathy for Elder Smith, and I believe that his name should always appear in the *Review* as the name of the leading editor. Thus God would have it. When, some years ago, his name was placed second, I felt hurt. When it was again placed first, I wept, and said, "Thank God." May it always be there, as God designs that is shall be, while Elder Smith's right hand can hold a pen. And when the power of his hand fails, let his sons

write at his dictation. {20MR 220.2}

I am thankful that Elder Loughborough can still use his abilities and his gifts in God's work. He has stood faithful amid storm and trial. With Elder Smith, my husband, Brother Butler, who joined us at a later period, and yourself, he can say: [1 John 1:1-10, quoted]. {20MR 220.3}

It is with feelings of satisfaction and of gratitude to God that we see Elder Butler again in active service. His gray hairs testify that he understands what trials are. We welcome him into our ranks once more, and regard him as one of our most valuable laborers. {20MR 220.4}

May the Lord help the brethren who have borne their testimony in the early days of the message, to be wise in regard to the preservation of their physical, mental, and spiritual powers. I have been instructed by the Lord to say that He has endowed you with the power of reason, and He desires you to understand the laws that affect the health of the being, and to resolve to obey them. These laws are God's laws. He desires every pioneer worker to stand in his lot and place, that he may do his part in saving the people from being swept downward to destruction by the mighty current of evil--of physical, mental, and spiritual declension. My brethren, He desires you to keep your armor on to the very close of the

conflict. Do not be imprudent; do not overwork. Take periods of rest. {20MR 220.5}

The church militant is not the church triumphant. The Lord desires His tried servants, as long as they live, to advocate temperance reform. Unfurl the temperance banner. Teach the people to practice temperance in all things, and to be champions in favor of obedience to physical laws. Stand firmly for God's truth. Exalt before the people the banner bearing the inscription, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." {20MR 221.1}

Those who bear the seal of the living God will be tested; for we read: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." {20MR 221.2}

A few of the old standard-bearers are still living. I am intensely desirous that our brethren and sisters shall respect and honor these pioneers. We present them before you as men who know what trials are. I am instructed to say, Let every believer respect the men who acted a prominent part during the early days of the message, and who have borne trials and hardships and many privations. These men have grown gray in service. Not long hence they will receive their reward. Writing of the last days, John says: "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were

lightnings, and voices, and thunderings, and an earthquake, and great hail." {20MR 221.3}

When God's temple in heaven is opened, what a triumphant time that will be for all who have been faithful and true. In the temple will be seen the ark of the testament in which were placed the two tables of stone, on which are written God's law. These tables of stone will be brought forth from their hiding place, and on them will be seen the ten commandments engraved by the finger of God. These tables of stone now lying in the ark of the testament will be a convincing testimony to the truth and binding claims of God's law. {20MR 221.4}

From every nation, kindred, tongue, and people is to be gathered out a people who keep the commandments of God and have the testimony of Jesus. This is the work to be accomplished in these last days. Since Satan's rebellion in heaven against the commandments of God, he has kept up a continual warfare against these commandments, and

he will continue to carry on his work relentlessly to the end. To counteract the effects of the enemy, the Lord desires His servants who have grown gray in the advocacy of truth, to stand faithful and true, bearing their testimony in favor of the law. {20MR 221.5}

God's tried servants must not be put in hard places. Those who served their Master when the work went hard, those who endured poverty and remained faithful in the love of the truth when our numbers were small, are ever to be honored and respected. Let those who have come into the truth in later years, take heed to these words. God desires all to heed this caution.--Letter 47, 1902.

Ellen G. White Estate
Silver Spring, Maryland
September 14, 1989. Entire Letter. {20MR 222.1}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1470 - Doctrines to Be Investigated; Unity to Be Sought

MR No. 1470 - Doctrines to Be Investigated; Unity to Be Sought

(Written May 24, 1910, from Sanitarium, California, to Elder and Mrs. S. N. Haskell.)

I have been waiting for the time when there should be an investigation of the doctrines that Brother Daniells and others have been advocating. When is this to be? {20MR 223.1}

If Elder Daniells thinks that some of the interpretations of Scripture that have been held in the past are not correct, our brethren should listen to his reasons, and give candid consideration to his views. All should examine closely their own standing, and by a thorough knowledge of the principles of our faith, be prepared to vindicate the truth. {20MR 223.2}

We must not be inconsistent in this matter. God requires clean hearts, pure minds, and an intelligent belief in the truth. "Faith is the substance of things hoped for, the evidence of things not seen." At present there is not that unity that should exist among our brethren, and the Lord says, "Come together." This should be done as soon as possible, for we have no time to lose. {20MR 223.3}

Is not the present a favorable time for you and others of our ministering brethren in this conference to meet with Elder Daniells for a thorough examination of the points of faith regarding which there are different views?

[Isaiah 11:1-16; 12:1-6, quoted.] {20MR 223.4}

I am directed to write these Scriptures for the consideration of those who shall assemble for the purpose of blending together under the guidance of the Holy Spirit. "Bind up the testimony, seal the law among My disciples." A special work now rests upon us of solemnly investigating these matters, and in the name of the Lord to unify.--Letter 50, 1910.

Ellen G. White Estate
Silver Spring, Maryland
September 14, 1989. Entire Letter. {20MR 223.5}

MR No. 1471 - The Fallacy of Thinking Human Ideas and Positions Are Infallible and Unchangeable

(Written circa 1910 or 1911 to H. W. Cottrell.)

I have words to write to you, Elder Cottrell. As my eyes pain me I can scarcely tell your dangers as fully as I would be glad to do. Your idea that the positions you assert are infallible is very dangerous. Your fallibility is shown in claiming that position. The word of God is Yea and Amen. {20MR 224.1}

My brother, you did stand commended of God in a position when you were chosen, so willing to encourage and help Elder Haskell, and the Lord sustained you in doing your duty at a time when your help was especially a great encouragement to him. There were some who were jealous of Elder Haskell and his wife. I will not write the names. The Lord had presented the persons to me. The decided experience of Elder Haskell in connection with Elder James White and myself made the two safe generals in the work. But neither of these men claimed infallibility. {20MR 224.2}

This infallibility is a new experience to come into our work. Their trust was in God, and Elder Haskell, from his earliest labors in connection with Elder James White, in the place of losing confidence in Elder White had his confidence increased in him as a man led and taught of God. Elder James White was received and trusted. He never claimed infallibility. The light given him was always received and always believed because the Holy Spirit accompanied the message of the testimonies entrusted to give to God's people. They had been proved. But there was a class that refused the testimonies and went into fanaticism. {20MR 224.3}

Elder Haskell was rooted and grounded in the light given, coming from the Lord's messenger. I had an experience that I must cherish because it came from God, and the evidence was so very strong that the light was given of God. But fanatical ideas came up and were brought in by men claiming to have light from the Lord. The Lord presented to me the position taken by some as unreliable and unsafe, and this brought about truth in contrast with dangerous error. There were those who refused to see the light and chose their own ways and ideas. The light God had given was refused. It revealed that their own characters were unsafe to be trusted. The truth was pointed out in clear, distinct lines in the light given of God. There were men of great self- confidence

who refused the light God had given, and declared their position to be infallible. Notwithstanding [the fact that] the evidence was sufficient, they refused to receive the light given in the testimonies. {20MR 224.4}

Elder Maxson was a man determined to have his own way. When this light was given, some would accept and some would close their minds and hearts to all the evidence given of the Lord. They followed their own way, and two parties were created, not agreeing among themselves. Those who had taken their stand upon the light given held firmly to the position that the Lord was leading His people through genuine experience; but some who wanted to have their own way in the sanitarium acted out

their own disposition, refused all correction of their errors that the Lord had graciously given, and talked their unbelief. Thus two parties have been formed. {20MR 225.1}

Elder Maxson set up a warfare against the light, determined to oppose; and they have continued to do this. Evidence was sufficient, but the ones who opposed the light gave evidence they were not led of the Lord. This has been a great evil and has hindered the advancement of the work of the Lord in reflecting His light to the world. There were the two parties, and when we returned from doing the work in foreign countries, a state of things existed that had to be righted up; and notwithstanding all the evidence given of the correct work to be done, some men determined to carry things their own way, which made the work exceedingly hard. {20MR 225.2}

Elder Cottrell was one who stood in many respects on right ground. But a very strange thing came into our ranks in some of our leading men, that a position that some had, when once taken, was to be held under all events as never to be changed--infallibility. This has proved itself to be a great error. There is reformation to be made in churches. When the light of truth shall come to them, this would create harmonious sentiments, else the ones who now persist in their assumed infallibility would go out from us, as some have done. But some are found to take a position in opposition, which creates disunion, not particularly with the faith received, but in the expression of the faith; and that all that they may do is infallible, when no such things are to be accepted. {20MR 225.3}

If one differs from his brethren and insists he is infallible, he is a dangerous element; if he never yields that he has anything to correct, he is in a dangerous position. {20MR 225.4}

It is a great fallacy in a man [to claim] that because he has accepted certain theories, his ideas are infallible. If others cannot see these things in the same way another sees them, what then? Because he has expressed his faith in that sentiment,

has he immortalized that idea in his mind as unchangeable? There are some who express ideas as the truth, but is that man's mind immortalized? Is his view of matters unchangeable? We need good, sound, common sense. If we have certain ideas of things and another views these things in a different light, and expresses them thus, what shall be done? Withdraw fellowship from him? No, but these objectionable things, if expressed, cause dissension and strife. {20MR 225.5}

I will now refer to some things. The Lord gave me special testimony that such a state of things existed at Healdsburg, that our efforts should not be made to continue it as an important educating center. But a certain brother expresses in his mind sentiments counter to this. Then shall that man's human judgment be expressed as the command of God? This one instance I mention. Shall that brother build up a counterworking? No. Let him keep his impressions to himself; his ideas upon subjects may be incorrect and fallible. {20MR 226.1}

Should he express his individual judgment and exalt that human judgment and immortalize the same as unchangeable? I had been instructed that all such infallibility claimed for any man--that he must not change but hold to as infallibility--is the great mistake of his life. The Lord presented to me that for the college to be at Healdsburg would be a mistake. The moral and religious influence would not be refined, purified, sanctified. {20MR 226.2}

Now I have not been able to sleep after twelve o'clock for two nights because the case of Elder Cottrell has been presented to me. The Lord will use Elder Cottrell if he will give up the idea that plans he may suggest are infallible, never to be revoked. This understanding is an erroneous idea. God does not endorse it. This is the position that Lucifer took. He was next to Christ in the heavenly courts, but decided that he was entitled to a higher position. Read and understand Ezekiel 28:11-18. This matter has been opened to me. When the Lord sought to correct him, he would not be corrected; and when any man in all our ranks shall not be willing to yield up his own way, but will persistently choose to follow his own judgment, carrying the idea that his judgment is unchangeable, he claims infallibility. The Lord has no more any use for him unless he changes his ideas. {20MR 226.3}

There is help for such if they will be helped. They need reconversion. There are men and women in our churches who need reconversion. If they accept an opinion, they first need to search the Word to know from the pure, clean statements of the Word of God if that position is infallible. They are not to take a certain position on important subjects hastily. {20MR 226.4}

I have a very pitiful feeling for those who suppose their position upon some ideas, if once expressed, is not to be changed. If they have, in their human judgment, decided the course that should be taken, circumstances may arise that make necessary a change in their decision. {20MR 227.1}

This is the case at Mountain View, where the work and cause of God demand a change in the position of some, else the Lord cannot use them. Obedience to the way of the Lord will improve their manner of laboring. That an opinion once expressed is infallible is a most dangerous idea as it relates to the working out of the Lord's plans. While in counsel, all present may have laid out certain plans to follow, but as others are informed, intelligent reasons are presented why these plans should be changed. [Remainder missing.]--Letter 156c. 1910.

Ellen G. White Estate
Silver Spring, Maryland
September 14, 1989. Entire Letter. {20MR 227.2}

MR No. 1472 - Construction Progress at Avondale; Counsel to Edson: The Work of Elder Haskell; The Burden of False Brethren

(Written May 30, 1897, from "Sunnyside," Cooranbong, to Edson and Emma White.)

Next Monday the American mail leaves here to be taken to Sydney on the morning mail train. It is taken from the Sydney post office to the boat, and thence across the broad waters of the Pacific to San Francisco. {20MR 228.1}

I have little mail to send on this boat. I have been suffering from great exhaustion. My heart is the seat of the principal difficulty. I have studied seriously where I could find a place to which I could retire from the work and rest a while. But I fail to imagine such a place. For three weeks I have taken no part in active labor. During this time I have not been present at family prayers or at the table. {20MR 228.2}

I am very grateful to my heavenly Father for keeping me by His power when I have stood so long carrying the heavy load. Brother Metcalfe Hare has united with me in all the interests connected with our school. Two school buildings are now erected. They are wholesome, convenient, neat, and well-proportioned buildings. There is nothing ornamental about them, for we have not one penny to spend in needless extras. One building is only enclosed. We had no money to pay for plastering. But we are full of gratitude to God. All here who are of the faith worked with a will in helping to finish the buildings. They are poor, but they did what they could and went beyond our expectations, and we know that they realized the blessing of the Lord. {20MR 228.3}

We decided that it was not safe to depend for water upon iron tanks, but that we must have an underground cistern. We made provision to have this decision carried out at once. A cistern twelve feet deep was dug between the two buildings. We sent for bricklayers from Sydney, and these two men worked with dispatch. We were passing through a drought which has lasted for weeks, yes, months, but the work was carried forward. The cistern was bricked up with two tiers of brick, and built above the ground in a dome shape, that no water should enter from the top. The brick sides were plastered, the cistern was connected with the buildings, and everything was done that human agents could do. {20MR 228.4}

We had only to wait a few days before our heavenly Father sent us rain from the heavens. The tanks, which had been empty for weeks, were filled, and the immense cistern was about one-third filled. I feel to

praise the Lord every time I think of His great goodness in thus helping us in our necessity. Surely we have had a remarkable blessing, for in regions not far from here the cattle and sheep are dying from hunger and thirst. {20MR 228.5}

We are now having a quiet rain. All Sabbath and Sunday it rained in showers, and has been raining all through today. I understand that the school tanks and cistern are full. I pray that as our cisterns and tanks are full to overflowing, so our hearts may be filled with the fullness of God. {20MR 229.1}

The provision made for us by the Lord is too wonderful for us to comprehend. But it is not too rich for us to enjoy. It was the enjoyment of this great love that the apostle Paul attempted to describe. He speaks of the height, the depth, and the breadth of the love of God, which is beyond the power of human expression, but which it is our privilege to enjoy. {20MR 229.2}

"Filled with all the fulness of God." I wish that now every empty human vessel might be receiving the showers of Christ's grace. The love of God is an inexhaustible fountain. This great love is for us. We may enjoy it. You have had the privilege, dear children, of tasting that love and knowing that the Lord is good. His is a reservoir that is continually supplied with abundant grace and goodness and love. Our hearts may be filled and expand and overflow with the love of God. {20MR 229.3}

Children, have faith in God. If you make mistakes, turn your defeats into victories. Test and trial comes to every child of God. The intensity of your love and fidelity will be tested by difficulties, disappointments, and trials. These your faith must overcome. The burden you bear for Christ's sake, the service you render to Him in the complete surrender of your will to God's will, is the measure of your love for Him.

[1 Peter 1:3-8, quoted.] {20MR 229.4}

Encourage faith, talk faith; do not look on the dark side. I am pleased that you do not talk of that which is objectionable in the course others take. Talk of Jesus. The transformation of heart and character concerns us more than anything else. {20MR 229.5}

In the night season I was conversing with you, as I stated to you in my letter of two or three months since. Before that letter could have reached you, I received one from you stating in substance the things I was talking over with you. You said that you had decided to heed the instruction given you by the Lord not to mingle temporal financial enterprises with your work. This, I know, has ever been your danger. Press close to the side of Jesus. Put your trust in Him, and never doubt that wisdom will be given you to pursue a plain, straightforward path. God is waiting to speak to you from His

Word, that you may voice His words in messages of warning and encouragement. {20MR 229.6}

Lay aside every weight, and run the race with patience, for there is a crown of life for each of you to win. Those who are almost wholly engrossed in the things of time and

sense lose the sense of the importance of the work they should do for the Master. {20MR 230.1}

You may have inducements of a temporal nature placed before you. You have had this experience before, and you know what the outcome has been. I fully believe that the Lord will teach you, and if you have any light that your duty is elsewhere, it may be that the Lord will turn your face this way. Do not hesitate to consult us in regard to any plans you may have. Serious times, I know, are before us, and my work must erelong be closed. While mind and strength are yet granted me, I desire to do all that the Lord has given me to do. {20MR 230.2}

You say there are things you do not understand. There are things I do not understand. I do not understand why I have had so little suitable help in getting out my books. It is a problem hard for me to comprehend. You could help me in this work. I have tugged and wrestled under great difficulties; now I am exhausted. It is a mystery to me why we cannot connect in our labors. {20MR 230.3}

Last Monday Elder Daniells, Brother Palmer, and Brother Baker, with two students from Victoria, came to Cooranbong. We were pleased to have them with us over the Sabbath. On that day the meeting-house was full. Brother Hughes and his wife from America came also. We were very glad to meet them. {20MR 230.4}

I was not able to attend any of the meetings, but the brethren came to me to consult over school matters. I was so feeble that I could scarcely talk with them, but my interest in the school led me to brace up as much as possible. {20MR 230.5}

I am very glad that these brethren came up. All who had not before seen the grounds were delighted with the situation. Elder Daniells was surprised at the improvement that had been made in the building and on the land. All were free to acknowledge that this was the place where the school should be located. {20MR 230.6}

When the buildings were in progress, there were some who thought that the second building could not be completed in time to commence school April 28. But we said, There must not be one day's postponement. The students may come in. And if there is but one student present, we will begin the school at the appointed time even though the second building may not be completed. {20MR 230.7}

We held our opening exercises in the new building. The Spirit of the Lord was present. We felt pleased and grateful to God that Brother

Herbert Lacey had been raised up from his sickness, and was able to be with us and take a part in the opening of the school. Brother and Sister Haskell, as experienced laborers, were a great help to us in the work of preparation, in devising and planning to get things in order, that there should be no delay. {20MR 230.8}

All the students that have come have expressed themselves as being happily disappointed in the location and the buildings. Not a murmur, not a word of dissatisfaction has been heard. The students are a good class of intelligent youth.

{20MR 231.1}

Elder Haskell conducts the Bible study, and he makes everything so plain and simple that every mind can take it in. How many times I have wished that you were here to listen to the precious words from the lips of the servant of God. All who listen to his presentation of the Word, as he places before their minds the truth in its simplicity, are conscious that they are favored. They are learning the "It is written," and how to use the Word of God. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." {20MR 231.2}

How important then that we appreciate the study of the Scriptures as calculated to make the student wise unto salvation. Precious Word. We are safe only as we eat and digest it. The charge of the apostle Paul to Timothy is appropriate for all who claim to know the truth. {20MR 231.3}

"I charge thee therefore," he writes, "before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" [2 Timothy 4:1-5]. {20MR 231.4}

I am so thankful to God for the prosperity that has marked the work done on the school ground. We are surprised at the number of students already here, and others are coming. {20MR 231.5}

If we can preserve the peace and grace of Jesus Christ, we shall go through trial and difficulty without discord, distraction, or division. We should continually cultivate love--love for God, giving Him our supreme devotion, and love for one another, which will bring sunshine into the heart. We will have trials, for we cannot control circumstances, but we have One in whom our hopes of eternal life are centered. {20MR 231.6}

We are undeserving of God's great goodness and compassion and love, but, notwithstanding our failures and mistakes, we must not mar our experience by unbelief. Make it a point in your life never to forget God's love. {20MR 232.1}

Throughout His entire earthly life the Lord Jesus Christ was seeking to impress His divine image upon man. He is our sin-bearer. He desires to help you carry His cross in service. In trial He is close beside you, trying to lead you to realize how sorry He is when you make mistakes. He is always ready to reach out for the hand that is stretched out for help. Remember always that it is not a human heart, a human sympathy, that draws us to Christ, it is a love that is divine, that blends with the love of the human agents. Surely He hath borne our griefs and carried our sorrows. How? By making them His own. {20MR 232.2}

Set Christ ever before you as your Saviour and Friend. By beholding Him you catch His divine likeness, imbibe His attributes, and are imbued with His love. Be of good

cheer, my son and my daughter. I said I would not seek to influence you in any way to come to this country to help us. I would be very much pleased to see you both. If the Lord saw fit to direct your course this way, I would welcome you gladly. But I do not want my desire and affection for my children to draw them away from the work that the Lord has appointed them to do. If you felt that the Lord would be pleased to have you in this country, I would rejoice. I have had a very heavy burden to carry, and you could have been a great help to me. I have needed just the help that you could give. But if the Lord sees that it is not for your good and His name's glory, I would not have you leave the work you have been engaged in. {20MR 232.3}

I have been so very much alone in my experience; alone, with many around me, but still alone. I sometimes have a chance to realize the truth of the words, "Be still, and know that I am God." But I will not dwell on myself. The Lord is my helper. He is your helper. {20MR 232.4}

Upon Christian principles, upon a Christian basis, we have pledged ourselves to the service of the Master. It is an honor for us to have any connection with God. Then consider, too, that to us are addressed the words, "We are labourers together with God: ye are God's husbandry, ye are God's building." By the mighty cleaver of truth we have been quarried out of the world. We are now in the workshop of God to be fitted, hewed, and squared. Axe, hammer, and chisel will act their part upon the rough material, and then comes the polishing process. All this hurts the natural temperament, but no other process will give the model the impression of the likeness of Christ. {20MR 232.5}

If we have His meekness and lowliness, we will not become rebellious under the process of being fitted for His temple. We want no weak links in the chain of character that binds us to Christ. A whole Saviour was offered for us on Calvary's cross that we might have a complete salvation, perfecting a character after the divine similitude. We are to labor earnestly to strengthen every principle of right in the character, that we may be hid with Christ in God. {20MR 233.1}

My son, you will never be placed where you will have no provocation from the strife of tongues. I am suffering this continually, and more recently especially from one, McCullagh by name, whom I have treated as tenderly as though it had been you, my son, in his place. In all our relations with each other in the past, no word or action has been unpleasant. He has been treated as a son in regard to careful tenderness. He and his wife have been made as welcome to my table as yourself and Emma. He claimed to have perfect faith in the work the Lord has given me to do. He was ever seeking my counsel, for often all the churches in New South Wales were left to our care. {20MR 233.2}

In three newly erected meetinghouses, he insisted that I should give the dedicatory discourse. And on those occasions the Lord manifested His special presence and power among us. In tent meetings Brother McCullagh has been urgent for my labor. Knowing his physical weakness, I went at every call. Again and again I have ridden in my phaeton from Granville nine, ten, and twelve miles to speak in the evening; and there being no place where I could be accommodated, I have ridden back, getting to bed about midnight. Brother McCullagh's plea was, "Come, I know what your speaking

does for the people. I am speaking understandingly, come." I went and the Lord helped me, and gave me perfect victory. {20MR 233.3}

When we first came to Cooranbong to see this ground that we might know whether it was best to purchase, Brother McCullagh came. He was sick with inflammation of throat and lungs. He could do no speaking, and he brought with him his spring cot and blankets, intending to spend two or three weeks in Cooranbong and enjoy the nice atmosphere, hoping that it would be a blessing to him. We went up Dora Creek in a boat to Avondale, now our tract of land. From the light given me in the night season before I came, I was sure that there the school should be located. {20MR 233.4}

When we returned to the humble cottage Brother and Sister Lawrence were occupying, the brethren, about eight in number, had a meeting by themselves and decided to purchase the land. The next morning at family

worship the Spirit of the Lord indited prayer for Brother McCullagh. I felt a deep burden of prayer. It seemed that the room was full of unseen, heavenly beings. Brother McCullagh was healed there and then. He said that every particle of inflammation left him. He was very happy, declaring that the Lord had wrought a miracle in his behalf. The next morning he returned to his labor, saying that he was never more free from any difficulty. {20MR 233.5}

He came to us one morning, and told us that his harness had been stolen from the stable. I felt sorry for him, and gave him three pounds [and] fifteen shillings to purchase a harness. I had purchased boxes of peaches and other fruit, and sent them to him, without charge. These cost me four and five shillings a box. Thus I felt toward him. {20MR 234.1}

He had a severe sickness last summer, and his life was supposed to be in a very precarious condition. He was advised to go to Adelaide, for the weather there was mild. After the camp meeting, Elder Hawkins and Elder McCullagh, who seemed to be earnest in the work, were left to bind off the camp meeting effort. For a time, Wilson and his wife were with them. But they returned to Tasmania, and unfortunately these two men were left with the work. {20MR 234.2}

The first news that came to Melbourne was that both of these ministers sent in their resignation, professedly saying that they could no longer conscientiously be connected with Seventh-day Adventists. Brethren Colcord and Daniells immediately went to Adelaide and found that these men, while under the pay of the conference, had been working in a most subtle, deceiving manner until the whole church was being carried away with them. Their entrancing hobby was The Holy Spirit, Sanctification, Nothing but Christ. All doctrines, they said, were of no value. They presented these deceptive theories working as the great apostate worked in heaven in that first rebellion. Their work seemed a repetition on a small scale of the working of the first great rebel. {20MR 234.3}

These men would have no intercourse with our brethren who wished to help them. They had each received L3:5 ($16.25) per week. While receiving this sum from the conference they were acting out Satan's deception. They visited from house to house, and the most wicked falsehoods came from the lips of Mr. and Mrs. McCullagh. They had not intimated to me one word of any difficulty. They had not laid their complaints before me or given me an opportunity to speak for myself, but they went from family to family telling the most tremendous falsehoods concerning me. And yet they claimed to be inspired by the Holy Spirit. We do not for a moment doubt that they were inspired exactly as was Lucifer in the heavenly

courts in his rebellion. The Holy Spirit never leads men to act entirely contrary to the Word. The directions here given are plain. We are bound by all the holy motives which the Word of God recognizes to be true, and steadfast to principle. {20MR 234.4}

In all our experience we have never met with such deep-laid plottings. They gave no intimation of their purposes until they had everything prepared to make a break and carry the whole church. And then what? These two men expected to be supported, and establish a school in Adelaide, and preach against Adventists, opposing the third angel's message and carrying out their rebellion to perfection. {20MR 235.1}

The sin in this raid against me is mostly of McCullagh's devising. For two years he has been finding fault with every minister in the work here, and he has been serving the enemy of God by uniting with him in his work of accusing the brethren. The first step in this direction is dangerous ground for any human being to enter upon. {20MR 235.2}

I am sorry, so sorry for McCullagh. I was distressed at the thought that the man was doing despite to the Spirit of God and placing himself beyond recovery, and I did all I could to save him. I wrote to both men. But nothing we could say had the least influence to change their purpose. {20MR 235.3}

Nearly all the church members saw their error in listening to the words of these men, and they are now standing in a good position. But the lies which were told from house to house and from place to place deceived and came near ruining the church. Why did not these men come to me, who had been their friend, and tell me? But no, they did not do this. Instead they reported things that they knew were entirely false. {20MR 235.4}

The eternal word is reliable, but the word of man is not reliable. I have felt very deeply over this treacherous work; it has been as a sword in my heart. Now where are these men? McCullagh is still in Adelaide. He reported that he was going to Sydney, but he has not yet come. He wrote a letter to Mrs. Hextall in Sydney, who was his special admirer, saying that he wished her to get up a subscription paper and raise money to get his family back to Sydney. This one woman and her son put their names to the paper, and that was all. We feared that the churches in N.S.W. would be tried and shaken because they are new in the faith. McCullagh has sent letters to different ones appealing to them for sympathy and bemoaning his poverty. But these letters contained

the most bitter spirit against me and were a list of lies. {20MR 235.5}

Shannon, our house builder, has done a similar work. It seemed that

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he and Brother Lawrence united, and poor, deceived, deluded men manufactured the most absurd lies about Avondale and the workers on the school premises. These men united because work was not given them at a price which we could not afford to pay. Thus every step we have advanced toward the completion of the school buildings, we have worked at great odds. {20MR 235.6}

Brother Haskell and his wife, Sister Hurd Haskell, have been a great blessing to us, but Brother Haskell was called to Adelaide, and I stood alone with Brother Metcalfe Hare to take the meetings on the Sabbath. Brother Herbert Lacey was sick with the fever in Sydney, and we tried to do our best. But as soon as Brother Haskell returned, I dropped the burdens of buildings and church and have been in a state of great exhaustion ever since. I was able to be at the opening of the school. Elder Haskell and his wife and Brother Herbert Lacey and his wife were present. There was a much better beginning than we had dared to hope for. Since that time I have attended meeting but once or twice. But I am able to counsel with my brethren. {20MR 236.1}

I am more pleased than I can tell you with the help we have in Elder Haskell as a worker in the school. His wife also gives Bible lessons. Brother Haskell has been opening the Scriptures upon the Sanctuary subject, and he makes the matter stand out clear and forcible. Sister Haskell gives lessons in Revelation, and makes this subject very plain. All are pleased. It is so nice to have workers who have had an experimental knowledge of the Word of God. We are sure that Brother Hughes and his wife will use their experience in school management as wise and capable workers. {20MR 236.2}

Oh, I am so relieved. And Brother Hare is relieved. Yet I am unable to take any taxation. To attempt to think is a burden. I now lay this weight of responsibility off. If the Lord will give me a rested brain and heart, I will be willing to go anywhere, even back to America. But I see no light in any direction to move away from this place, for other burdens in other places would be waiting me. One thing I know: we must be prepared to hold firmly to the truth as it is in Jesus. We cannot be beaten about by the waves of unbelief. We must have a sure anchorage. That we have, and the anchor holds.

The end of all things is at hand. The third angel's message will triumph, and we must hold fast to the truth and triumph with it. Let them say all manner of evil against us falsely for Christ's sake. They said all manner of evil against Christ, the Majesty of heaven, the world's Redeemer. Then let them say what

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they will. We will not fail or be discouraged.--Letter 149, 1897.

Ellen G. White Estate
Silver Spring, Maryland
October 19, 1989. Entire Letter. {20MR 236.3}

MR No. 1473 - Trust in God and Follow His Counsel

(Written November 5, 1894, from Granville, N.S.W., to W. C. White.)

I arise early this morning and I thought to suggest to you, before arrangements shall be made for Byron and Sarah Belden, would it not be well for them to be in Newcastle and work in that place? Would it not be well for him to purchase things for the school and try to prepare the way for Newcastle to be worked, and will not just such ones who have experience be needed to do a certain work? Would not this be of greater advantage than sending them back to Melbourne and then to Broken Hill? Please consider this question. {20MR 238.1}

I have begun to feel the school question burdening me again. I do now solicit my brethren to go to God, who is the Source of all wisdom, for themselves. Ask of God for light to come to your own minds and then move in whatever way the Lord shall direct. I think I should have kept my own counsel, and [then] you [would have] followed the light God would give you. I am afraid I have made a mistake in communicating to you so much as I have done. I should have waited until after all of you had investigated the land fully yourselves. Please keep all that I have said, Brother Daniells, Brother Rousseau, and W. C. White, to yourselves, and if you present anything I have said, let it be as suggestions and propositions of your own through your own sincere, honest convictions. {20MR 238.2}

I want you all, brethren, to seek the Lord and see light for yourselves and follow your own convictions after the presentation of that which I consider light from the Lord. Do not make a decision unless that light is your own light and you can step forward in confidence because that which has been spoken by me to you commends itself to your judgment and it becomes light to you as it has to me. Will you keep this prayer constantly ascending to God, Show me Thy way, O God? The Lord desires to lead you whom He will make representative men, who will be taught of God if you walk humbly before Him. But if any one of you becomes wise in your own conceit, be sure the Lord will leave you to follow your own finite judgment. The Lord God is our Strength, our

Guide, our Counsellor. Keep mind and heart in constant prayer when in consideration on the land. Oh, do not regard this matter of little consequence, for it means much. {20MR 238.3}

I have not been able to sleep since half past two o'clock. Now you have the opportunity while with your brethren to exemplify to them that

faith, that dependence, that confidence in God that He will give you wisdom from His own fountain of wisdom. We are now where we need to know for our individual selves the mind and will and ways of God's working; and simple seeking to know for yourselves what God has to say to you will bring to you light and assurance and knowledge. {20MR 238.4}

I will look to God with you, but much, very much, hinges upon the decisions you will make in connection with your brethren. You want them to have an individual experience for themselves as to what they must do when uncertainties worry them. Go to God for Him to teach you, and patiently wait for Him to work as only God can do. {20MR 239.1}

When you individually know that the communication is opened between God and your souls, you will have a growing faith, and this is the great need of the soul--entire confidence in the Lord's power to guide, to give wisdom, to sanctify the judgment, that through faith you may be complete in Him. {20MR 239.2}

Oh, how much we lose because we do not believe in God--that He means just what He says. We are not to trifle with God, for it is an offense to Him. We have received Christ; then do not lose Him. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" [1 Corinthians 1:30]. It is your privilege to obtain a right experience in walking by faith, working by faith, accepted by faith in the Beloved. {20MR 239.3}

One of Satan's grandest aims is to lead every individual Christian to fix his eye on self as possessing capabilities and powers to do great things. Self-righteousness and supposed wisdom will lead into false paths. Let us individually be on guard. Let all our words be right, and whatever we have to do, do it as if we could see Jesus with open vision at our right hand. Do not consult worldly men, making their knowledge and their decisions supreme. If we do, we shall be led into delusions. "Come unto Me," says Christ. In Him is rest, quietude, and peace and joy in the Holy Ghost. {20MR 239.4}

The cross lies directly in our way. We must lift it and bear it and have not one particle of self-sufficiency, but be firm and intelligent in the wisdom which God gives. Oh, there is danger of being led away from Christ while we may think we are walking with Christ because [we are] acting a part in His work. Whatever may be our capabilities entrusted to us of God for wise improvement, we are not to flatter ourselves because of the possession of these gifts. We must have faith in God and trust Him with perfect simplicity. Without this we shall make mistakes. God has wisdom, grace, and power for us individually. Lay hold upon these precious gifts. I must close this now.

I blow out my light and stop my writing. {20MR 239.5}
This may be read to any you choose.--Letter 153, 1894.

Ellen G. White Estate
Silver Spring, Maryland
October 19, 1989. Entire Letter. {20MR 240.1}

MR No. 1474 - Christ's Manner of Teaching

Christ spake as never man spake. To the multitude that listened to His sermon on the mount, His lessons illustrated by things with which they were familiar, the law of God with its living, matchless principles was brought home to their minds and consciences. Among the thousands who were converted in a day after Christ had risen from the tomb and ascended to the Father were the very ones who had heard and believed the words spoken on that occasion. {20MR 241.1}

As Jesus stood among men clothed with the garb of humanity, He longed to unfold to His disciples the deep mysteries of the plan of redemption. But with sadness He was forced to say, "I have yet many things to say unto you, but ye cannot bear them now." The temporal, the earthly, was so mingled in their minds with the spiritual and the eternal that the sacred and heavenly were eclipsed. Eternal realities did not stand out before them in clear lines, and the precious lessons Christ desired to give them must be withheld because they would not be able to comprehend them. {20MR 241.2}

The soul must be infused with the Spirit of the great Teacher if the mind would penetrate into the deep things of God. The truth will enlarge and enrich the mind. Its beauty, its purity, its holiness, its invigorating power will inspire the receiver, and he will not be content to be circumscribed in his work. The yearning soul will cry out after the living God, "Show me Thy glory." There are new forces of power to be gained in searching the mines of truth for precious ore. The mind becomes enlarged and enriched. Let the Spirit of God rest upon the messenger and the whole man will become a living, burning light to present the truth as it is in Jesus. {20MR 241.3}

Christ declares, "Ye are the light of the world." Christ is the source of light and power for His church. If the heart is pure and right, if godliness is dwelling there, it will be revealed in the life. It will pervade the conversation and all the relations of man to his fellow man. He will be a doer of the words of Christ. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." His every action will shine with a holy luster. He will be invested with power, for the divine presence is with him. {20MR 241.4}

There is in the heart of man that which is opposed to truth and righteousness. For ages the Jews had been looking for a Messiah to come. And because Christ did not come just

in the way they expected He would appear, because He did not meet the ideas of His own nation, but few would receive Him. Their proud hearts had laid out the lines, and the Messiah must meet them, or He was no Messiah to them. {20MR 241.5}

Christ's miraculous power gave evidence that He was the Son of God. In the cities of Judah overwhelming evidence was given of the divinity and mission of Christ. When disease fled at His presence, and at His word Death was mastered and his prey wrested from his grasp, we would naturally suppose that none would turn from Christ, that all would gladly follow Him. But prejudice is hard to deal with, even by Him who is Light and Truth, and the prejudice that filled the hearts of the Jews would not allow them to accept the evidence given. With scorn they rejected the claims of Christ. {20MR 242.1}

Had the scribes and rulers studied the prophecies and sought to understand their deep meaning, they would have accepted Christ. The prophecies, investigated with humble hearts, would have opened a flood of light to their understanding. They would have seen that Christ answered every specification of the Messiah, whose coming the prophecies foretold. But in their pride they misinterpreted the Scriptures. They wanted a temporal Prince answering to the description of Christ at His second appearing. The glory and power which was foretold would be at His second advent, they were determined to apply to His first coming. These proud ideas were so proudly ingrained in their minds that when the wonderful miracles were wrought, it was easier for them to charge this to the power of the devil than to admit that they had not interpreted the Scriptures aright. Their pride forbade them to admit their error, and this proved their eternal ruin as a nation. {20MR 242.2}

In every age, through periods of great light as well as great spiritual darkness, there is revealed in some a peevish disposition, a disposition to complain, to question, and find fault. The most marked evidences of God's workings have no effect upon their ideas; they become fault finders, accusers, sitting in judgment upon sacred things, which can only be spiritually discerned. With many the truth has but little power upon

mind and character. It does not sanctify the receiver. Separate the truth from Jesus, and it is powerless. But when the truth is received as it is in Jesus, it has a telling power upon the whole man. A light goes forth from the genuine believer which has a power upon the heart, for it bears the divine credentials. {20MR 242.3}

In His teachings Christ did not sermonize as ministers do today. His work was to build upon the framework of truth. He gathered up the precious gems of truth which had been appropriated by the enemy and placed in the framework of error, and

reset them in the framework of truth, that all who received the word might be enriched thereby. Those who receive the word of God in the heart will become fruit-bearing branches. They will be partakers of the divine nature. Their thoughts will be in harmony with the divine mind, and they will be in harmony with the great Teacher. Those who listen to their words will know that they have been with Jesus and learned of Him. {20MR 242.4}

If the miracles of Christ were reproduced before the eyes of the impenitent today, would it add to their conviction or turn them to repentance? In the light which shines forth in such clear rays, divine truth is presented--truth so convincing as to insure the condemnation of those who do not receive it. {20MR 243.1}

Christian love will work the grandest of all miracles. Christ is the world's Redeemer, and men who do not have an experimental knowledge of what He is and what He will be to them, are in darkness. In our day it is a difficult matter to bring those who profess to believe the truth to the experimental knowledge of its vitalizing, sanctifying power. This has been experienced in years gone by, but form has taken the place of the power, and its simplicity has been lost in a round of ceremonies. There is need of the Spirit and life of God to be breathed into the dry bones. {20MR 243.2}

Letters have come to us in regard to matters upon which God has given us no light, and we are pleased to say to these inquirers, *We do not know.* The great anxiety in every mind should be to know God and do His requirements. Blessed are they that hear the word of God and keep it. {20MR 243.3}

The Saviour was the greatest Teacher the world has ever known, and He revealed His wisdom not only in imparting for the benefit of the world the most precious light, but also in withholding that light. He who came down from heaven could have gathered to Himself large numbers to picture before them the celestial glories of the eternal world. But His work was not to astonish. He came to instruct the world and save it from ruin, that through His divine power men might be overcomers and become partakers of the divine nature, members of the royal family, children of the heavenly king, that they themselves might behold the glories of the eternal world to be given to the saints of the Most High God. {20MR 243.4}

Those who are so curious to find out things that have not been made known in the Scriptures are generally surface students in regard to those things which have a

bearing on the daily life and practice. They do not know God as revealed in Jesus Christ. The Son of God came to bless the world with the example of a pure and perfect life, to practice self-denial, to sacrifice Himself that He might have the joy of seeing souls eternally saved in the kingdom of God. Everyone who follows Christ

fully will share with Him in this divine work of saving the lost. All who, in the name of Jesus, teach as He taught [and] work as He worked, have a divine commission. {20MR 243.5}

There is nothing that will give a man a knowledge of the value of his entrusted capabilities as the conviction that he is a laborer together with God, reflecting to the world the light of truth which the Lord has given him. Christ expects us individually to do the work which, when He ascended to the Father, He left in the hands of His believing disciples. We are to reveal to the world that which God has seen necessary to reveal to us. We are not doing the will of our heavenly Father when we speculate upon things which He has seen fit to withhold from us. It is the privilege of everyone to reveal to others that he appreciates the worth of divine truths, that he appreciates the treasures of eternal life, by making every sacrifice to obtain the reward. {20MR 244.1}

If as Christ's followers we walk in companionship with Him, we will work the works of Christ. In our time it requires no small amount of labor to impress the minds of those who believe the truth with the fact that we are not to stop where we are, as though there were no more knowledge for us to gain. We have seen only the glimmerings of divine glories and the infinitude of knowledge and wisdom. We have been, as it were, working on the surface of the mine, when rich golden ore is beneath to reward the toilsome effort of the worker who will dig for it. We may think we have it all, but there is precious ore still to be found. The shaft must be sunk deeper and still deeper in the mine, and the result will be glorious treasure. {20MR 244.2}

Divine knowledge may become human knowledge. All our ministers should study closely the manner of Christ's teaching. They must take in His lessons. There is not one in twenty who knows the beauty, the real essence, of Christ's ministry. They are to find it out. Then they will become partakers of the rich fruit of His teachings. They will weave them so fully into their own life and practice that the ideas and principles that Christ brought into His lessons will be brought into their teaching. The truth will blossom and bear the noblest kind of fruit. And the worker's own heart will be warmed; yea, it will burn with the vivifying spiritual life which it infuses into the minds of others. Then all this tame sermonizing will come to an end, for frequently this is an exhibition of self rather than the fruit that the teacher bears who has been at the feet of Jesus and learned of Him. {20MR 244.3}

Moses lived in close communion with God. Listen to his prayer, "Send me not up, unless Thou shalt go with me." As Moses obtains assurance, as he holds fast the promises of God, he becomes emboldened to ask still greater things. "Show me Thy

glory," he pleads. He must know

God, that he may represent Him to the people in all his ministration. And the Lord heard him. He put His servant in the cleft of the rock, and then declared His own character before him. {20MR 244.4}

How can I present before you in words, my brethren, the thoughts that crowd my mind? The Lord has declared it to be His will that schools shall be established that our youth may be educated. But while all may think this is the right thing to do, they do not bring the principles right home. The Lord would have ministers to go forth to proclaim the truth to the people, and He designs that they in their turn shall be learners. How shall they learn? They are not to think that because a man is selected to act as president, that he is to think and plan for them, for by this reasoning they will lose their identity. Each is to act for his individual self. {20MR 245.1}

God never designed that one man's judgment and plans should be regarded as supreme. He says, "Ye are laborers together with God." Let no man undertake to repress or discourage. Let him not seek to put his armor upon his brother, for he has not proved it. The president of our General Conference is not to consider it his work to lay plans as to how the minister shall carry forward his work. And the ministers are never to copy any man's gestures, his habits, his attitude, his expressions, the tones of his voice. They are to become no man's shadow, in thought, in sentiment, or in devising and execution of the great whole. If God has made you a shepherd of the flock, He has given you qualification to do that work. Christ says, "Call no man your father upon the earth; for one is your Father, which is in heaven" [Matthew 23:9]. Let every man take his Bible, and place himself in divine communion with the great Teacher. God is the source from which all knowledge and wisdom flows. {20MR 245.2}

Many obtain a surface knowledge of truth or Bible doctrine, and then stop, thinking they know it all. But do they know it all? No; no; God's word is, Go forward, looking unto Jesus, the author and the finisher of your faith. Because young men measure themselves among themselves, and reach a standard which others have reached, they are satisfied to stop learning. But the voice of God bids them go forward. Fifty times as much might be accomplished in self-education than now is if the minds of men and women were awake to their own possibilities and privileges. Education of self means more than the colleges can give you. {20MR 245.3}

Men of true education are scarce. Men of talent are numerous, but they do not improve their opportunities, and their talents do not increase. When men and women hunger after knowledge for the purpose of blessing their fellow men, God will bless them. He will prepare the new bottles for the new wine.

There will be an expansion, a development of the higher faculties, so that men will become deep thinkers. If the men who have talents would not settle down satisfied that they have sufficient for the great work; if they would dig deeper, there would not be such a dearth of laborers. We should have more spiritual teaching, and the hidden treasure would by diligent effort be brought to the surface. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering" [Hebrews 10:22, 23]. {20MR 245.4}

Oh, that I could present before our people the great loss of heavenly treasure we are sustaining because our human faculties are not trained and disciplined according to the Word of the Lord to wrestle with hard problems in the search for divine truth. God designs that we shall possess a vivifying power to communicate these truths with the power of the Holy Spirit, and make these truths a blessing to the people. There are treasures in the great gift of God to human souls that might be discovered if there was more cultivated and earnest prayer, more simplicity and less formality. Greater spiritual knowledge would be given from the great Teacher and there would be less ignorance, if our souls were not high and lifted up in ourselves unto vanity. {20MR 246.1}

There are great and important truths to be revealed, and these cannot be understood unless minds shall grasp them and love them. If we incorporate them into our lives, then, like an overflowing fountain, we will not be able to restrain them or bind them about. That which we have heard and seen and experienced will be to us a living reality, and we cannot but speak and write the things which we know, which have been stamped upon our mind's experience. [Let us] hold fast the profession of our faith, Christ dwelling in us by faith. {20MR 246.2}

Just as soon as men begin to learn, Christ, the Educator, is by their side. If they desire Him to mold the mind and instill His principles into the soul, they will be educated to understand that their talents are entrusted of God for the upbuilding of His kingdom in the world. The minds of S.D.A. ministers are but half trained. The natural disposition, the untrained, uneducated intellect, cannot represent the sublime truths for this time. The closing scenes of this world's history are not to present to the world as educators a set of novices whose frivolous lives and characters reveal that they have not yet learned the first principles of divine truth. Even our present low standard is not reached by ministers who profess to be teaching the truth, and many [listeners] are disappointed.

"Know ye not your own selves, [brethren], how that Jesus Christ is in you, except ye be reprobates" [2 Corinthians 13:5]. {20MR 246.3}

That which is most prized by the world's Redeemer, most sought for in His representatives, is purity and charity that suffereth long and is kind. "Every one that

loveth is born of God, and knoweth God." This is sanctified knowledge. If we love one another as Christ has loved us, His love is perfected in us. "He that dwelleth in love dwelleth in God, and God in him." The coldness and lack of sympathy that has come into our ranks is not of God. It is of the wicked one. How few really believe that the law of God is comprehended and fulfilled by him who loves God supremely and his neighbor as himself. This is indeed honoring God in the highest, and bringing peace on earth, good will toward men. {20MR 247.1}

God looks for fruit in His church--fruit that responds to the lessons of Christ, worthy of the truth we profess to believe, and revealing the wisdom and the mercy of Christ. The Lord calls for a converted ministry--a ministry that will meet the people where they are, that will agree with them wherever they can, but that will not deny the truth. We are not to keep ourselves shut within four walls, so that our light cannot come to others. There is common ground where we may meet those not of our faith, where we may agree in principles and in regard to the lessons of Christ. Few will become combative over these holy principles. {20MR 247.2}

Some ministers, when they find before them unbelievers who are prejudiced against our views upon the nonimmortality of the soul out of Christ, feel all stirred up to give a discourse on that very subject. This the hearers are in no way prepared to receive, and it only increases their prejudice and stirs up their opposition. Thus all the good impressions that might have been made if the worker had pursued a wise course are lost. The hearers are confirmed in their unbelief. Hearts might have been won, but the combative armor was put on. Strong meat was thrust upon them, and the souls that might have been won were driven farther off than before. {20MR 247.3}

The combative armor, the debating spirit, must be laid off. If we would be Christlike we must reach men where they are. True eloquence flows from the lips of the man whose heart is full of the love of God and for his fellow man. The pure heart, loyal and true to God, has veneration for all that comes from God. Christ does not attach Himself to man because it is habit, but because He is merciful and just and righteous. The soul that is purified and refined by the grace of Christ will not be selfish, will not think the sin of licentiousness and earthliness and sensuality a small matter that should be treated with leniency. Spiritual culture brings men into harmony with Jesus Christ,

and the soul that abides in Christ will always be tender, kind, simple but earnest, and inspired with the Spirit of Christ, willing to suffer for Christ's sake or to rejoice for Christ's sake. The words of such are eloquent in their simplicity. {20MR 247.4}

The apostle Paul enjoins us: "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" [Romans 13:14]. "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]. {20MR 248.1}

It is a wonderful and grand fact that in the laws of God in nature effect follows cause with unerring certainty. The seed sown will produce a harvest of its kind. So it is in human nature. He that sows to the flesh shall of the flesh reap corruption. He who sows to the Spirit shall of the Spirit reap life everlasting. If human beings would consider that they are making their own harvest, they would be careful what seed they sow. {20MR 248.2}

We have had the light of health reform, and the Lord requires us to live that light. God will not daily work a miracle to counteract the unhealthful, selfish doings of man. Man is required to care for his health building, which the Lord has given him. He must not eat unwisely, and then ask the Lord to give him health. He must not contract habits which will have a tendency to debilitate and enfeeble his presence. Our ministers must become increasingly intelligent in regard to their bodies and how to treat them. The minister is to set an example to the people and the world, to reveal that he has sound judgment, that he is sober-minded. The charge of the apostle is: "Young men likewise to be sober minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" [Titus 2:6-8]. --Ms 104, 1898.

Ellen G. White Estate
Silver Spring, Maryland
November 16, 1989. Entire Ms. {20MR 248.3}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1475 - Guidelines for Adventist Sanitariums; Physicians to Set Example as True Christians, and Point Patients to Christ

MR No. 1475 - Guidelines for Adventist Sanitariums; Physicians to Set Example as True Christians, and Point Patients to Christ

(Written December 19, 1899, from "Sunnyside," Cooranbong, N.S.W., to Dr. J. H. Kellogg.)

The Lord gave me special light in regard to the establishment of a health reform institution, where treatment of the sick could be carried on on altogether different lines

from those existing in any institution in our world. It must be founded and conducted on Bible principles, and the institution must be the Lord's instrumentality, not to cure with drugs, but to use nature's remedies. Those who have any connection with this institution must be educated in health restoring principles. {20MR 249.1}

The human family is suffering because of the transgressions of the laws of God. Satan is constantly weaving in his principles, and thus seeking to counterwork the work of God. He is constantly representing the chosen people of God as a deluded people. He is an accuser of the brethren, and his power of accusing he is using constantly against those who work righteousness. The Lord would have His people stand out from the customs and practices of the world. Still greater truths are unfolding for this people as they near the end of time, and God designs that those who see the light and believe the truth of the third angel's message shall establish institutions where those who are in darkness in regard to the needs of the human organism may be educated, that they may in their turn lead others into the light of health reform. The blind leaders of the blind must learn the truth of healthful living as taught in the Scriptures. {20MR 249.2}

Every physician in our ranks should be a Christian. God says, "There shall be an institution established under the supervision of men who have been healed through a belief in God's word, and who have overcome their defects of character. In the world all kinds of provisions have been made for the relief of suffering humanity, but the truth in its simplicity is also to be brought to these suffering ones through the agency of men and women who are loyal to the commandments of God. Therefore sanitariums are to be established throughout our world, and managed by a people who are in harmony with God's laws, a people who will cooperate with God in advocating the truth which determines the case of every soul for whom Christ has died. {20MR 249.3}

"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 institutions established must be conducted on lifesaving principles. The souls who are suffering because of transgression of the laws which govern their bodies are to be taught that transgression of the laws of nature is transgression of the laws of God. "If ye would enter into life," He says, "keep the commandments. Live out the law as the apple of thine eye." {20MR 249.4}

The Lord will work with the people who will honor Him. A power from God will go with the physician who is a physician not merely to heal the maladies of the body, but who seeks to heal the disorders of the soul. Physicians, nurses, and helpers are to work in harmony. The truth is to be lived out by everyone who has any connection with the work. All the light of the past, which shineth unto the present and stretcheth forth into the future, as revealed in the Word of God, is for every soul who comes to these institutions. The Lord designs that the sanitariums established among Seventh-day Adventists shall be symbols of what can be done for the world, types of the saving

power of the truth of the gospel. {20MR 250.1}

The God who gives mental capabilities, and who entrusts talents to the men and women who are His by creation and by redemption, expects that these talents and these capabilities will be increased by use. But when men glory in their capabilities and cause the praise of them to flow to finite beings, they dishonor God, and He will remove that in which they glory. When the physician is tempted to feel that he has methods which he can carry independent of the gospel of Christ, independent of the people for whom God has wrought that He might place them above every other people on the face of the earth, and he attempts to carry his plans, he will not meet with success. God establishes His instrumentalities among a people who recognize the laws of the divine government. The sick are to be healed through the combined efforts of the human and the divine. Every gift, every power, that Christ promised to His disciples, He bestows upon those who will serve Him faithfully. {20MR 250.2}

The style of a doctor's dress, his equipage, his furniture, weigh not one jot with God. He says, "He that will come after Me, let Him deny Himself, and take up the cross, and follow Me." The physicians who unite with the work of God are to cooperate with God as His appointed instrumentalities; they are to give all their power and efficiency to magnifying the work of God's commandment-keeping people. But physicians have been led to suppose that their capabilities were their own individual property, and they have used the powers given them to do God's work in branching out into

lines of work to which God has not appointed them. {20MR 250.3}

These men are not to suppose that they can compass the world, for God has not set them to embrace so much with their own labors merely. The man who invests all his powers in many lines of work cannot take in hand the management of a sanitarium and do it justice. Satan is working every moment to find an opportunity to steal in. He tells the physician that his talents are too valuable to be bound up among Seventh-day Adventists; that if he were free he could do a very large work. But the Lord has bound the physician to this people whom He has commanded to be a light in the world, and his work is to give all that the Lord has given him--to give, not as one influence among many, but as *the* influence through God to make effective the truth for this time. {20MR 251.1}

A work of reformation is to be carried on in our institutions. Physicians, workers, nurses, are to realize that they are on probation, on trial for their present life and for that life which measures with the life of God. We are to put to the stretch every faculty, every nerve and muscle, to bring saving truths to the attention of suffering human beings. This work must be carried on in connection with the work of restoring the sick. Then the work will stand forth before the world in the strength which God designs it shall have. The truth will be magnified through the influence of sanctified workers. {20MR 251.2}

Our physicians are to unite with the work of the ministry of the gospel. Souls are to be saved, that the name of God may be magnified, and the physician is not to feel when brought in contact with the higher classes of society that he must hide the peculiar characteristics which sanctification through the truth give him. The greatest respect will ever be shown to the physician who reveals that he is under the orders of God. Therefore he is not to take himself into his own hands, but be in every respect a representative of Christ. {20MR 251.3}

Physicians in our institutions should not engage in numerous enterprises, and thus allow the work, which should stand upon right principles and exert a world-wide influence, to flag. God has not set His co-laborers to embrace so many things, to make such large plans, that they fail to accomplish the great good He expects them to do in diffusing light to the world, in drawing men and women to where He is leading by His supreme wisdom. Men of wealth and talent are to be turned from the cheapness of material things to lay hold on eternal realities. Every medical practitioner may through faith in Christ have in his possession a cure of the highest value--a remedy for the sin-sick soul. The physician who is converted and sanctified through the truth is registered in heaven as a

laborer together with God, a follower of Jesus Christ. {20MR 251.4}

Through the sanctification of the truth, God makes physicians and nurses skillful in a knowledge of how to treat the sick, and this work is opening the fast-closed doors of many hearts. Men and women are led to see and understand the truth which is needed to save the soul as well as the body. This is an element that gives character to the work for this time. The medical missionary work is as the right hand and arm to the third angel's message which must be proclaimed to a fallen world, and physicians, managers, and workers in any line, in acting faithfully their part, are doing the work of the message. From them the sound of the truth will go forth to every nation and kindred and tongue and people. In this work the heavenly angels bear a part. They awaken spiritual joy and melody in the hearts of those who have been freed from suffering, and joy and thanksgiving to God arise from many hearts that have received the precious truth. {20MR 252.1}

The enemy has determined to counterwork the designs of God to benefit humanity by revealing to them what constitutes true medical missionary work. So many interests have been brought in that the workers cannot do all things according to the pattern shown them in the mount. I have been shown that the work God has appointed to physicians is enough for them to do, and what the Lord required of them was to link up closely with the gospel missionaries and do their work with faithfulness. He did not ask Dr. Kellogg, or any other physician, to embrace so much. He has not made it the special work of Dr. Kellogg to go into the worst dens of iniquity in the large cities. The Lord does not require impossibilities of men. He gives to every man his work. The work

which He gave to Dr. Kellogg was to symbolize to the world the ministry of the gospel in medical missionary work. {20MR 252.2}

The Lord does not lay upon His people the work of laboring for a class that cannot be benefited themselves or benefit others by their professed belief of the truth. Today the nominal churches are full of every foul spirit, the cage of every unclean and hateful bird. The work is becoming confusing because the converted and the unconverted have united in them. If there are men who will take up the work of laboring for the most degraded, men upon whom God has laid the burden to labor for the masses in a variety of ways, let these converted ones go forth and gather from the world the means required to do this work. Let them not depend on the means which God intends shall sustain the work of the gospel. {20MR 252.3}

The sanitarium in Battle Creek needs the brains and heart of which

it is being robbed by another line of work. Misunderstandings have arisen because the ministerial branch of the work did not give its whole strength to other work. Everything that Satan can do he will do to multiply the responsibilities of Dr. Kellogg, for he knows that this means weakness instead of strength to the institution. Great consideration must be exercised. There are other institutions to take the babies and abandoned women to care for them. This work is being done by other parties. {20MR 252.4}

There is a special work to be done for the children more advanced in years. Let families of our faith in the churches who can do so, adopt these little ones, and they will receive a blessing in so doing. But there is a higher and more important work to engage the attention of educated physicians in teaching those who have grown up with deformed characters. The principles of health reform must be brought before parents. They must be converted, that they may work as missionaries in their own homes. This work Dr. Kellogg has done, and can still do if he will not sacrifice himself in carrying too large responsibilities. {20MR 253.1}

The physician will find that it is for his present and eternal good to follow the Lord's way with suffering humanity. The mind that God has made He can mold without the power of man, but He honors men by asking them to cooperate with Him in this great work. When the Spirit of God works on the mind of the afflicted one, and he inquires for truth, let the physician work for the precious soul as Christ would work for it. Do not urge upon them any special doctrine, but point them to Jesus as a sin-pardoning Saviour. Angels of God will make impressions on the human mind. Some will refuse to be illuminated by the light which God would let shine into the chambers of the mind and into the soul temple, but many will respond to the light, and from these minds every form of deception and error will be swept away. {20MR 253.2}

The head physician in any institution holds a difficult position, and he should keep himself free from smaller responsibilities, for these leave him no time for rest. He must not gather to himself work that he should not do. He should have sufficient reliable help, for he has trying work to perform. He must bow in prayer with the suffering ones and

lead his patients to the great Physician. If, as a humble suppliant, he seeks his God for wisdom to deal with each case, his strength and influence will be greatly increased. With a sense of God's pure truth in his heart and mind, he is better qualified to perform critical operations which mean life or death to the afflicted ones. A personal religion is essential for every physician if he would be successful in watching the

diseased. He needs a power greater than his own intuition and skill. God would have physicians link up with Him, and know that every soul is precious in His sight. He who depends upon God, realizing that He alone who made man knows how to direct, will not fail as a healer of bodily infirmities. {20MR 253.3}

A physician who bears these heavy responsibilities needs the prayers of the gospel minister, and he should be linked soul, mind, and body, with the truth of God. Then he can speak a word in season to the afflicted; he can watch for souls as one who must give an account. Jesus Christ is the Way, the Truth, and the Life to him. The Scriptures come clearly to his mind, and he speaks as one who understands the value of the soul with whom he is dealing. {20MR 254.1}

Never should familiarity with suffering make the physician careless or unsympathetic. When the crisis is over and success is apparent, spend a few moments in prayer with the patient be he believer or unbeliever. Give expression to your thankfulness for the life that has been spared. The physician who follows such a course as this carries his patient to the One upon whom he is dependent for life. {20MR 254.2}

Words of gratitude may flow from the patient to the physician, for through God he has bound this life up with his own. But let the praise and thanksgiving be given to God as to One who is present though invisible. The afflicted one is at the mercy of the physician. He looks to that physician as his only hope, and the physician should ever point the trembling soul to One who is greater than himself, even the Son of God, who gave His life to save him from death, who pities the sufferer, and who by His divine power will give skill and wisdom to all who will ask Him. {20MR 254.3}

In sickness, when he knows not how his case will be decided, is the time for the physician to impress the human mind. He should not do this with the desire to distinguish himself, but that he may point the soul to Christ as a personal Saviour. The physician who loves and fears God will not need to make any outward display in order to distinguish himself; for the Sun of righteousness is shining in his heart and is revealed in his life, and this distinguishes him. If the life is spared, there is a soul for that physician to watch for. The patient feels as though his physician were the very life of his life. And to what purpose should all this weight of confidence be employed? Always to win a soul to Christ and magnify the power of God. {20MR 254.4}

Let not the physicians who are connected with the work of God follow the example of worldlings. Strict justice and judgment must appear in any line of the work on every record book in our institutions. Men and angels must see that we are representatives of

the principles of the

gospel of Christ. Let no advantage be taken of any man, for we are laborers together with God. Christ's character must be seen in every line of work, every hospital, every sanitarium. The physician who has a love for souls will present an example to the world that he will not be ashamed to meet at the judgment bar of God. {20MR 254.5}

Often an exorbitant price is charged for small services, because physicians are supposed to charge according to the charges of the worldly physicians. My teacher said, "The institution that shall depend upon God and receive His cooperation must ever work according to the principles of the law of God. To charge a large sum for a few moments' work is not just and right. Physicians who are under the discipline of the greatest Physician the world ever knew must let the principles of the gospel regulate every fee. Let mercy and the love of God be written on every dollar received." When our sanitariums are conducted as they should be, a large medical missionary work will be done. Every worker will do his work with such exactitude that he will shine as a light in the world. {20MR 255.1}

The Lord will do wondrous things for the truth's sake, and that His name may be glorified. But He requires that the people who engage in His service shall keep their minds ever directed to Him. Every day they should have time for prayer, for every officer and soldier under the command of the God of Israel needs time in which to consult with God and seek His blessing. If the worker allows himself to be drawn away from this, he will lose his spiritual power. {20MR 255.2}

Individually we are to walk and talk with God; then the sacred influence of the gospel of Christ will appear in all its preciousness, and the truth will go forth as a lamp that burneth.--Letter 205, 1899.

Ellen G. White Estate
Silver Spring, Maryland
November 16, 1989. Entire Letter. {20MR 255.3}

Practice Should Relate to Them

MR No. 1476 - Providential Events in Acquiring and Opening New Sanitariums; Purpose of These Institutions; How Physicians in Private Practice Should Relate to Them

(Written August 9, 1905, from "Elmshaven," Sanitarium, California, to Dr. and Mrs. D. H. Kress.)

During the past few months I have been exceedingly busy, writing out the instruction given me as the Lord's witness and messenger. Often I have written ten pages before others were up in the morning. I have been obliged to bear urgent messages to many persons. {20MR 256.1}

Last year at this time my hand was very weary. The joints showed rheumatic tendencies. The thought that I might lose the use of my hand distressed me. I prayed over the matter, and I rejoice to say that for months I have felt no trouble at all. My hands are supple, more so than they have been for years, and I am able to do a great deal of writing. {20MR 256.2}

I praise the Lord for preserving His aged servants in health and strength. There is Elder Haskell, working earnestly for the advancement of the cause in Nashville. His wife, younger than he is and in good health, is a great help and blessing to him. They blend in their labors, and are doing an important work in teaching young people how to do house-to-house work. They are most earnest workers. {20MR 256.3}

Elder Butler also is engaged in labor in Nashville, and just now he and Elder Haskell are holding a series of tent meetings there. Last year they could not find a place for the tent, and the evangelical work seemed to be at a standstill. At times the workers were tempted to feel discouraged, for every way of advance seemed to be closed. I tried to encourage them, but means that should have been sent to Nashville was withheld, and I felt deeply that changes must be brought about, because the Lord could not be glorified in His work being hindered. {20MR 256.4}

The workers in Nashville have passed through a severe trial of their faith, but recently the Lord's providence has been working for them in a remarkable manner. Not long ago an opportunity came to them to purchase a good meetinghouse in an excellent part of the city for five thousand dollars. This property, with the lot on which it stands, is worth twenty thousand dollars. The church belonged to the Baptists, but was too small for them and they were anxious to sell. Our brethren accepted the offer and are

to make the last payment the first of October. I tell them to have faith in God, for the money will come, and they will own the house. {20MR 256.5}

The brethren in Washington lent them one thousand dollars to make the first payment, but Elder Haskell and Elder Butler have been worrying for fear that the rest of the money would not come in time. I have written as the Lord's messenger to persons who ought to help them. I determined that these old soldiers of the cross--self-sacrificing, earnest workers as they are--should not be disappointed if I could prevent it. I have it in my mind what we can do, and what I shall do, rather than that they should lose the meetinghouse. {20MR 257.1}

The church is of solid brick. The seats are cushioned and the floor carpeted. There is a pipe organ built into the wall, and there is also a good piano. {20MR 257.2}

When I heard of this favor that the Lord had bestowed upon His old, faithful workers, I thanked Him with heart and soul. These brethren have borne the burden in the heat of the day. They carried on their shoulders the burden of raising funds for the building up of our institutions in the beginning. Together with my husband and myself, they bore all the load under which they could stand. They united with us in the early stages of the work, and ever since then their one aim has been the upbuilding of the cause of God in our world. {20MR 257.3}

My husband, the old warrior, has gone, but I am still on the field of battle. The Lord still permits me to have a part in His work, and for this I thank Him. {20MR 257.4}

The Lord knows all the perils that surround us at this time. He knows our necessities. He knows the strength that we need in order to uphold the truth in its elevated, holy character, and He will supply all our need. We are not to be depressed by any trials that may come. {20MR 257.5}

I wish to say to you that if God opens the way for the brethren in other parts of Australia to purchase property that may be used for sanitarium work, such as the place that Brother Semmens has written about, forbid them not. Utter not one word of remonstrance. There are many cities to be worked, and medical missionary work is not to be confined to a few centers. {20MR 257.6}

For a long time the Battle Creek Sanitarium was the only medical institution conducted by our people. But for many years light has been given that sanitariums should be established near every large city. Sanitariums should be established near such cities as Melbourne and Adelaide. And when opportunities come to establish the work in still other places, never are we to reach out the hand and say, No; you must not create an interest in other places

for fear that our patronage will be decreased. If sanitarium work is the means by which the way is to be opened for the proclamation of the truth, encourage and do not discourage those who are trying to advance this work. {20MR 257.7}

May the Lord increase our faith, and help us to see that He desires us all to become acquainted with His ministry of healing and with the mercy-seat. He desires the light of His grace to shine forth from many places. We are living in the last days. Troublous

times are before us. He who understands the necessities of the situation arranges that advantages should be brought to the workers in various places to enable them more effectually to arouse the attention of the people. He knows the needs and the necessities of the feeblest of His flock, and He sends His own message into the highways and the byways. He loves us with an everlasting love. {20MR 258.1}

There are souls in many places who have not yet heard the message. Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been done. This work is the door through which the truth is to find entrance to the large cities, and sanitariums are to be established in many places. {20MR 258.2}

Since we returned from Australia, the Lord has opened the way for the establishment of the sanitarium work in southern California. The brethren there have found opportunity to buy several properties at a price very much below the original cost. The first of these was an opportunity to purchase the Fernando school buildings. These buildings were in every way adapted for school work, and I advised their purchase. The property consists of a large school building, a dwelling house, twelve-and-a-half acres of land partly set out to orange trees; and the price paid was eleven thousand dollars. I asked how this price compared with the real value of the property, and the answer was that we had obtained the property for about one-third of its value. {20MR 258.3}

About seven miles from San Diego our brethren found a building admirably adapted for sanitarium work. It was erected by a Mrs. Potts for sanitarium work, and when I saw it it seemed to be that we had found about all that we could ask. Here was a well-constructed, three-story building of about fifty rooms, standing upon a pleasant rise of grounds and overlooking a beautiful valley. {20MR 258.4}

Besides the main building, there was a six-room cottage, which could be fitted up for helpers, and a good stable. About half of the twenty acres of land had once been planted out to fruit trees, but during the long drought from which the country had suffered the trees had been allowed to die, except the ornamental trees

and the shrubbery round the buildings, and about seventy olive trees on the terrace. {20MR 258.5}

The owners of this property had become discouraged on account of the long drought, and were offering it for twelve thousand dollars. We did not feel free to purchase it at this price, and a year later it was offered to us for eight thousand. Still we did not take it, and about a year afterward we made an offer of four thousand dollars for the mortgage, which was accepted. {20MR 259.5}

After purchasing the property, we immediately set about making the necessary repairs and improvements. Patients began to come in before the building was ready for them, and ever since the helpers have been kept busy. {20MR 259.2}

Not long ago a building at Glendale, eight miles from Los Angeles, was purchased and fitted up for sanitarium work. Originally this building was an expensive one, costing

the owners about forty thousand dollars. There are seventy-five rooms, many of which are arranged in suites, a small one for a bedroom and a larger one for a sitting room. There were two bathrooms on each floor, but they were not such as would be needed in giving treatments, and new treatment rooms have been added. {20MR 259.3}

The rooms in the building are pleasant, and the location of the building is very good. The place is a sightly one. {20MR 259.4}

When Brother Burden first went to see the agent about purchasing this place, twenty thousand dollars was asked for it. Brother Burden then told the agent something of the purpose for which those desirous of purchasing the building wished to use it. He told him about our medical missionary work, and assured him that this work was carried on without any thought of making money except for missionary purposes. The agent was much interested and was inclined in favor of the idea, and he named a sum considerably lower than the sum first mentioned. But Brother Burden told him that it would be impossible for us to pay that price, and he then said, "You can have it for twelve thousand five hundred dollars, and you may consider the remainder of the price a gift to the institution." {20MR 259.5}

Recently we have purchased what is known as the Loma Linda property. This property is sixty miles from Los Angeles, and is on the main railway line from Los Angeles to New Orleans. It was owned by a corporation of one hundred and fifty people, seventy of whom were physicians. But the physicians did not agree among themselves, and the place lost money instead of making it, and it was decided to sell. It continued to be a loss financially, and the stockholders became anxious to sell. It

was offered for forty thousand dollars, and for this price our brethren have purchased it, paying down five thousand dollars. They will make three other payments of five thousand each, and after that will have three years in which to pay the remainder, at six percent interest. {20MR 259.6}

The property is a most beautiful one. There are seventy-six acres of land, twenty-three of which are set out to fruit and ornamental trees. There are twelve acres of oranges, and eight acres of plums, apricots, lemons, and grapefruit. The rest of the land is garden, alfalfa, and pasture land. {20MR 260.1}

There is one large building and five cottages, four of which have four rooms each, and one nine rooms. In all there are ninety rooms. The buildings are all furnished throughout and are ready for use. {20MR 260.2}

There are several good carriages, five horses, four cows, and one-hundred and thirty-five chickens. There is an ample water supply, the property having two good wells. I know that it was in the providence of God that we had an opportunity to purchase this property. {20MR 260.3}

I wrote the foregoing last night, and this morning I am roused up to repeat the instruction that the Lord has given me in regard to establishing sanitariums. Again and

again this matter has been presented to me, and one case especially has been urged upon my notice. At great cost a sanitarium was erected at Boulder, Colorado. It has been a very difficult matter to make this sanitarium what it should be and yet meet all expenses. The effort to do this has meant a great deal of hard work and much careful study. {20MR 260.4}

During the past four years one of our doctors established himself in the city of Boulder, just a little distance from our sanitarium, and began to build up a private sanitarium. This was not right, and has been to the injury of our sanitarium, which has always had a struggle to make a success and to accomplish the work which the Lord designed it to do. The action of the one who established this private sanitarium was neither just nor righteous. Were he to continue to do as he has done in the past, constant difficulties would arise. He draws patients away from the sanitarium established in the order of God. More than this, he allows his patients to have meat, while the workers in our sanitarium have always endeavored to show their patients that they would be better off without meat. {20MR 260.5}

The question is, What shall be done? Here are two institutions, one endeavoring to hold up and follow the principles of health reform, and the other allowing its patients to indulge in the use of flesh meat, and because of this, drawing patients away from the first institution. The matter is to be treated in a fair, Christlike

manner. When the one who has established himself so close beside the Lord's institution is converted in heart and mind, he will see the necessity of carrying out the principles of the Word of God, and will harmonize with his neighbors. If he cannot blend with them, he will go to some other place. There are many other places to which he could go. {20MR 260.6}

The question has been asked, Should we sell the Boulder Sanitarium to the one who has set up a practice so close to it? I answer, No, no! The one who has offered to buy it is not keeping up the standard of health reform, and the Lord would not be pleased to have the institution sold to him. The Boulder Sanitarium is to do its appointed work. From it the truth for this time is to shine forth, and the great message of warning be given. {20MR 261.1}

In ancient times the remark was frequently made, "Wherever there are three physicians, there are two atheists." But a change has come. Wherever the last message of warning is given, combined with medical missionary work and lessons on the right principles of living, wonderful results are seen. Our sanitariums are to be the means of enlightening those who come to them for treatment. {20MR 261.2}

The patients are to be shown how they can live upon a diet of grains, fruits, nuts, and other products of the soil. I have been instructed that lectures should be regularly given in our sanitariums on health topics. People are to be taught to discard those articles of food that weaken the health and strength of the beings for whom Christ gave

His life. The injurious effects of tea and coffee are to be shown. The patients are to be taught how they can dispense with those articles of diet that injure the digestive organs. {20MR 261.3}

These things are to be treated from a health standpoint. The blessings that attend a disuse of tobacco and intoxicating liquor are to be plainly pointed out. Let the patients be shown the necessity of practicing the principles of health reform if they would regain their health. Let the sick be shown how to get well by being temperate in eating and by taking regular exercise in the open air. {20MR 261.4}

It is that people may become intelligent in regard to these things that sanitariums are to be established. A great work is to be done. Those who are now ignorant are to become wise. By the work of our sanitariums, suffering is to be relieved and health restored. People are to be taught how, by carefulness in eating and drinking, they may keep well. Christ died to save men from ruin. Our sanitariums are to be His helping hand, teaching men and women how to live in such a way as to honor and glorify God. If this work is not done by our sanitariums, a great mistake is made by those conducting them. {20MR 261.5}

Abstinence from flesh-meat will benefit those who abstain. The diet question is a subject of living interest. Those who do not conduct sanitariums in the right way lose their opportunity to help the very ones who need to make a reform in their manner of living. Our sanitariums are established for a special purpose, to teach people that we do not live to eat, but that we eat to live. {20MR 262.1}

In our sanitariums the truth is to be cherished, not banished or hidden from sight. The light is to shine forth in clear, distinct rays. These institutions are the Lord's facilities for the revival of pure, elevated morality. We do not establish them as a speculative business, but to help men and women to follow right habits of living. Christ, the great Medical Missionary, is no longer in our world in person. But He has not left the world in darkness. To His subjects He has given the commission, "Go ye into all the world, and preach the gospel to every creature," "teaching them ... all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." The great questions of Bible truth are to enter into the very heart of society, to reform and convert men and women, bringing them to see the great necessity of preparing for the mansions that Christ told His disciples He would prepare for those that love Him. "If I go away," He declared, "I will come again, and receive you unto Myself, that where I am, there ye may be also." {20MR 262.2}

Our work is to gain a knowledge of Him who is the Way the Truth, and the Life. We are to interest people in the subjects that concern the health of the body, as well as in the subjects that concern the health of the soul. Believers have a decided message to bear to prepare the way for the kingdom of God. The will of the Lord is to be done on earth. We have not one moment to spend in idle speculation. {20MR 262.3}

"Prepare the way of the Lord; make His paths straight," is the message that we are to proclaim. Amidst all the confusion that now fills the world, a clear, decided message is to be heard. {20MR 262.4}

Some will be attracted by one phase of the gospel and some by another. We are

instructed by our Lord to work in such a way that all classes will be reached. The message must go to the whole world. Our sanitariums are to help to make up the number of God's people. We are not to establish a few mammoth institutions, for thus it would be impossible to give the patients the messages that will bring health to the soul. Small sanitariums are to be established in many places. {20MR 262.5}

Satan will introduce every form of error in an effort to lead souls away from the work to be accomplished in these last days. There needs to be a decided awakening in accordance

with the importance of the subjects we are presenting. The conversion of souls is now to be our one object. Every facility for the advancement of God's cause is to be put into use, that His will may be done on earth as it is done in heaven. We cannot afford to be irreligious and indifferent now. We must take advantage of the means that the Lord has placed in our hands for the carrying forward of medical missionary work. Through this work infidels will be converted. Through the wonderful restorations taking place in our sanitariums, souls will be led to look to Christ as the Great Healer of soul and body. {20MR 262.6}

Let not our physicians think that they can set themselves up in private practice close beside our sanitariums. To those who have done this the Lord says, "Are there not many other places in which you could have established your plant?" {20MR 263.1}

The Lord speaks to all medical missionaries, saying, "Go work today in My vineyard to save souls." God hears the prayers of all who seek Him in truth. He has the power that we all need. He fills the heart with love, and joy, and peace, and holiness. Character is constantly being developed. We cannot afford to spend time working at cross-purposes with God. {20MR 263.2}

There are physicians who, because of a past connection with our sanitariums, find it profitable to locate close to them, and they close their eyes to the great fields neglected and unworked in which unselfish labor would be a blessing to many. Missionary physicians can exert an uplifting, refining, sanctifying influence. Physicians who do not do this abuse their power and do a work that the Lord repudiates. {20MR 263.3}

God wants everyone to stand with the whole armor on, ready for the great review. He wants us to do the work that He has given us. "In all thy ways acknowledge Him, and He shall direct thy paths." "The secret of the Lord is with them that fear Him."--Letter 233, 1905.

Ellen G. White Estate
Silver Spring, Maryland
November 16, 1989. Entire Letter. {20MR 263.4}

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MR No. 1477 - The Medical Missionary Work

In all our sanitariums the work done should be of such a character as to win souls to Jesus Christ. We have a wide missionary field in our health institutions, for here people of all countries come to regain their health. The best helpers to have connected with our sanitariums are those men who desire to make the Bible their guide, those who will put forth their mental and moral powers to advance the work in correct ways. {20MR 264.1}

Let the workers in the sanitariums remember that the object of the establishment of these institutions is not alone the relief of suffering and the healing of disease, but also the salvation of souls. Let the spiritual atmosphere of these institutions be such that men and women who are brought to the sanitariums to receive treatment for their bodily ills shall learn the lesson that their diseased souls need healing. {20MR 264.2}

To preach the gospel means much more than many realize. It is a broad, far-reaching work. Our sanitariums have been presented to me as most efficient mediums for the promotion of the gospel message. Simple, earnest talks may be given in the parlors, pointing the sufferers to their only hope for the salvation of the soul. These religious meetings should be short and right to the point, and they will prove a blessing to the hearers. The word of Him who founded the world in six days, and on the seventh "rested and was refreshed," should be effectively brought before the mind. God has so clearly specified His claims upon the seventh day, that no soul need be in darkness. {20MR 264.3}

Jehovah regarded of such importance the knowledge of His law, of which the Sabbath commandment is a part, that He came down from heaven and on Mt. Sinai He proclaimed the ten commandments. God regards His law as a sacred thing, which it is the life of His people to obey. {20MR 264.4}

Publications containing the precious truths of the gospel should be in the rooms of the patients, or where they can have easy access to them. There should be a library in every sanitarium, and it should be supplied with books containing the light of the gospel. Judicious plans should be laid that the patients may have constant access to reading matter that contains the light of present truth. {20MR 264.5}

The work of the true medical missionary is largely a spiritual work. It includes prayer and the laying on of hands. He therefore should be as sacredly set apart for his work as is the minister of the gospel. Those who are selected to act the part of

missionary physicians are to be set apart as such. This will strengthen them against the temptation to withdraw from the sanitarium work to engage in private practice. No selfish motive should be allowed to draw the worker from his post of duty. We are living in a time of solemn responsibilities, a time when consecrated work is to be done. Let us seek the Lord diligently and understandingly. If we will let the Lord work upon human hearts, we shall see a great and grand work accomplished. {20MR 264.6}

The medical missionary work done in connection with the giving of the third angel's message is to accomplish wonderful results. It is to be a sanctifying, unifying work, corresponding to the work which the great Head of the church sent forth the first disciples to do. {20MR 265.1}

Calling these disciples together, Christ gave them their commission: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. ... Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" [Matthew 10:5-11, 16]. {20MR 265.2}

It is well for us to read this chapter, and let its instruction prepare us for our labors. The early disciples were going forth upon Christ's errands, under His commission. His Spirit was to prepare the way before them. They were to feel that with such a message to give, such blessings to impart, they should receive a welcome in the homes of the people. {20MR 265.3}

Some restraint was placed upon them in this their first experience. They were not to go in the way of the Gentiles, nor enter into any city of the Samaritans, for this would bring upon them trial and perplexity. This first offer of salvation was to be made to the lost sheep of the house of Israel. Their deeds of mercy and love, their message of truth, were first to be given to the Jewish nation. In the blessings that they were thus carrying to the people, they were to proclaim, The Kingdom of God is come nigh unto you. {20MR 265.4}

Through the first disciples a divine gift was proffered to Israel. The faithful evangelist today will do a similar work in every city where our missionaries enter. It is a work which to some extent we have tried to do in connection with some of our

sanitariums, but a much wider experience in these lines is to be gained. Cannot our conference presidents open the way for the students in our schools to engage in this line of labor? There is a grand work to be done in relieving suffering humanity, and

through the students who are receiving a training for medical missionary work the people living in the cities may become acquainted with the truths of the third angel's message. {20MR 265.5}

At first an experienced man or woman should go out with these young workers, giving them instruction how to labor. When favors of food or of lodging are offered, these should be accepted. This will give opportunity for conversation, for explaining the Scriptures, for singing Bible songs, and praying with the family. All these exercises will prove a blessing. There may be brethren in the faith to whom such labor as this would prove a blessing. The very youth of these consecrated young men and women will often be a source of encouragement and help to the people. {20MR 266.1}

And each worker, as he goes forth to this labor, should realize that he is as surely sent of God as were the first disciples. God's eye follows them; His Spirit goes with them. To those who accept His great commission He gives the assurance, "Lo, I am with you alway, even unto the end of the world." "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." The psalmist declares, "I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler." Servants of God, you have great advantages, which you should appreciate. {20MR 266.2}

I am thankful when I think of the advantages enjoyed by the schools that are established near our sanitariums so that the work of the two educational institutions can blend. The students in these schools, while gaining an education in the knowledge of present truth, can also learn how to be ministers of healing to those whom they go forth to serve. The prayer of Christ includes such work as this. "Neither pray I for these alone," He said, "but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me. And The glory which Thou gavest Me I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." {20MR 266.3}

What a glorious request for all who hide their life with Christ in God. What a prospect it opens before the sincere believer. What privileges, what heights and depths of experience it assures to us. We are to become in every sense laborers together with God. Shall we through the perfection that there is in Christ, reach this high standard? {20MR 267.1}

A good education in all phases of the truth means more than many of us realize. Yet with all the knowledge we may gain, we shall never realize the purpose of God for us unless we become partakers of His divine nature. Where is our faith? Where are the works that should correspond with our faith? We should be living each day as in the sight of God, becoming messengers of peace to those who need Him. We have only a little time now in which to receive from God light and wisdom for the souls who are in

error. If we will exercise faith in God, our faith will increase. {20MR 267.2}

Again and again I am instructed to present to our churches the work that should be done for the cities. Let us encourage a spirit of consecration and earnest seeking after God in our schools and sanitariums. We need to feel the deep movings of the Spirit of God in our midst. Then humble workers will be encouraged to offer themselves in faith to the service of God. They will do this, not for the wages they receive, but out of sincere love for sinsick, suffering souls. {20MR 267.3}

If ever there was a time when our work should be done under the special direction of the Spirit of God, it is now. Let those who are living at their ease, arouse. Let our sanitariums become what they should be--homes where healing is ministered to sinsick souls. And this will be done when the workers have a living connection with the great Healer.--Ms 5, 1908.

Ellen G. White Estate
Silver Spring, Maryland
November 16, 1989. Entire Ms. {20MR 267.4}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1478 - The Need for Simplicity and Consecration in School Work

MR No. 1478 - The Need for Simplicity and Consecration in School Work

This morning I will put my trust in God. We have had much consultation in regard to our future work, for, as we consider matters, perplexities present themselves. Our school work is a very important, sacred work. It must advance, but its simplicity must and will prove its success. The light given me is that the crib must not be placed too high. We must have the simplicity of the apostles. If we walk humbly with God in prayer and in faith, we can and will advance. But our hearts must blend in unity and love. Not one thread of selfishness must be woven into the school fabric. This is a missionary enterprise, and our counsel and help must come from God. We must pray; our hearts must be emptied of self; for just as soon as self gains the supremacy, the Spirit of God is quenched. {20MR 268.1}

We must pray more, and walk more humbly and more by faith. Christ was perfect in His humanity, and the more faith we have in Him as our sufficiency, the more humbly we walk with God, [and] the more entire our consecration, the less intrusion of self will there be between God and man. The grace of Christ must be an abiding presence in

the soul day by day. Only thus can we endure the seeing of Him who is invisible. {20MR 268.2}

Christ came to our world to manifest God to men, to lead men to God. "I am the light of the world," He declared. What was it that consecrated Him the light of the world? It was this. He came down from heaven. He is the true Teacher sent from God. He was the One chosen to reveal God's character to the world. He is the Bright and Morning Star. He is the Sun of Righteousness, a light to lighten the Gentiles, and the glory of His people Israel. John declared of Him, "That was the true Light, which lighteth every man that cometh into the world." {20MR 268.3}

We may ask of our Lord, knowing that we shall receive. We need more of Christ's humility and meekness, that we may have fervent charity among ourselves; then we may pray, then we may intercede with God. Thus we shall prove the truth of the word, "The effectual fervent prayer of a righteous man availeth much." "The secret of the Lord is with them that fear Him." But those whom the Lord would use are in great danger of getting on human stilts. There is earnest work to be done. There is need of walking with God. Then tracts right to the point will be issued. {20MR 268.4}

Prayer and faith will do what no power upon earth can accomplish. We need not be so anxious and troubled. The human agent cannot

go everywhere and do everything that needs to be done. Often imperfections manifest themselves in the work, but if we show unwavering trust in God, not depending upon the ability or talent of men, the truth will advance. Let us place all things in God's hands, leaving Him to do the work in His own way according to His own will, through whomsoever He may choose. Those who seem to be weak God will use if they are humble. Human wisdom, unless daily controlled by the Holy Spirit, will prove foolishness. We must have more faith and trust in God. He will carry His work out with success. Earnest prayer and faith will do for us what our own devising cannot do. {20MR 268.5}

We need to prepare the way of the Lord, according to the light given. We need to have a new experience. We need to offer praise and thanksgiving to God, not only in the congregation, but in the home life. Let the voices of His heritage be heard recounting the works of the Lord. Speak of His goodness, tell of His power. Whom have I in heaven but Thee? And there is none upon the earth that I desire but Thee. We need more songs of praise and less murmuring and complaining. {20MR 269.1}

We feel depressed, greatly depressed, as we see the world and its wickedness. The professed Christian world is enveloped in the darkness that covers the earth. We sigh and cry for the abominations that are done in the land. Why is it that all this wickedness does not break forth in decided violence against righteousness and truth? It is because the four angels are holding the four winds, that they shall not blow upon the earth. But human passions are reaching a high pass, and the Spirit of the Lord is being withdrawn

from the earth. Were it not that God has commanded angelic agencies to control the satanic agencies that are seeking to break loose and to destroy, there would be no hope. But the winds are to be held until the servants of God are sealed in their foreheads. {20MR 269.2}

We are not to be ignorant of the prophecies. We are not to be wise in our own conceit, lest blindness come upon us, and we stumble and fall. If we are wise in this way, we do not represent the truth as it is in Jesus. We must look carefully, that we do not dishonor God by our unbelief. Amid the moral darkness light is to shine forth in clear, distinct rays. {20MR 269.3}

There shall come forth out of Zion a Deliverer who shall turn away ungodliness from Jacob. [See Romans 11:26.] But every soul needs to turn his face toward the light that he may reflect this light. We need to praise God much more than we do. We are to show that we have cause of rejoicing. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath

called you out of darkness into His marvellous light." Are we doing this as fully as we should? Are we revealing that love in the home that will honor and glorify our Redeemer? {20MR 269.4}

However black the clouds that roll upon the world at the present time, there is light beyond. Ignorance, superstition, darkness, unbelief strong and masterful, will meet us at every step we advance. But our faith must soar above all, and see the bow of promise encircling the throne. We must reflect the light with pen and voice, praising God before the world. We must remember that Christ's work is our work. The message from God's Word is, "He hath sent Me to preach deliverance to the captives and recovering of sight to the blind." {20MR 270.1}

What is our work? Christ declared, "The Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." {20MR 270.2}

In our schools we have a very special work to do in educating and training workers. We must hold fast to God, praying to Him to do that work that mortals cannot accomplish. The gospel message must be borne in this locality. The work done in this school will be carried far and near, even to the ends of the earth. There are tracts of this moral wilderness that will be added to the garden of the Lord. The church must work, and everyone who names the name of Christ must depart from all selfishness, and from all iniquity. Those who compose the church must become full of life and vitality. Then

regions of unsightly barrenness and drouth will be made like the garden of the Lord. --Ms 120, 1898 (Written September 24, 1898).

Ellen G. White Estate
Silver Spring, Maryland
January 11, 1990. Entire Ms. {20MR 270.3}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1479 - Diary Entries, 1902; Comments on Prayer and Trust in God

MR No. 1479 - Diary Entries, 1902; Comments on Prayer and Trust in God

(Written at "Elmshaven," Sanitarium, California.)

Sabbath, August 2. This morning my prayer to the Lord is for His rich grace. I never choose to begin a day without receiving special evidence that the Lord Jesus is my Helper, and that I have the rich grace that it is my privilege to receive. In my morning devotions I have regarded it my privilege to close my petition with the prayer that Christ taught to His disciples. There is so much I really must have to meet the needs of my own case that I sometimes fear that I shall ask amiss; but when in sincerity I offer the model prayer that Christ gave to His disciples, I cannot but feel that in these few words all my needs are comprehended. This I offer after I have presented my special private prayer. If with heart and mind and soul I repeat the Lord's prayer, then I can go forth in peace to my work, knowing that I have not asked amiss.

========== {20MR 271.1}

How much is comprehended in Christ's prayer for His disciples, as recorded in the seventeenth chapter of John! In this prayer is expressed His mind toward His Father and toward His disciples. {20MR 271.2}

This prayer is a lesson to all who are trying to follow the Saviour.

========== {20MR 271.3}

Later. Today we filled an appointment to meet the churches from St. Helena, Crystal Springs, and Calistoga, in a grove between St. Helena and Calistoga. A comparatively large congregation was present. I found that my voice was sufficiently strong to make

all hear. I spoke from Matthew 6:5-15. {20MR 271.4}

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward." {20MR 271.5}

The scribes and the Pharisees often offered their prayers in the marketplaces and in the streets of the cities. Christ called them hypocrites. In every age men have prayed "that they may be seen of men." All the reward they ever receive for such service is the praise of those who behold them with admiration, supposing that their prayers are an evidence of piety. Some mockingly taunt those who pray in this way. {20MR 271.6}

When Christ sees in His disciples errors that are liable to lead them astray, He always instructs them in the right way. He does not give an admonition without also giving an instructive lesson showing how to

remedy the error. After instructing His disciples not to use "vain repetitions" in their prayers, in kindness and mercy He gave them a short sample prayer, in order that they might know how to avoid imitating the prayers of the Pharisees. In giving this prayer, He knew that He was helping human infirmity by framing into words that which comprehends every human need. {20MR 271.7}

"We know not what we should pray for as we ought," but Christ's instruction to us is clear and definite--"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." {20MR 272.1}

Even if no more words than these are spoken, every such prayer offered in sincerity is heart-service to God. {20MR 272.2}

We are not to feel that we must confine ourselves to these special words, but this prayer would in every way be more acceptable to God than the long, tedious repetition of pharisaical prayers offered to be heard of men, prayers in which the supposed good works of men are exalted--just as if the Lord did not understand that the motive which prompts every self-righteous action is the desire to be praised of men.

========== {20MR 272.3}

Sabbath, August 16. I am grateful to my heavenly Father for continual evidences of His keeping power. I can say this morning, Whom have I in heaven but Thee, and whom on earth do I desire beside Thee? I thank Thee, my Redeemer, that Thou hast not left me in my human strength to struggle against difficulties and seeming impossibilities. {20MR 272.4}

My heart greatly desires the help that God alone can give me. He is my all and in all.

We have every encouragement to bring all our difficulties to our heavenly Father. He understands our necessities, and He will not misinterpret the expression of our needs in words. In my physical weakness I will draw nigh unto God. He always understands me. I will not reason my case before Him. {20MR 272.5}

"In my hand no price I bring,
Simply to Thy cross I cling."

========== {20MR 272.6}

I thank the Lord for the privilege of standing in the sanitarium chapel before a full house of interested listeners. I went from my room in weakness, and I stood before the people not in my own strength, but in the strength that the Lord gives me. It was as if I were leaning on the arm of my Saviour. All feebleness was gone. Depending wholly on His power, I was strong. My voice was

not uncertain, but full and clear. I realized that the blessing of the Lord was resting upon me in rich measure. After the close of this Sabbath day, the peace of God is still with me. {20MR 272.7}

When I think of the great necessity of our depending on a power greater than human power, I am encouraged to believe that we shall receive all that we need to bestow upon others. Nothing is given us except that which we need in order to impart.

========== {20MR 273.1}

Christians, pray, and never cease praying because your prayers seem to be answered. Your victory in the Christian life is dependent on a constant asking and receiving. When the Lord imparts soul-hunger, the grace of God must accompany it. {20MR 273.2}

Our safety lies in distrust of self. So long as we have unwavering faith and trust in our heavenly Father, we shall be partakers of the divine nature, constantly receiving grace, and constantly imparting this grace to others. By communing with God in prayer, and by exercising trusting faith, with thankfulness of heart, we are prepared to go forth, in the name and the efficiency of Christ, to any duty, any trial, to which we may be called. But if self-sufficiency be woven into our Christian experience, the fabric of our character will be imperfect, sleazy, flimsy, unreliable.

========== {20MR 273.3}

The law and the gospel are inseparably bound together.

========== {20MR 273.4}

Divine truth is the means of sanctification. The more clearly it is understood and the more faithfully it is obeyed, the more positive and decided will be the religious experience of the believer, the more lovely will be his character, and the greater will be his usefulness.

========== {20MR 273.5}

The closer our union with Christ, the closer will be our union with one another. Variance and disaffection, selfishness and conceit, are striving for supremacy. These are the fruits of a divided heart, open to the suggestions of the enemy of souls. Satan exults when he can sow seeds of dissension.

========== {20MR 273.6}

In order to obey God willingly under all circumstances, great courage is needful. None but those who do their best, putting their trust in God, will have the faith that works by love and purifies the soul. The Lord is displeased with those who hesitate to obey Him because they fear that obedience would result in a decrease of earthly gain.

========== {20MR 273.7}

Those who desire to please God must not boast of their own power, or suppose that it is pleasing to Him for them to take to themselves glory

for the things that they do. Men and women have no goodness except that which God gives them, and it is unbecoming in them to take to themselves the credit for their good deeds. All power to do good is God-given. {20MR 273.8}

After a time, the Lord removes His blessings from those who praise their own aptness and wisdom. Their weakness in judgment will be as marked as was the strength with which they were formerly endowed. To God belongs all the glory for the wise and good deeds of human agencies. When it is too late to escape the sure result of their course of action, many men will weep because of the evils that they have brought upon themselves.--Ms 146, 1902.

Silver Spring, Maryland
January 11, 1990. Entire Ms. {20MR 274.1}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1480 - The Importance of Parents' Work

MR No. 1480 - The Importance of Parents' Work

There is a great work to be done for the Lord, but let not parents forget that their part of this work begins in the home. This is their first field of missionary effort. When they show that they know how [to] manage their own children, they give evidence that they have wisdom and are prepared to take part in church work. {20MR 275.1}

Parents, you are under a solemn obligation to train your children for God. They are His heritage, and to you is given the work of preparing them for acceptance as members of the royal family in the heavenly courts. {20MR 275.2}

Parents are to give their children such a training that, as they grow older, they will take part in the work of the Lord. From their earliest years children are to be trained to habits of order and helpfulness. They are to be taught to be burden-bearers according to their several ability. As they grow older, they will become more and more useful, more fitted to bear their share of the burdens of life. {20MR 275.3}

Children are to be taught to be respectful to their parents and to one another. Thus they learn to be respectful to God. They are to be taught to appreciate the abilities that God has given them, to remember that Christ's love for them calls for the surrender of all to Him. They are to be taught to do right because it is right, to control self, to be kind, loving, gentle, to forget self in the effort to help one another. {20MR 275.4}

Parents are to do all in their power to keep disagreements out of the home circle. If the children quarrel, they should be reminded that God has said, "Let not the sun go down on your wrath." Teach them never to let the sun go down on unpleasant, angry feelings, or on a sin unconfessed. Teach them that harmony must reign in the home, even as it reigns in the heavenly courts. The family on earth is to be the symbol of the family in heaven. {20MR 275.5}

Parents, in dealing with your children, reveal God's justice and God's mercy. Repress every harsh word. Remember that fretting and scolding are as injurious to your children as profanity. Be firm, but let no loud, angry words escape your lips. Keep self under the control of God's holy Word. Remember that too much management is worse than no management at all. Rule your children with tenderness and compassion, remembering that "their angels do always behold the face of ... [the] Father which is in heaven." If you desire the angels to do for your children the work given them by God, cooperate with them by doing

your part. Work with loving tenderness, for this is the way Christ works. {20MR 275.6}

Remember that your child has rights that should not be ignored. Be very careful never to bring an unjust charge against him. Never punish him without giving him an opportunity to explain. Listen patiently to his troubles and perplexities. Never tell others in his hearing of his clever sayings or doings, or of his faults and misdoings. Even in the presence of the other children this should not be done. Thus you humiliate him without softening him. Hatred springs up in his heart against your course, which he looks upon as cruel and unjust. {20MR 276.1}

To a great degree the experience of the religious life is shaped by the training received in childhood. Many, many church difficulties could be traced to wrong home management. {20MR 276.2}

Remember that during their whole lifetime your children will bear the impress of the instruction they received in the home. Think of how far-reaching will be the influence of the efforts you make to train them aright. The lessons you give them, they will give by and by to their children. The influence you have exerted over them, they will exert over their little ones. {20MR 276.3}

Parents, do not fail to train your children for God. But this work need not debar you from doing missionary work outside the home. Teach your children to help other children. With proper instruction, they can do much real missionary work. If you have trained your child aright, you will find him a help to you in working for others. Parents who neglect their children in order to do missionary work, make a sad mistake. The course of their untrained, undisciplined children robs them of all influence for good. {20MR 276.4}

The wife of one of our ministers, who has several children, asked me if she should engage in selling papers, saying that she had been asked to do this. I answered, "I cannot advise women who have a family to care for to take up this work. You look worn. You should carefully husband all your strength, for your children need your care. They need all the help you can give them." {20MR 276.5}

As parents teach their children, they will themselves learn valuable lessons of self-control. The home-life discipline is the preparation for the higher grade in the school of heaven. Thus they gain an education of the highest value. Thus they learn how to work for others. They are preparing to do high and holy work for God, with their children to assist them as God's helping hand. {20MR 276.6}

Your children have been brought into the world without voice or consent on their part, and they are to be treated with the wisdom and tenderness that their necessities demand. You know the way; your children,

young and inexperienced, do not. They are helpless and ignorant; they need wise, careful guidance, that their feet may not stray into forbidden paths. {20MR 276.7}

Parents, remember that you are molding the characters of your children for eternity.

Patiently train them to habits of neatness, usefulness, and purity. By your example show them the charm of becoming behavior. Do not become weary in your labor of love. The angel of mercy pauses not in his efforts till the last sinner has heard the message of grace. Tenderly and untiringly work for your little ones. Think of how young they are, how much they have to learn. Deal gently and lovingly with them. Consider how slow you have been to learn your lessons. Be calm, patient, and tender. By the cords of unselfish love bind them to you and to Christ. {20MR 277.1}

Of Abraham God 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; that the Lord may bring upon Abraham all that which He hath spoken of him." All parents who work diligently and earnestly will receive this commendation. {20MR 277.2}

Too often parents give to the world the time and attention that belong to their children. If they would realize the responsibility resting on them, if they would do all in their power for their children, God would work with them, by His Spirit impressing the children's minds. The Lord will not do the work He has given parents to do. But He will be their helper, cooperating with every sincere, unselfish effort they make. {20MR 277.3}

May the Lord impress fathers and mothers with the sacredness of the responsibility resting on them. As you unite with the Lord in bringing your children up in His fear, you are prepared for--I was going to say higher responsibilities, but I cannot. There is no higher responsibility than the training of children.--Ms 17, 1902 (Written February 11, 1902).

Ellen G. White Estate
Silver Spring, Maryland
January 11, 1990. Entire Ms. {20MR 277.4}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1481 - Practical Counsel on Home Treatments

MR No. 1481 - Practical Counsel on Home Treatments

(Written March 10, 1897, from "Sunnyside," Cooranbong, N.S.W., to "Dear Brother Semmens.")

I have just sent you a telegram. In a letter written to Brother Lacey, the father of Herbert Lacey, Sister Lacey was describing, I think, the treatment you were giving Brother Lacey--the ice, etc., used to keep down the fever. {20MR 278.1}

I feel that the ice used is a mistake. The light which has been given me in reference to several critical cases has been represented to me as a sick child I had in charge, and in every case the directions given were, Do not apply ice to the head (but cool water); apply hot fomentations (to the bowels, stomach, and liver). This will quell the fever much sooner even than cold. The reaction after the cold applications raised the fever, in the place of killing it. {20MR 278.2}

This direction has been given me again and again. In some cases the ice applications may be warrantable, but in most cases they are not advisable. If the invalid has any vitality, the system will send the blood to where the cold is, and very often the system has no power for this taxation. Brother Herbert has low vitality. Some cases may endure this other kind of treatment, but I greatly fear for Brother Lacey, if it is continued. Use hot water; in nine cases out of ten it will do a more successful work than the cold ice would do. {20MR 278.3}

I cannot now write out all the cases I have handled under the light given me of God, but every case has worked favorably. I have given these directions to physicians of repute, those not of our faith and those of our faith, and in every case, even in fevers, they have reported success in treating with hot water in the place of cold water or applications of ice. {20MR 278.4}

My husband and myself were urgently requested to go from Battle Creek to Allegan, in the case of Dr. Lay's wife, to pray for her, for there was little hope of her life. We went about 35 miles. No one had been in her room to see the woman but her husband, Dr. Lay, and the physician in that place. We inquired the reason of her prostration. They said it was hemorrhage from the lungs. My husband inquired, "What are you doing?" Dr. Lay responded, "Putting on cold compresses." {20MR 278.5}

We then told the doctors that they were doing the worst thing for the woman that they could do. They should keep hot water bags to her feet, and hot water bags to her lungs and stomach. The cold water or ice water to the lungs was diverting the

blood from limbs and body to meet the cold application, and another hemorrhage would certainly appear soon. "Why," the doctors said, "this is sensible; why did we not consider, and reason from cause to effect?" {20MR 278.6}

The cold was immediately replaced by hot, and she was much more comfortable. She had been lying [in bed] for three days. They had not dared to move her for fear of hemorrhage. Her clothing was removed the next day, and she began to feel natural. Dr. Lay said, "You have, by your counsel, saved the life of my wife." He was the most grateful man I ever saw. She lived for about twenty years after that sickness. {20MR 279.1}

There was another woman, greatly respected in Allegan, who was full of malaria. She came to the sanitarium for treatment. She had been under treatment two weeks, but received no benefit. One night I dreamed that Dr. Lay came to me with much

perplexity expressed in his countenance. I said, "What is it, Doctor?" He said, "I am put to my wits' end to know what to do in the case of Sister G. She does not improve at all." Said I, "Dr. Lay, what influence would it have on cold tallow to put it in cold or tepid water?" "None at all," he said. "I have no more to say," I said; "a word to the wise is sufficient." {20MR 279.2}

The next day Dr. Lay came to our house, and desired an interview with me. He repeated the words in my dream, and I gave the same answer. I said, "Give her as hot treatment as she can bear." "Why did I not think of this myself?" he said. He acted upon the light given, with perfect success. {20MR 279.3}

We were then living on our farm, 80 miles from Battle Creek. The snow had been very deep, and the rain had set in, and made the water standing in the road a river. Brother Wilson, father of the Brother Wilson now in Tasmania, had been sick, and a telegram was sent for Dr. Lay to come immediately. His father was in a terrible state of erysipelas. The brother of father Wilson came to see me early one morning, and presented the case before me. I said, "I cannot go, Brother Wilson," for Brother King was receiving treatment at our house. He had been kicked by a horse and his skull was broken, and the doctor would not trust him in anyone's hands but my husband's and myself, for he said that there was only one chance out of a hundred for his life. The crisis had now come, and we could not leave him. {20MR 279.4}

I said, "Brother Wilson, I had a dream last night. I was taking care of a sick child. Its head was swollen enormously, and the child was unconscious. Some were saying, "Put cold water on its head." One came in and stood by the bed, and said: "This is a critical case. Cold water is not the right prescription. Take two

flannel sheets, wet them as hot as you can handle them, and wrap him up in the pack, and put a flannel wet in warm water round his head. Keep this in operation until he manifests sensibility to heat. Work quickly and thoroughly, for you will have no time to lose." {20MR 279.5}

"Now," said I to Brother Wilson, "call at your sister's, get the blankets, and follow directions precisely." He did this, and when he put on the third application, he began to shrink, for he was revealing sensibility. Oh, what rejoicing was in that house. The battle was fought and the victory gained before Dr. Lay arrived. {20MR 280.1}

The second or third night I dreamed of having the care of a child that was weak and seemed unable to rally. I thought the same physician stood by the cradle and said, "Have you any wine in the house? Beat up a raw egg, and give it to the child with grape wine, three times each day. He will rally." Dr. Lay came the next morning, and said he must return to the sanitarium the next morning, that the erysipelas was conquered but that he was extremely weak. "I am perplexed to know what to do." I told him my dream, and he went immediately and gave him the strengthening potion. He gained strength rapidly. This occurred when Willie was about twelve years old. {20MR 280.2}

I might present case after case of a similar character. When I have taken treatment at the sanitarium, Dr. Kellogg has always told the head nurses to allow Sister White to prescribe her own treatment. They used to give me cold (ice) applications to my head, but it was always an injury to me, and I changed them to warm applications to the spine and head, and to the eyes hot salt water fomentations, but seldom ever cold. I have had inflammation to the eyes, but hot applications were used, and with good success. {20MR 280.3}

I send you at this time pulverized charcoal. Let him drink the water after it has stood a while to extract the virtue. This should be cold when used. When used for fomentations over the bowels, the coal should be put into a bag, sewed up, and dipped in hot water. It will serve several times. Have two bags; use one and then the other. {20MR 280.4}

I send this to you by Sara. Let her stand by your side and help you share the responsibility in the most critical period. Herbert Lacey is a man of value, a man the Lord loves. The enemy must not come in and take him away. We are praying for you and for him, that you may be guided aright and that you may have the help of the great Physician. {20MR 280.5}

Sara is not much pleased to go. Make it as pleasant for her as you can. We shall miss her here, but for a few days I consent for her to go to you. Counsel together, and Sara will help you. She has tried to vindicate

cold and ice water treatment, but I differ with her. There is not strength in that frail body now to bear any such heroic treatment. Oh, how my heart yearns over Herbert Lacey. He is precious in the sight of the Lord, and we must not fail to do everything in our power for him. {20MR 280.6}

I have given you the light God has given me, and I consider that it is light. I sent the telegram because I did not then expect that Sara would go to Sydney. May the Lord bless you as a family, is my prayer. {20MR 281.1}

We will make Herbert's case a special subject of prayer. Tell Brother Baker to pray for him. You and your wife pray that the Lord will raise him up to health. In love to you all.--Letter 112a, 1897.

Ellen G. White Estate
Silver Spring, Maryland
January 11, 1990. Entire Letter. {20MR 281.2}

MR No. 1482 - Appeal for Complete Consecration, Including Breaking With Secret Societies

(Written January 2, 1893, from North Fitzroy, Melbourne, Victoria, to N. D. Faulkhead.)

I am anxious that you shall be a free man from the slavery of all bondage. You have been binding yourself in bundles with those who are an offense to God. Your brethren, or many of them, do not know that which you yourself and the Lord know--the inward workings of the association with which you are connected. You do not yourself know its character. You are like a man intoxicated; every advancement perverts your senses. {20MR 282.1}

I have determined that I will not confess the sins of those who profess to believe the truth, but leave these things for them to confess. This I sincerely hope that you will do. You know the things which are keeping you from making progress. Will you, in the name of Jesus, be determined that you will be an overcomer? You will not grow spiritually until you do this. Jesus came to our world and fought the battles with Satan in our behalf. He overcame the wily foe, making it possible for every soul to overcome in the name and strength of Jesus on his own account and in his own behalf.

[Revelation 2:7, 11, 17; 3:5, 12, 21, quoted.] {20MR 282.2}

I beseech of you, my brother, to carefully consider the matter in the light of the oft-repeated promises, and decide whether these promises shall be yours. The servant is not greater than his Lord. If Christ Jesus came to our world to perfect a Christian character in behalf of the fallen race, the requirement of God to us is to practice the example of our Substitute and Surety. Let not a blot or stain be found upon you. Be open and frank as the day, knowing that every hidden thing shall be brought to light. {20MR 282.3}

The Lord has given us precious probationary time in which we are to form characters that will place our names in the book of life as overcomers. One step in the forbidden path and you are on Satan's side, an easy prey to his manifold temptations. {20MR 282.4}

The truth as it is revealed in the Word of God is a sanctifier, else it is of no value to us. The question is, What has the truth done for us personally? Has it transformed us into Christ's likeness of character? Have we, under its refining, ennobling influence become pure from every defiling sin? The truth is a transformer;

it reinstates and subscribes the image of God upon man. {20MR 282.5}

Let wisdom utter her voice, let her mark out the path. "Her ways are ways of pleasantness, and all her paths are peace" (Proverbs 3:17). "The fear of the Lord is the beginning of wisdom" (Proverbs 9:10). Whoever loves God supremely and his neighbor as himself is keeping the commandments of God. Although he has to meet the annoyances that will come from a fallen world, yet he is not discouraged, because Christ has said, "I have overcome the world." {20MR 283.1}

It remains for you, my brother, to step over the line that God has marked out. The path of implicit obedience is the only path of safety, for this is the path cast up for the Christian to travel--the path which leads him close to the side of his Redeemer. He will have a converted body. His soul is in harmony with the laws of God. He is daily receiving renovating grace and is made rich by his title to an immortal inheritance. He is walking in the path of the overcomer. He has a title that will stand the test of law. Through the righteousness of Christ he holds a claim to the priceless gift of eternal life. His heart reposes upon the promise of full and free salvation, imperishable wealth, a far more exceeding and eternal weight of glory. {20MR 283.2}

But the promises so oft repeated are not to the one who is overcome by any perverted appetite, but to him who is an overcomer. You may win a crown of life if you are marching steadily forward and the record of your life is registered, "Overcame through the blood of the Lamb and the word of his testimony." {20MR 283.3}

Let every idol be cleansed from the soul temple, for this must be if you grow up to the full stature of a man in Christ Jesus. Heaven is worth everything to us. We are to fix our eyes upon Jesus, the Author and Finisher of our faith, and press forward toward the mark for the prize of the high calling of God in Christ Jesus. Will you make straight paths for your feet, lest the lame be turned out of the way? Will you, by faith, grasp the hand of infinite power and say, "Jesus, I am Thine; Thou hast purchased me--my reason, which I must not dim by any indulgence; my affections, which I must not withhold from Thee who hast first loved me; my virtue, which I will not tarnish, for this would dishonor my Redeemer? Take me just as I am, weak, helpless, unworthy; bind my heart to Thy great heart of infinite love. I would stand purified, refined, ennobled, sanctified through the truth. Then shall I discern between the sacred and the common." {20MR 283.4}

The line of demarcation will be distinct between you and the world. The love of the truth will be in the heart, and you will be charmed with contemplating heavenly things. {20MR 283.5}

The world has altogether too much influence over you. If the Lord has given you your work to associate with those who are worldlings and schemers, He will give you the grace which He gave to the noble statesman, Daniel, who was a bright light from heaven shining amid the moral darkness in the wicked courts of Babylon. {20MR 284.1}

You have been receiving a mold of character which is not favorable to religious growth. You will need more of Jesus, less of self. You will need to guard against sharp

practices in dealing with brethren and with those not of our faith. These words should be written on the tablets of the soul, "Whatsoever ye would that men should do to you, do ye even so to them." Look not on your own things, but upon the things of others [cf. Philippians 2:4]. It would be well in matters of deal if you would put yourself in the place of the one you are dealing with, and watch unto prayer lest a sharp spirit come in, selfishness have a controlling power over your mind, and your soul become tarnished. {20MR 284.2}

There are many things in your character that are not discerned. I tell you these things because I want you to make thorough work in character building. Draw nigh to God, and He will draw nigh unto you. {20MR 284.3}

Oh, how thankful should we be because of the promises of God! As you closely examine your own heart, the Lord will reveal to you the work He wishes you to do. "Work out your own salvation with fear and trembling. For it is God which worked in you both to will and to do of His good pleasure" (Philippians 2:12, 13). {20MR 284.4}

God works in you; cooperate with God, and you are a worker together with God in the saving of your own soul. Says Christ, "Without Me ye can do nothing." With Christ you can come off more than conqueror through Him that has given His life for you. {20MR 284.5}

During the conference in Melbourne I was compelled to bear a very plain testimony to the church. I have spoken to some personally, but my work was not to single out individuals in the congregation and say, "Thou art the man." I read some matters which I had written in my diary, expecting that the Lord would give me strength to labor through the winter and seek to correct existing wrongs. {20MR 284.6}

In the providence of God I was unable to labor as I had hoped, and my mind has been again exercised in reference to the existing state of things. Some things will need to be set in order in the church and in the Echo office. In my great weakness I read to some of those connected with the office, who are bearing responsibilities, the things which the Lord had shown me should control the workers in the office, from the highest to the lowest. I hoped that

these things would have an influence to make a change for the better. But the burden comes back upon me again, and I will now copy some things that have been shown me of the Lord. {20MR 284.7}

I was shown that the Spirit of the Lord has been working in convicting your heart. You have been drawn by the Spirit of God to make an entire surrender to God, but while your heart has been touched by the Spirit of the Lord you have not made a complete surrender, and the light which has come from the throne of God to you has not been cherished. {20MR 285.1}

One great hindrance to your clear spiritual eyesight is your connection with secret societies. If Christ were abiding in your heart by faith you would understand His will in

this matter, and would not need that anyone should enlighten you. You are losing faith and confidence in, and love for, the Lord and the truth. {20MR 285.2}

We are amid the perils of the last days, and trying times are before us. Everything that can be shaken will be shaken, that those things that cannot be shaken may remain. Drought, famine, pestilence, earthquakes, casualties by sea and land, will multiply. Life will be unsafe anywhere, only as the life is hid with Christ in God. Now, while the angels are holding the four winds, is our opportunity to seek the Lord most earnestly. {20MR 285.3}

You do not realize your peril. Nations and people have in different ages separated from God and lost faith in truth, in duty, so that they could not discern man's eternal responsibility to his God. You are passing over the same ground. You have clung to your idols, and are becoming spiritually benumbed. Whatever it may cost you to recover your faith, you would better deny self and make any sacrifice than live without the presence and favor of God. There is something more to be dreaded by individuals who have had light and knowledge of the truth than drought, famine, or temporal inconveniences. It is a worse thing to lose faith in God, in truth, in duty. It is far worse to choose your own way, to love money, to love those things that minister to selfish gratification and indulgence. It is a terrible thing to imperil the soul's highest interest for any temporal gain or worldly advantage. {20MR 285.4}

If you, my brother, lose heaven, you lose everything. You cannot afford to fail of receiving the heavenly treasures which are to be given only to those who love God supremely and their neighbor as themselves. Treasures of immortal value will be given only to the self-denying and the pure in heart. Stand before God with a heart cleansed from every idol, a conscience void of offense, and you are prepared for anything. Life or death, trials or sufferings, will not

uproot your faith, but make you strong to do and to suffer. {20MR 285.5}

Many have a knowledge of the truth, but it is of no saving value to them unless they practice the truth. It is the ruin of thousands that they are pleased to have close connection with those who have no love for God and for the truth. Uniting with them, binding up with them by secret cords which God and heaven have never devised, will, in the place of making one Christlike and humble, holy, pure, and undefiled, make him, after a time, of the same mind and spirit as his associates. {20MR 286.1}

I have been permitted to look in upon these secret societies, their feasts, their order, their works, and my prayer has been, "Hide them from my sight forever. Let me not understand more." One thing I do know, that those who remain in connection with them will be burned up with the bundles of tares, one with them in the last day. {20MR 286.2}

Your eternal interest is hanging in the balance. The longer you associate with these men, the more will you become assimilated to their customs, their spirit, their practices. The unbelief, the infidelity, which is expressed by them will come to intrude upon your

thoughts, and weaken your faith. {20MR 286.3}

Can you, my brother, serve God and Baal at the same time? Can you, for a moment, associate Jesus, the world's Redeemer, with your gatherings, your councils, your feasts? If Christ is there it is as the Witness was present at the feast of Belshazzar. They who composed the number at that hilarious feast knew not that the eternal God was there. They drank wine and indulged appetite, feasting themselves. Sacred things were profaned. Money was expended freely. They deceived not the God in the midst of them--taking cognizance of every action, listening to their God-dishonoring sentiments. And when revelry was at its height, a bloodless hand came forth and wrote the words of doom upon the wall of that banqueting hall. {20MR 286.4}

Could a child of God, an heir of heaven, be found in such society? The men who drink wine prepare the way for further excess. The tobacco devotee worships an idol, and the Lord speaks--listen, for He speaks to you--"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you saith the Lord Almighty" (2 Corinthians 6:17, 18). All the enjoyment you can have in this riotous mirth and in the conversation of these men, unfits you for the study of the Scriptures, for the hour of devotion, for the service of God. What if you should behold Jesus, the world's Redeemer, in the midst of you--as He certainly is--would there not be a fainting of heart, even with you and your associates? {20MR 286.5}

The Lord God of heaven witnessed every form of your ceremonies; His ear heard every pledge, every oath that bound you in unholy bonds to these secret societies. Every tie which you strengthen by continuing with them is binding your soul, body, and spirit in stronger unholy bonds. {20MR 287.1}

The money paid in to increase their revenue is God's money, perverted to a wrong use. The tax you pay in your feasts had much better be put into the treasury of God to advance His cause. {20MR 287.2}

There is nothing said or done or even thought that God does not know; nothing can escape His infinite eye. There is a Witness to every thought and word and action of our lives, and that Witness is the Holy One, a sin-hating God. The God of heaven is measuring character and weighing moral worth in the golden balances of the sanctuary. How many in these gatherings of the secret society are weighed and found wanting--wanting in the fruits of a life of piety and heart service! I speak that which I do know. To be found wanting when God, the Creator of heaven and earth, weighs character, is a terrible thing. Christ died for every individual soul of them, that He might draw them to Himself. God has made every provision, bestowed every gift, even heaven itself. Having given Jesus, He withholds nothing for the benefit of man. Your mind needs to dwell upon these things. {20MR 287.3}

I address myself to you, Brother Faulkhead. Your soul is in peril. You are insensible to your perils and to your responsibility to God. The price paid for your redemption has bound your individual being up with God. You are His property, whatever course you may decide to pursue. Grave decisions are being made by you. You can never cease to be responsible to Him who "so loved the world, that He gave His only begotten Son,

that whosoever believeth in Him should not perish, but have everlasting life." {20MR 287.4}

God has given you talents, both in faculties and in opportunities. You are to employ these entrusted capabilities in His service. Years are passing into eternity. What are you doing? Are you making returns to God in the improvement and increase of your talents for His service? You must give an account to God for every jot of your influence, for influence is a power for good or for evil. If weighted with the Spirit of truth, you can surround your soul with an atmosphere that will be to those with whom you associate a savor of life unto life. If true to God, you will be indeed a colaborer with Him. You will be as a branch of the living Vine, vitalized by the nourishment which flows through the parent stock. {20MR 287.5}

God has appointed you your work. You are not to make your temporal

business all-absorbing. "Not slothful in business, fervent in spirit, serving the Lord." God has entrusted you with precious talents to use. You are to trade wisely with the entrusted goods of heaven. Your work is to glorify God. Watch unto prayer. But where is your devotion to God? You have almost divorced yourself from Him. In the place of educating yourself by practice how to pray, you are forgetting how to approach God in sincerity and truth, forgetting how to bear your testimony for Him. You have no special love for the Bible. You see not the hidden treasure there. Did you discern its value, you would sell all to buy the field. {20MR 287.6}

You are now connected with the work of God, and you are constantly and strongly tempted to break this connection. You will be separated from the work eventually, because your heart takes little delight in it. {20MR 288.1}

I feel an interest for your soul. Better, for your soul's sake, cast your idols out of your soul, sever the chains that bind you to secret societies, and surrender wholly to God. Your future, eternal interest demands this. Consider your associates. God is drawing you. You hear the message from the messengers God sends to you, but in the position in which you now stand you are so much absorbed you do not practice the truth, and its solemn appeals fade from your mind because it is not mixed with faith as you hear the truth. There is only one course for you to pursue--to humble your proud heart before God and become as a little child. Then He can lead you and use you in His cause and can say to you, "You are a laborer together with God." {20MR 288.2}

If you would find joy and satisfaction in everything you do, you must do everything in the order of God and with an eye single to the glory of God. The character of a Christian will be intensely practical, because the human agent bears the stamp of the divine nature. {20MR 288.3}

You are to be house-band in your home. You need not be a spiritual weakling at home or in the church, but a stalwart son of God, prepared through vital connection with God for all the circumstances of actual life. In your home you are to stand as priest of your household. Your wife will walk interestedly by your side; but your indifference, your

manifest want of devotion, gives no strength of spirituality to your wife and her mother. {20MR 288.4}

Said Christ, "I sanctify Myself that they also may be sanctified." This you need candidly to consider. What influence are you exerting in your home and in the business transactions in connection with His work and cause? I must tell you, your heart is not in the work. Your Christian life should sanctify the whole. It should pervade every branch of human action from the first to the

last, from the highest to the lowest. "Whether . . . ye eat, or drink" (1 Corinthians 10:31), or "whatsoever ye do in word, or deed, do all in the name of the Lord Jesus" (Colossians 3:17). {20MR 288.5}

The great and precious words of the Bible are treasures of knowledge, and its power you do not know by individual experience. God calls you to take a higher stand. You need to be transformed in character. The Lord will use you as a vessel unto honor if you will cooperate with God. {20MR 289.1}

Study the Bible and then you will break with the associates in secret societies. Jesus associated with publicans and sinners and ate with them--not in words or spirit to become one of them, but by His words to sow the seeds of truth that they might be enlightened and become one with Him. And His influence was not in vain. We are not to go out of the world, but we are to be as stars shining amid the moral darkness, that souls may come to the light and by seeing our good works glorify God. When thou are converted, then thou wilt have a work to do to enlighten others. {20MR 289.2}

You must be divested of self. You must be meek and lowly of heart, and then the teachings of Christ will be appreciated by you. There must be in the Echo office the transforming grace of Christ. Things are not as they should be. God forbid that religion should be only a profession with you. In your family you want the subduing, sanctifying power of the grace of Christ upon your own heart. Then levity and cheap nonsense will not prevail, but there will be cheerfulness and hopefulness and courage and faith. There will be no need of cheap, forced cheerfulness but there will be peace and joy in the assurance and love of Jesus. {20MR 289.3}

Cast no stumbling block in the way of others. With the Sun of Righteousness shining into your heart, there will be joy in everything. Heaven's peace may be yours, although you have lost much time and are today dwarfed in Christian growth of character. It is not too late Jesus calls you today, "If any man thirst, let him come unto Me, and drink" (John 7:37). {20MR 289.4}

Happiness is not dependent on the frivolities and dissipations of the world. When the door of the heart is opened to the love of Jesus, there are opened fountains of pure and never-ceasing joy in the soul. Jesus has said. "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full" (John 15:11). We have a precious, loving Saviour, who wants us to find our happiness in Him, because the

happiness He gives is not fluctuating but enduring. The religion of Jesus Christ never makes its possessor unhappy, never creates gloom or despondency. God calls on every soul to enter His way of peace

and find rest in placing all their burdens upon Him. {20MR 289.5}

He has a work for you to do. You might have been far in advance of where you are today in a knowledge of God and Jesus Christ our Lord. The Lord has a work for you to do in His service. He accepts no divided service. The service of God and serving idols will not agree. He requires your entire cooperation. The talents He has entrusted to you are to be improved by exercising them in doing His work. The converting power of God must come to your heart. {20MR 290.1}

You or I cannot be safe to defer obedience until every possibility of doubt or of mistake is removed. The human agent who demands perfect knowledge will never yield to faith. {20MR 290.2}

Faith is not sight. It rests upon probability, not on demonstration, for then it would be no faith. You can, through consecration to God, with every capability and power sanctified be a colaborer with Jesus Christ. You can, in connection with the Echo office, be an efficient workman that needeth not to be ashamed. Your hands handling sacred things may be clean, your spirit pure, and you vitalized with the Spirit of God. The word of the Lord comes to you to change your course of action. The Lord will use you as His human instrument to do a good work for the Lord who gave His life for you. {20MR 290.3}

My brother, the money you expend in the tax imposed in connection with your secret organizations, would supply many a want in the various branches of the cause of God. Saith God, "Them that honor Me I will honor." There are many ways opened whereby you could be a light to the world. The work of every follower of Jesus Christ is to seek and save those who are lost. God will give His Holy Spirit to all who manifest their love for the truth in good works. He supplies [to] all providential opportunities and facilities to make them laborers together with Him. All who will place themselves in the channel of light will seek and use the helps the Lord has provided. [Remainder missing.]--Letter 113, 1893.

Ellen G. White Estate
Silver Spring, Maryland
January 11, 1990. Entire Extant Letter. {20MR 290.4}

MR No. 1483 - Observations on People and Scenery While Traveling

(Written February 26, 1880, on the train en route to California, to her twin sister, Elizabeth Bangs.)

After I left you Monday, I was very sick. Tuesday [I was] nervous and suffering with headache, unable to sit up. Tuesday night we arrived at Council Bluffs. There we stopped off to visit Sister Milnor. After walking about half a mile, found her not at home. I had not tasted food through the day and was still suffering with nervous headache. {20MR 291.1}

We walked back to a hotel--the nearest one we could find. It was not very promising. We were shown to our rooms--two very small rooms above the kitchen. In the rooms were only small windows, one in each room. The scent of the cooking had full access to these rooms, with no current of air to take away the nauseating smell of ham, pork, onions, cabbage, and all kinds of scents. If I had not heretofore been most thoroughly disgusted with pork, I should have been now. I could scarcely refrain from vomiting. I became sick and faint, but my good daughter Mary opened the window as far as possible and moved our bed so that the head of it was close by the window, the bed being quite nice. We slept well and felt refreshed in the morning, notwithstanding unpleasant odors. {20MR 291.2}

We took the transfer car to Omaha. We enjoyed our breakfast very much. There came into the depot a woman about forty years old, followed by a large flock of children. One boy about ten years old went out on the platform. This mother went after him and came dragging him in, he resisting at every step. She pushed him with violence into the seat, bringing his head with considerable force against the back of the seat, really hurting the lad. Then came screech after screech, equaled only by the screaming engine. This mother threatened him, but to no purpose. He was in for a regular war cry. When he became tired out, then he lowered his voice to the monotonous long-drawn-out drawling cry just for the purpose of being persevering and revengeful. Here the mother, I judge, was as much to blame as her boy. The boy was stubborn; she was passionate. {20MR 291.3}

I conversed some with the mother. She stated the boy [had] refused to come in and threw himself full length on the platform. She then took him by force and brought him in. Said she, "Oh, if I only had him alone in some place, I would pound him well for his behavior," I said,

"That would not change his inward feelings. Violence would only raise his combativeness and make him still worse. I think the more calm the mother can keep at such times, however provoking be the conduct of her children, she maintains her dignity and influence as a mother." She assented that it might be so. {20MR 291.4}

I inquired, "How many children have you?" She answered, "Eleven," pointing to two bright-looking little girls. "These are my youngest--one is six, the other four. My eldest are nearly-grown-up boys." She stated they were as a family on their way to locate in Nebraska, where there was plenty of land to keep the boys at work. Not a bad idea to give these active, sharp, high-toned boys employment; nothing so good as plenty to do in open air, to keep children from being ruined with the temptations and allurements to evil in this life. {20MR 292.1}

It was plain to be seen the mother was fretful, impatient, harsh, and severe. What wonder, then, that the children should be unsubmissive and insubordinate. These children, eleven in number, and the husband, showed they felt the mother's power that permitted no liberty of will. She would jerk one, fret at another, twitch about another, and answer her husband's questions with a firm vim. {20MR 292.2}

This mother's mode of government set my mind on a study. She forced them to self-assertion in various improper ways, showing the mother's management was a sorry failure. There were eleven bright, active children. If the mother had the machinery oiled with patience and self-command, as every mother should have, if she had possessed the right spirit, she would not have aroused the combative spirit of her ten-year-old boy. All this mother seemed to know of government was that of brute force. She was threatening, intimidating. Her youngest children seemed to have a fear to stir; others looked hard and defiant. Some looked ashamed and distressed. I longed to preach a sermon to that mother. {20MR 292.3}

I thought if that mother knew her responsibility as a mother, she would not pursue the course she had done in that depot. Her burdens must necessarily be heavy, but how much more weighty was she making them for herself by her own lack of self-control. Every harsh word, every passionate blow, would react upon her again. If she were calm and patient and kind in her discipline, the power of her example would be for good [and] would be seen in her children's deportment. How much that mother needed the help of Jesus to mold the minds and fashion the characters of her children. How many souls such mothers will gain to the fold of Christ is a question. I really do not believe they will gather one soul to Jesus. They train, they rule, they ruin. But enough of this. {20MR 292.5}

We purchased our sleeping car tickets [for] sixteen dollars to Ogden. We should be two days and a half and two nights in reaching there. We obtained two lower berths and were told if we had applied the day before, we could not have been accommodated, but the travel was light from Omaha that day, which was much in our favor. {20MR 293.1}

On leaving Omaha we found ourselves and numerous baskets and satchels well disposed of in an elegant palace sleeper [with] only seventeen passengers in our car, no babies to cry, no invalids to exclaim, "Please close the ventilators. Will you shut

down that window." We were at perfect liberty to open and close windows for our convenience. {20MR 293.2}

There was nothing especial to engage our attention Wednesday night but the prairie fires. These looked grand and awful. In the distance while the train is slowly moving onward, we see the long belts of lurid flame stretching for miles across the prairie. As the wind rises, the flames rise higher and become more brilliant, brightening the desolate plains with their awful brightness. We see, farther on, hay stacks and settlers' homes guarded with deep furrows broken by the plow to protect their little homes. We saw dark objects in the distance guarding their homes from the fire fiend by throwing up embankments. {20MR 293.3}

Thursday morning we arose from our berths refreshed with sleep. At eight o'clock we took a portion of the pressed chicken furnished us by the matron of the sanitarium, put the same in a two-quart pail, and placed it on the stove, and thus we had good hot chicken broth. The morning was very cold and this hot dish was very palatable. I limited myself to only one meal each day during the entire journey. When the cars stopped at stations any length of time, we improved the opportunity by taking a brisk walk. Generally in approaching Cheyenne and Sherman I have difficulty of breathing. Thursday noon we were at Cheyenne and it was snowing and cold. Could not walk much that day. "All aboard" was sounded about half past three, and again we were moving onward. {20MR 293.4}

In nearing Cheyenne we were interested by the view of the Rocky Mountains. Dark clouds obstructed our view. As we neared Laramie we were having a hail storm. Occasionally the sunlight would break through the clouds, striking full upon the mountaintops, but night drew on and we were all huddled together while preparations were being made for us to occupy our berths. This night the wind blew the coal gas into the windows, nearly suffocating me. I was afraid to sleep. This night was the only disagreeable one upon the route. In the morning after we had taken our breakfast from our well-filled dinner baskets, we felt much

refreshed. I wrote several pages back to Battle Creek. Here we began to come to scenery worth our attention. {20MR 293.5}

The cars move slowly and smoothly along, giving the passengers a fair chance to view the scenery. An additional engine is added to help draw the train up the summit of Sherman. We reached Sherman about six o'clock and had no inconvenience in breathing. The elevation between Cheyenne [and Sherman] is 2,001 feet, the distance nearly 33 miles. The ascending grade averages from Cheyenne 67 feet per mile. The two engines puff and blow as if requiring a powerful effort to breathe. At length the summit is reached and the descent begins two miles west of Sherman. We cross Dale Creek bridge. It looks frail, as if incapable of sustaining the ponderous train, but it is built of iron and very substantial. A beautiful, narrow, silvery stream is winding its way in

the depths below. The bridge is 650 feet long, 130 feet high, and is considered a wonderful affair in this route. {20MR 294.1}

We look in the valley below and the settlements look like pigeon houses. We pass rapidly down the grade through the snow sheds and granite cuts. We have now, as we pass on, a full view of the Diamond Peaks of the Medicine Row Range. They are, with their sharp-pointed summits, pointing heavenward, while their sides and the rugged hills around them are covered with timber. When the atmosphere is clear, the Snowy Range can be distinctly seen clothed in the robes of perpetual snow. A chilliness creeps over you as you look upon them, so cold, so cheerless, and yet there is an indescribable grandeur about these everlasting mountains and perpetual snows. {20MR 294.2}

But night draws her sable curtains around us, and we are preparing to occupy our berths for the night. The wind was blowing strong against us, sending the smoke of our heating stove into every opening and crevice in the car. I slept, but awoke with a suffocating scream. I found myself laboring hard for breath, and the coal gas was so stifling I could not sleep for hours, dared not sleep. This was the most disagreeable night that I had on the journey. In the morning felt better than I expected. We again prepared our breakfast, making a nice hot broth. Our two tables were prepared, one in each seat, and we ate our nice breakfast with thankful hearts. The porter, well filled with silver donations, was very accommodating, bringing lunch baskets, making room, and depositing our baggage with all pleasantness. {20MR 294.3}

We are known on the train. One says, "I heard Mrs. White speak at such a meeting." The book agent, a fine young man from Colorado, says he heard Mrs. White speak in the

large, mammoth tent in Boulder City. He was a resident of Denver. We have agreeable chats with one and another. As we move on slowly over the great American desert, with no objects in sight except sagebrush and distant mountain peaks, we seem more like a ship at sea. {20MR 294.4}

The massive train, headed by our faithful steam horse moving along so grandly, seems like a thing of life. You look occasionally back from the rear of the cars upon the straight track, hundreds of miles with scarcely a curve, while wilderness and desolation meet you whichever way you may look. {20MR 295.1}

Passing Cheyenne, we soon entered snow sheds, constantly varying from light to darkness and from darkness to light--the only change for miles. I had been growing stronger as I neared Colorado. We telegraphed to Ogden soon after leaving Omaha, for seats in the car for California, and our seats were assigned us just as we were located in the car we leave. Therefore, it is always best to secure good seats when you take the palace car from Omaha, for that secures you good seats all the trip. Now the tickets have to be purchased at the ticket office before the baggage can be taken into the car. We are all settled some time before [the] sun has passed out of sight beyond the

mountains. {20MR 295.2}

We have additional passengers. There is a tall, straight, gentleman eyeing us critically. He has his wife and child with him. His own hair is as dark as the raven's wing, but his wife's hair is as white as I ever saw human hair, curled in ringlets. It gave her a singular appearance, not what I should call desirable. She was rather a delicate looking woman. {20MR 295.3}

This man was the wonderful worker in the temperance cause, McKenzie. He has established an institution to treat inebriates in Boston and is now visiting California for the same object. He made himself known to us. As he saw us all engaged in writing, he had, I suppose, some curiosity to know who we were and what we were doing. He composed some verses upon that evening sunset as he was seated by my side. I will copy it for you. This great temperance man was the most inveterate tobacco user we ever saw. Oh, what ideas of temperance! {20MR 295.4}

We prepare for rest and sleep, only one more night to pass. Scenery viewed on Friday while approaching Ogden. At Green River is the place where specimens of fossils, petrifactions, and general natural curiosities are seen. These petrified shells and wood may be purchased for a trifle. There is a high, projecting rock, in appearance like a tower, and twin rocks of gigantic proportions. The appearance of these rocks is as if some great temples once stood here and their massive pillars were left

standing as witness of their former greatness. {20MR 295.5}

There is a rock called Giant's Club, and in proportions it is a giant. It rises almost perpendicularly and it is impossible to climb up its steep sides. This is one of nature's curiosities. I was told that its composition bears evidence of its once being located at the bottom of a lake. This rock has regular strata, all horizontal, containing fossils of plants and fish and curiously-shaped specimens of sea animals. The plants appear like our fruit and forest trees. There are ferns and palms. The fishes seem to be of species now extinct. {20MR 296.1}

A large flat stone was shown us with distinct specimens of fish and curious leaves. The proprietor told us [that] on a previous trip he brought these two large rocks on horseback eight miles. The rock did not look so far, but he said that was the distance to get access to it. There were on these spots of slabs of rock, feathers of birds and other curiosities plainly seen. We look with curious interest upon rocks composed of sandstone in perfectly horizontal strata containing most interesting remains. These bluff rocks assume most curious and fantastic forms, as if chiseled out by the hand of art. {20MR 296.2}

There are in appearance lofty domes and pinnacles and fluted columns. These rocks resemble some cathedral of ancient date, standing in desolation. The imagination here has a fruitful field in which to range. In the vicinity of these rocks are moss agate patches. To stand at a distance from these rocks, wonderfully shaped, you may

imagine some ruined city, bare, desolate, but bearing their silent history to what once was. {20MR 296.3}

We pass on quite rapidly to the Devil's Gate, a canyon where the sweet water has worn through the granite ridge. The walls are about 300 feet high. The water runs slowly, pleasantly moving over the rocks. We pass on while the mountaintops rise perpendicular towards heaven, covered with perpetual snows, while other mountaintops, apparently horizontal, are seen. Here in passing we get some view of the beauty and grandeur of the scenery in groups of mountains clothed with pines. {20MR 296.4}

In Echo Canyon are rocks curiously representing works of art, [for example] the Sentinel Rock. The average height of all the rocks of Echo Canyon, is from 600 to 800 feet. The scenery here is grand and beautiful. We see holes or caves worn by storm and wind, where the eagles build their nests. This is called Eagle Nest Rock. Here the king of birds finds a safe habitation to rear its young. The ruthless hand of man cannot disturb them. {20MR 296.5}

We come to the Thousand Mile Tree. Here hangs the sign giving us the distance from Omaha. Here we

pass the wonderful rocks called the Devil's Slide. It is composed of two parallel walls of granite standing upon their edges. Between these two walls are about 14 feet. They form a wall about 800 feet running up the mountain. This looks as if formed by art and placed in position, the rocks are so regularly laid. This is a wonderful sight, but we reach Ogden and night draws on. {20MR 296.6}

Sabbath. All is quiet. We read our Bibles and write. Close by us sits the notable Stokes, who murdered Fisk. {20MR 297.1}

Our last night on the cars was spent in sleeping some and in viewing the scenery. The moon was shining clear and bright. Mary was resting upon her elbow looking out the window much of the night. We passed Cape Horn in the light of the moon. The wintry scene in the Sierra Nevadas, viewed by the light of the moon, is grand. We look 2,000 feet below. The soft light of the moon shines upon the mountain heights, revealing the grand pines and lighting up the canyons. No pen or language can describe the grandeur of this scene. We prefer to enjoy this grand sight rather than to sleep. {20MR 297.2}

In the morning, the last morning upon the cars, we rejoice that we have nearly completed our week's trip, protected by a kind Providence and receiving neither accident or harm, and hardly weariness. We are nearly to our journey's end. {20MR 297.3}

We learn we arrive in Oakland at eleven o'clock. As we near Sacramento we see the green grass, [and] the fruit trees loaded with fragrant blossoms. We ride out of the winter of [the] Sierra Nevadas into summer. We find our friends waiting for us at the

depot. We came an entirely new route from Sacramento, which brought us in earlier. We met Edson and Emma with joy, also Lucinda and other friends. {20MR 297.4}

We find in market new potatoes. The very day I arrived we rode out and gathered nice new turnip greens. We are beginning to get used to Oakland a little now. But it has been raining last night and this forenoon. {20MR 297.5}

Lizzie, I meant to have copied this off but have not time. Please put in Clara's hands, and tell her to copy it for you and arrange it in order. It is a beautiful morning. Wish it may be as pleasant with you. {20MR 297.6}

Much love to my dear sister Lizzie, {20MR 297.7}

From her twin sister, Ellen G. White {20MR 297.8}

Will you inquire of Mrs. Dr. Larkins if she is free to engage in the Crystal Springs Sanitarium? If she should, make arrangements for her to do so. This institution is located in St. Helena. She may have seen it. It has almost every advantage healthwise, but needs physicians who understand their business. I go to St. Helena next week and then will write again. What wages will she require?

Tell her to address me at Oakland, California, Pacific Press. {20MR 297.9}

I hope you are doing well. I would be so glad to see you. May the Lord lead you to put your entire trust in Him. He loves you and will delight to bless you if you will come to Him for light and strength. Do, my sister, identify yourself with the people of the Lord. Stand in the ranks and under the banner of Jesus Christ. {20MR 298.1}

Good-bye. This must go to the office.--Letter 6a, 1880.

Ellen G. White Estate
Silver Spring, Maryland
January 11, 1990. Entire Letter.

DOCUMENTS, LETTER 6A, 1880, AND LETTER 6B, 1880. THE SECOND LETTER, LETTER 6B, 1880, IS DERIVED FROM THE FIRST LETTER, LETTER 6A, 1880, BUT CONTAINS ADDITIONS, DELETIONS, AND REWORDING, AS EDITED BY ELLEN WHITE FOR PUBLICATION IN THE *REVIEW AND HERALD* OF JUNE 17, 1880. {20MR 298.2}

After I left you Monday, I was very sick. Tuesday was nervous and suffering with headache, unable to sit up. Tuesday night we arrived at Council Bluffs, where we stopped to visit Sister Milnor. After walking about half a mile, found her not at home. I had not tasted food through the day and was still suffering with nervous headache. {20MR 299.1}

We walked back to a hotel, the nearest one we could find. It was not very promising. We were shown to our rooms, two very small rooms above the kitchen, where the scent of the kitchen cookery had full access, without a current of air to purify it from disgusting smells. There was no current of air to purify it from disgusting, poisonous effluvia. There was but one little window in each room. If I had not heretofore been thoroughly disgusted with pork, I should have been now, for with the nauseating smell of pork, ham, cabbage, and all kinds of scents confined in the room, I could scarcely breathe. I became sick and faint, but my good Mary opened the window as far as possible after piling our baggage and the chairs on the bed, and by close management moved our bed so that the head of it came close by the window. The bed being quite comfortable, we slept well and felt refreshed in the morning, notwithstanding unpleasant odors in bedroom and bedding. {20MR 299.2}

We took the transfer car next morning to Omaha. We enjoyed our breakfast very much from our well-provided lunch basket. {20MR 299.3}

We waited here several hours and had some opportunity to see character in its different angles all the way from four years up to 24. There came into the depot a woman about forty years old, followed by a flock of children. One boy about ten years old was hard to keep still, [and] went out on the platform. His mother went after him, reproving, scolding, and dragging him in, he resisting at every step. She pushed him into the seat beside her with violence, bringing his head with considerable force against the seat, really hurting the lad. Then came screech after screech, equaled only by the engine's blast. {20MR 299.4}

The mother threatened him, but to no purpose. He was in for a regular time as his explosive, maddened cries filled the rooms, calling the attention of gentlemen and ladies, while the mother threatened

in no gentle language. She might as well have talked to a stone. She was desperate. I urged our daughter, M. K. White, to induce him to stop if she had to hire him, but it was no use. He had grit and perseverance. When he became too tired to screech longer, then he lowered his voice to a monotonous long-drawn-out wail just for the purpose of

persevering and being revengeful. Here the mother's countenance was a study. She looked vexed, but I [contend], she was as much at fault as her boy. The boy was restless and wilful and stubborn; she was passionate. {20MR 299.5}

I conversed some with the mother. She stated that the boy refused to come in and threw himself full length upon the platform to provoke her. She then took him by force and dragged him in and said, "Oh, if I only had him alone in some place, I would pound him well for this behavior." I said, "That would not change his inward feelings. Violence would only raise his combativeness and make him still worse." I told her the more calm a mother can keep at such times, however provoking the conduct of her children, the better she maintains her influence and dignity as a mother and the more easily will they be controlled. She assented that it might be so. {20MR 300.1}

I inquired how many children she had. She replied, "Eleven." Then pointing to two pretty, bright-looking little girls, said, "These are my youngest--one is six and the other four. My eldest are grown-up boys." She said that they as a family were on their way from Iowa City to Nebraska, where there is plenty of land and work for their children. They intended to locate there. Not a bad idea to give these high-toned, sharp, active boys employment; there is nothing so beneficial as plenty to do to keep children from being ruined with the temptations and allurements of evil. {20MR 300.2}

It was plain to be seen that the mother was fretful, impatient, harsh, and severe. The scold was expressed in her countenance. What wonder then that the children should be unsubmissive and insubordinate. These children and the husband showed they felt the mother's power that permitted no liberty of will. She would jerk one, fret at another, twitch about another. {20MR 300.3}

This mother's mode of management set my mind on a study. She forced them to self-assertion in various improper ways, thus showing that her management was a sorry failure. If she had oiled the machinery with patience and self command, as every mother should, if she had possessed the right spirit, she would not have aroused the combative spirit of her children. All this mother seemed to know of government was that of brute force. She was threatening and intimidating and reproving and scolding. Her

youngest children seemed to have a fear of stirring, others looked hard and defiant, while others looked ashamed and distressed at the exhibition they were making. {20MR 300.4}

I longed to have some conversation with that mother. I wanted to tell her [that] if she realized her responsibility she would not have pursued the course which she did in that depot. Her burdens were necessarily heavy, but how much more weighty she was making them by her lack of self-control. Every harsh word, every passionate blow, would be reflected back upon her. If she was kind and patient and calm in her discipline, the power of her example for good would be seen in the deportment of her children. How much she needed the Christian graces, the help of Jesus, to mold the

minds and fashion the characters of her children. Such mothers will gain no souls to the fold of Christ. They train, they rule, they ruin, but do not bless and save. {20MR 301.1}

We purchased our sleeping car tickets to Ogden, which cost sixteen dollars. We should be two days and a half and two nights in reaching there. We obtained two lower berths but we were told that had we applied the day before, we could not have been accommodated, but the travel was light from Omaha that day, which was much in our favor. {20MR 301.2}

We found ourselves and numerous baskets and satchels well disposed of in an elegant palace sleeping car. Only seventeen passengers in our car, no babies, no invalids, no one to cry, "Please close the ventilators. Will you shut down that window." We were at perfect liberty to open and close windows for our convenience. {20MR 301.3}

There was nothing in the scenery to especially engage our attention until Wednesday night but the prairie fires. These looked grand and awful. In the distance, while the train moved slowly onward, we saw the long belts of lurid flame stretching miles across the prairies as a wall of fire. As the wind rises, the flames leap higher and become more grand, brightening the desolate plains with their awful light. We see, farther on, hay stacks and settlers' homes guarded with deep furrows broken by the plow to protect them from the fire. We saw dark objects in the distance guarding their homes from the fire fiend. {20MR 301.4}

Thursday morning we arose from our berths refreshed with sleep. At eight o'clock we took a portion of the food liberally furnished us by our friends and the sanitarium, and enjoyed our breakfast. I limited myself to but one meal per day during the entire journey. When the train stopped for any length of time at stations, we improved the opportunity by taking a brisk walk. Generally in approaching Cheyenne and Sherman I have difficulty in breathing, but did not realize any inconvenience

this time. We reached Cheyenne Thursday noon, but as it was snowing and cold we did not walk much that day. {20MR 301.5}

In nearing Cheyenne we were interested by a view of the Rocky Mountains. Soon dark clouds obstructed our view, and as we neared Laramie we had a hail storm. Occasionally the sunlight would break through clouds, striking full upon the mountaintops. At half past three, "All aboard" was sounded, and again we were moving onward. {20MR 302.1}

The train moved slowly and smoothly, giving the passengers a good chance to view the scenery. An additional engine is added to help draw the train up the summit of Sherman. We reached Sherman about six o'clock and had no inconvenience in breathing. The elevation between Cheyenne and Sherman is 2,001 feet, the distance nearly 33 miles. The two great engines puff and blow as though they had difficulty in breathing. At length the summit is reached and the descent begins. {20MR 302.2}

Two miles west of Sherman we cross Dale Creek bridge, one of the most wonderful

sights on the route. It looks frail and incapable of sustaining the weight of so ponderous a train, but it is built of iron and is really very substantial. It is 650 feet long, 130 feet high. A beautiful, silvery stream is winding its way in the depths below. And as we look down upon the dwellings they seem like mere pigeon houses in the distance. {20MR 302.3}

As we pass rapidly down the grade through the snow sheds and granite cuts into the great Laramie plains, we get a full view of the Diamond Peaks of the Medicine Bow Range. Their sharp-pointed summits reach heavenward, while their sides and the rugged hills around them are covered with timber. When the atmosphere is clear, the Snowy Range can be distinctly seen clothed in robes of perpetual snow. A chilliness creeps over you as you look upon them so cold, so cheerless, yet there is an indescribable grandeur about them. {20MR 302.4}

But night draws her sable curtains around us, and we are preparing to occupy our berths for the night. The wind was blowing strong against us, sending the smoke of our heating stove into every crevice and opening in the car. I slept, but awoke with a suffocating scream. I found myself laboring hard for breath, and the coal gas was so stifling I could not sleep for hours. This was the most disagreeable night that I had on the journey. In the morning felt better than I had expected to feel. We again made a nice hot broth of our pressed chicken. Our two tables were prepared, one in each seat, and we ate our nice breakfast with thankful hearts. The porter, well filled [with silver donations], was very accommodating, bringing lunch baskets,

making room, and depositing our baggage with all pleasantness. {20MR 302.5}

We are known on the train. One says, "I heard you speak at such a meeting." The book agent, a fine young man from Colorado, heard me speak in the mammoth tent in Boulder City. He was a resident of Denver. We have agreeable chats with one and another. {20MR 303.1}

Moving slowly over the great American desert, with not an object in view except sagebrush and distant mountain peaks, we seem much like a ship at sea. {20MR 303.2}

The massive train, headed by our faithful steam horse moving along so grandly, seems like a thing of life. You look back occasionally from the rear of the cars upon the straight track, with scarcely a curve for hundreds of miles, while wilderness and desolation meet you whichever way you may look. {20MR 303.3}

Passing Truckee, [THIS PROBABLY SHOULD READ "CHEYENNE." MRS. WHITE DID NOT WRITE THE LETTER AT ONE SITTING, AND AT TIMES FLASHED BACK TO DESCRIBE EARLIER EVENTS.] we entered snow sheds. From light to darkness and from darkness to light was the only change for miles. I had been growing stronger as I neared Colorado. We entered one hour before Cheyenne. We were telegraphed, soon after leaving Omaha, for seats in the car for California, and our seats were assigned us just as we were located in the car we left; therefore, it is always best to

secure good seats in the palace car from Omaha, for that secures you good seats all the trip. Now the tickets have to be purchased at the ticket office before your baggage can be taken into the car. We are all settled some time before the sun has passed out of sight beyond the mountains. {20MR 303.4}

At Ogden we have additional passengers. A tall, dignified gentleman enters, accompanied by his wife and little daughter. His own hair is as black as the raven's wing, but his wife's is as white as snow and hangs in ringlets, giving her a singular appearance. This man is the great temperance worker, Mr. McKenzie. He has established an institution in the east to treat inebriates and is now visiting Colorado for the same purpose, having already obtained pledges to the amount of several thousand dollars. Seeing us all writing, he had some curiosity to know who we were and what we were doing, and so introduced himself to us. While seated by our side, he composed some verses upon that evening's sunset, which we will here copy. This celebrated temperance lecturer, we doubt not, has accomplished a great amount of good in the world, but he is an inveterate tobacco user, and we venture the assertion that if he would reform on this point his usefulness would be greatly increased. {20MR 303.5}

Scenery viewed on Friday while nearing Ogden. At Green River is the place where specimens of fossils, petrifactions, and general natural curiosities are seen. Shells and wood in a petrified state can be purchased for a trifle. There is a high, projecting rock, in appearance like a tower, and there are twin rocks of gigantic proportions. The appearance of these rocks is as though some great temple once stood here and their massive pillars were left standing as witness of their former greatness. {20MR 304.1}

There is a rock called Giant's Club, and in proportion it is a giant. It rises almost perpendicularly and it is impossible to climb up its steep sides. This is one of nature's curiosities. I was told that its composition bears evidence of its once having been located in the bottom of a lake. This rock has regular strata, all horizontal, containing fossils of plants and of fish and curiously-shaped specimens of sea animals. The plants appear like our fruit and forest trees. There are ferns and palms. The fishes seem to be of species now extinct. {20MR 304.2}

A large flat stone was shown us in which were distinct specimens of fish and curious leaves. The proprietor told us [that] on a previous trip he had brought these two large rocks on horseback eight miles. The rock did not look so far, but he said that was the distance to get access to it. There were in these split off slabs of rock, feathers of birds and other curiosities, which were plainly to be seen. We look with curious interest upon rocks composed of sandstone in perfectly horizontal strata containing most interesting remains. These rocks assume most curious and fantastic shapes, as if chiseled out by the hand of art. {20MR 304.3}

There are in appearance lofty domes and pinnacles and fluted columns. These rocks resemble some cathedral of ancient date, standing in desolation. The imagination here has a fruitful field in which to range. In the vicinity of these rocks are moss agates. When standing at a distance from these wonderful-shaped rocks, you may imagine some ruined city, bare and desolate, but bearing their silent history to what once was. Close beside us sits Stokes, the murderer of Fisk. Having retreated to the mountains,

he is actively engaged in the mining business. {20MR 304.4}

We pass on quite rapidly to the Devil's Gate, a canyon worn through the granite by the actions of water. The walls of the canyon are about 300 feet high, and at its bottom a beautiful stream flows slowly and murmuringly over the rocks. We pass on while the mountaintops rise perpendicularly toward heaven. They are covered with perpetual snows, while other mountaintops, apparently horizontal, are seen. In passing we get some view of the beauty and grandeur

of the scenery in groups of mountains dotted with pines. {20MR 304.5}

Soon we enter Echo Canyon. The rocks look as if formed by art and placed in position, so regularly are they laid. The average height of all the rocks in this canyon is from 600 to 800 feet. The scenery here is grand and beautiful. We see great caves worn by storm and wind, where the eagles build their nests. One is called Eagle Nest Rock. Here the king of birds finds a safe habitation in which to rear its young where the ruthless hand of man cannot disturb them. {20MR 305.1}

Here we come to the Thousand Mile Tree, on which hangs a sign giving us the distance from Omaha. And a little further on we pass the wonderful rocks called the Devil's Slide. This is composed of two parallel walls of granite standing upon their edges, with about 14 feet of space between. They form a wall about 800 feet long, running up the side of the mountain. This looks as if formed by art and placed in position, so regularly are they laid. This is a wonderful sight, but we reach Ogden and night draws on. {20MR 305.2}

Our last night on the train was spent in sleeping and in viewing the scenery in the clear bright light of the moon. We passed Cape Horn in the light of the moon. The wintry scene in the Sierra Nevadas, viewed in the light of the moon, is grand. We can look 2,000 feet below. The soft light of the moon shines upon the mountain heights, revealing the grand pines and lighting up the canyons. No pen or language can describe the grandeur of such a scene. We preferred to enjoy this [rather than] to sleep. {20MR 305.3}

In the morning, the last morning upon the cars, we rejoice that we have nearly completed our week's trip, protected by a kind Providence and receiving neither accident or harm, and hardly weariness. We are nearly to our journey's end. {20MR 305.4}

We learn that we arrive in Oakland at eleven o'clock. As we near Sacramento we see the green grass, [and] the fruit trees loaded with fragrant blossoms. We ride out of the winter of [the] Sierra Nevadas into summer. We find our friends waiting for us at the depot. We came on an entirely new route from Sacramento, which brought us in earlier. We met Edson and Emma with joy, also Lucinda and other friends. {20MR 305.5}

We find in market new potatoes. The very day I arrived we rode out and gathered nice new turnip greens. We are beginning to get used to Oakland a little now. But it has

been raining all the forenoon and last night as well.--Ellen G. White. {20MR 305.6}

I hope you are doing well. I would be so glad to see you. May the Lord bless you and lead you to put your trust in Him entirely. He loves you and will delight to bless you if you will come to Him for light and

strength. Do, my sister, identify yourself with the people of God. Stand in the ranks and under the banner of Jesus Christ. Much love to my dear sister, Lizzie, from her twin sister, Ellen G. White.--Letter 6b, 1880.

Ellen G. White Estate
Silver Spring, Maryland
January 11, 1990. Entire Letter. {20MR 305.7}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1484 - The Bible as the Only Foundation of Our Faith

MR No. 1484 - The Bible as the Only Foundation of Our Faith

(Written June 13, 1901, from Oakland, California, to Dr. and Mrs. J. H. Kellogg.)

I have had a prosperous journey. I have attended many meetings in different places. At Indianapolis I was surprised to meet so large a number. On the Sabbath I met with most intelligent looking people in the church. The audience presented a singular appearance, for all the sisters had removed their hats. This was well. I was impressed with the favorable appearance. The people were not obliged to stretch their necks to see over a mass of flowers and ribbons. I believe that this is an example worth following by other congregations. {20MR 307.1}

I spoke twice in Indianapolis, on Sabbath and Sunday. Brethren Jones, Daniells, and Prescott were with us at the meeting. The Lord gave me a message for the people similar to the one given me in Battle Creek in regard to the errors which have crept in among us. Especially was this my duty when I spoke on Sunday. The people were ready to hear and receive the Word. {20MR 307.2}

When errors come into our ranks, we are not to enter into controversy over them. We are to present the message of reproof and then lead the minds of the people away from fanciful, erroneous ideas, presenting the truth in contrast with error. Presenting

heavenly scenes will open up principles that rest upon a foundation as enduring as eternity. Christ is the Root, His people are the branches. This makes a perfect whole. Those people are most serviceable to the Master whose Christian convictions are so consistent and so commendable that their characters are of solid worth. Nothing can move them from the faith. Truth is to them a precious treasure. {20MR 307.3}

The truth of God is found in His Word, and those who feel that they must seek elsewhere for present truth need to be converted anew. They have habits to mend, evil ways to be abandoned. They need to seek anew the truth as it is in Jesus, that their character building may be in harmony with the lessons of Christ. As they abandon their human ideas and take up their duties, beholding Christ and becoming conformed to Him, they say, "Nearer, my God, to Thee, nearer to Thee, e'en though it be a cross that leadeth me." {20MR 307.4}

With the Word of God in hand, we may draw nearer, step by step, in consecrated love to Jesus Christ. Let those who have been deluded give up all their fallacies. The love of Jesus will not endure such rivals. As the Spirit of God becomes better

known, the Bible will be received as the only foundation of faith. God's people will receive the Word as the leaves of the tree of life, more precious than fine gold purified in the fire, and more powerful to sanctify than any other agency. To talk of Christ without the Word leads to sentimentalism. And to receive the theory of the Word without accepting and appreciating the Author makes men legal formalists. But Christ and His precious Word are in perfect harmony. Received and obeyed, they open a sure path for the feet of all who are willing to walk in the light as Christ is in the light. {20MR 307.5}

If the people of God would appreciate His Word, what a heaven we should have here below in the church. Christians would be eager, hungry, to search the Word. They would be anxious for time to compare Scripture with Scripture and to meditate upon the Word. They would be more eager for the light of the Word than for the morning papers, magazines, or novels. Their greatest desire would be to eat the flesh and drink the blood of the Son of God. And as a result their lives would be conformed to the principles and promises of His Word. Its instruction would be to them as the leaves of the tree of life. It would be in them a well of water, springing up unto everlasting life. Refreshing showers of grace would refresh and revive the soul, causing them to forget all weariness and toil. They would be strengthened and encouraged by the words of inspiration. {20MR 308.1}

Then the ministers would be inspired by divine truth. Their prayers would be characterized by earnestness, filled with the divine assurance of truth. Weariness would be forgotten as the soul basks in the sunlight of the heavenly atmosphere. Truth would be interwoven with their lives, and its heavenly principles would be as a fresh, running stream, continually satisfying the soul. "And thou shalt be like a watered garden, and

like a spring of water, whose waters fail not. . . . Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isaiah 58:11, 14). {20MR 308.2}

The Lord's philosophy is the rule of the Christian's life. The entire being is imbued with the life-giving principles of heaven. The busy nothings which consume the time of so many shrink into their proper, subordinate position before a healthy, sanctifying, Bible piety. The Bible, and the Bible alone, can produce this good fruit. {20MR 308.3}

It is the wisdom of God and the power of God, and it works with all power in the receptive heart. Oh, what might we not reach if we would conform our wills to the will of God! Oh, it is the power of God we need, my dear brother and sister, wherever

we are. The mass of frivolity that cumbers the church makes it weak and inefficient. The Father, the Son, and the Holy Spirit are seeking and longing for channels through which to communicate the divine principles of truth to the world. {20MR 308.4}

Artificial lights may appear, claiming to come from heaven, but they cannot shine forth as the star of holiness, the star of heavenly brightness, to guide the feet of the pilgrim and the stranger into the city of our God. Shall we allow heaven's bright beams to be eclipsed by artificial lights? False lights will take the place of the true, and many souls will be for a time deceived. God forbid that it should be so with us. The true light now shineth, and will light up the windows of the soul that are opened heavenward.--Letter 43, 1901.

Ellen G. White Estate
Silver Spring, Maryland
January 11, 1990. Entire Letter. {20MR 309.1}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1485 - School to Start Small; Have Faith; Do Not Overwork

MR No. 1485 - School to Start Small; Have Faith; Do Not Overwork

(Written December 7, 1901, from South Lancaster, Massachusetts, to P. T. Magan.)

Your letter from Chicago received yesterday. I am very sorry that circumstances have taken the shape that they have, but why are you so faithless? Thank the Lord that

you have few students, because you are not prepared for a large number. Brother Sutherland and yourself have done bravely and well, and why will you worry yourself out of the arms of your precious Saviour? Has the bank of heaven failed? Have you overdrawn the resources? Is Christ, the Light of the world, in Joseph's new tomb? Do we not read, "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Hebrews 7:25)? Now look away from every discouraging presentation, because we have a living Christ, to save them to the uttermost that come unto God by Him. {20MR 310.1}

The bank of heaven has not failed; you have not overdrawn: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's: for this He did once, when He offered up Himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore" (Hebrews 7:26-28). {20MR 310.2}

"For by one offering He hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more" (chapter 10:14-17). Chapter 6:17-20. Let your faith be strong in God. Look not upon appearances at this time. Chapter 2:16-18. {20MR 310.3}

Brethren Sutherland and Magan, God is testing your faith, but let not your faith fail. Cling to the promises, with full faith in the One back of the promise. {20MR 310.4}

I have been having a severe test of my faith. Overdoing is not profitable. I have been shorn of my strength, quite feeble, nearly voiceless, too weak to see or converse with anyone except it was positively essential. I have not dared to go from the rooms assigned me in the sanitarium, dared not go home to California,

which I so much desired to do in my weakness. Many prayers have been offered to God in my behalf. I have had every attention given me in solid treatment. Yesterday was the first day of recovery, and though sorely perplexed as to what I should do in regard to traveling, I have not become discouraged. {20MR 310.5}

It has been bitterly cold, snow came two feet upon the level, everything frozen up in wash pitchers and bowl, teeth frozen in a solid mass of ice, and ink frozen. Yesterday the weather moderated, and the sleighs are flying briskly. I looked upon the world around me clothed in its pure vestment of white. Whiter than the snow, God has promised to make all who shall come to Him with broken hearts and contrite spirits. A beautiful symbol is before me of those who are mentioned in Revelation, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in

white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels" (Revelation 3:4, 5). Praise the Lord. With my whole heart will I give thanks unto His holy name. {20MR 311.1}

My brethren, have faith in a living, all pitiful and loving Saviour. I have words given me for you and Brother Sutherland, [Isaiah 41:10-14, quoted]. {20MR 311.2}

Your business now is simply to trust in the Lord. In your intense earnestness your efforts to make a success in a good work have been too much for your human frame, but you put your trust in the Lord, my brother; fear not. You are doing the best thing possible for yourself and family in going to Los Angeles. We intend to follow your example. This was decided upon long ago, to spend some time of the winter months in Los Angeles. We will meet you there if I can be spared from home. {20MR 311.3}

I had decided to take the advice of physicians and ministers, and brethren generally, to make this journey at once, and not call at any place, not even at Nashville, but a telegram came last evening from Edson saying my home was prepared for me, everything comfortable, a wood fire, and everything that I could ask, so I dare not refuse. I shall come either the last of this week or the first of next through Battle Creek. May tarry there a day, and expect to spend Sabbath in Nashville if the Lord wills. {20MR 311.4}

W.C.W. is in Philadelphia attending meetings. He will today, we think, be in New York City. We will meet him there and then start on our homeward route, not full of sadness but of joy. {20MR 311.5}

Christ has come very near to me in my great weakness and failing voice. I am now changed for the better,

healthwise, but in my greatest feebleness I have been uplifted and comforted. Once I thought I must almost be in heaven. I seemed to be encircled in the arms of Jesus Christ as if He were carrying me and all my burdens. My peace has often been as a river, and the righteousness thereof as the waves of the sea. [Isaiah 48:18.] {20MR 311.6}

I do not know whether I shall attend the conference held in the South. If it is held in Nashville, I may, if it appears consistent, be able to help them a little in the meetings. If the meeting is at Graysville, No must be my answer. {20MR 312.1}

I may not be able to bear any meeting, for anything connected with the work of God to be done for this time sets me to thinking, and my heart burns within me to see the work advance on right lines, and [I feel] like lifting up my voice like a trumpet, and appealing to the people. {20MR 312.2}

I have been able to write much upon pressing matters. Even during my feebleness, my pen is at work. All the physicians, ministers, and friends have begged me to make no tarrying in this cold climate. I have not seen snow for eleven years. The keen, cutting cold is too much for me to endure. I have been doing nothing since one week ago

yesterday. I am at the sanitarium; everyone is so kind, and doing everything possible in the line of treatment and proper food, denying visitors, for I could not talk. {20MR 312.3}

It is a pleasant thought that we will meet in Los Angeles. This will be my halting, resting spot before returning home. I think that you, as well as I, should have complete rest. {20MR 312.4}

Now in regard to the school, you seem to think that the plant is to put forth full bloom lilies, roses, and pinks before the root is fully set deep to do this grand work. You must begin small and not think that you can show all strength in establishing a school after an advanced order, taking in higher studies; and do not worry about leading teachers or under-teachers before you have sufficient students to warrant the steps you take. {20MR 312.5}

Let not human pride hurt your record. Do you not suppose the Lord sees, and is acquainted with the favorable and unfavorable presentations? Has not the Lord an oversight over His own work? You may suppose, my brethren, that you have to do all the devising, all the strengthening, and all the organizing, and I ask you, Is it not best to show that you have confidence in God? Is it not best to consider that our God is manager--that He is director? You must not be anxious to develop too fast. The hand of Providence is holding the machinery. When that hand starts the wheel, then all things will begin to move. {20MR 312.6}

How can finite man carry the burdens of responsibility for this time? God's people have been far behind.

Human agencies under the divine planning may recover something of what is lost because the people who had great light did not have corresponding piety, sanctification, and zeal in working out God's specified plans. They have lost to their own disadvantage what they might have gained to the advancement of the truth if they had carried out the plans and will of God. Man cannot possibly stretch over that gulf that has been made by workers who have not been following the divine Leader. {20MR 312.7}

We may have to remain here in this world because of insubordination many more years, as did the children of Israel; but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action. Now, have men who claim to believe the Word of God learned their lesson that obedience is better than sacrifice? "He hath shewed thee (this rebellious people), O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" [Micah 6:8]. {20MR 313.1}

Now the Lord will not be pleased with those men whom He hath appointed to do a certain work [if they] take on many lines of work and carry them until they become so wearisome that it breaks their strength. You, nor any other agency, cannot heal the hurt that has come to God's people by neglect to lift up His standard and occupy new territory. The churches should now be acting in their strength, with capabilities, talents,

and means, carrying the work, reaching higher and broader in capacity to stand before the world in the power of invincible truth. {20MR 313.2}

But if all now would only see and confess and repent of their own course of action in departing from the truth of God and following human devising, then the Lord would pardon. Warnings have been coming, but they have been unheeded, but a few who may now seek to bridge the gulf that stands so offensively before God must make haste slowly, else the standard bearers will fail, and who will take their place? {20MR 313.3}

Now, my brother, I am deeply sorry for you and your family. I reproach thee not for thy zeal, for if others had shared thy burdens as they should have done, the work would have been far advanced. But now, just now, you must come apart and rest awhile. Be not concerned in regard to your wages; God will not leave you without some help and comfort for yourself, your wife, and little ones. Be of good courage in the Lord. Trust Him fully. Let the Lord carry the burden of the school. You are not to become loaded down with burdens that will accomplish only the work that finite man can do. When you put your trust wholly in God, then you will see in every passage of

your experience, One going before you preparing the way. {20MR 313.4}

I cannot tell you what you should do, but I can tell you what not to do: Do not worry, be not unbelieving, and do not think that you can blossom into a perfect school in its very planting on new soil. You must remember that it takes time to plant and to perfect that plant. You just hold fast every inch you have. {20MR 314.1}

Broad daylight now. I have been writing since half past three. Much love to your family. Be of good courage.--Letter 184, 1901.

Ellen G. White Estate
Silver Spring, Maryland
January 11, 1990. Entire Letter. {20MR 314.2}

MR No. 1486 - The Danger of Rejecting Light

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully" [2 Timothy 2:1-5]. {20MR 315.1}

Much work has been done in Battle Creek in various lines by those who have entrusted ability but not sanctified zeal. These have for so long violated conscience that they do not come up to the help of the Lord against the mighty powers of darkness. They are moving in accordance with erroneous opinions. They are not striving lawfully, and Satan comes in and inspires them to counterwork the work of God. {20MR 315.2}

"And if a man also strive for masteries, yet is he not crowned [though he be ever so active,] except he strive lawfully." These words are appropriate. Young men are presented before me who have been serving as teachers in our schools, but who have not walked humbly with God. They did not first become learners. They did not take a humble position before God, to learn before attempting to teach. They needed an experience different from what they received. "The husbandman that laboreth must be first partaker of the fruits" [2 Timothy 2:6]. They had not been partakers of the fruit, the grace of God, which is the essential element in all service, and they are not placed in positions of trust because they have not given evidence by the quality of the fruit borne, that the tree is good. {20MR 315.3}

Had they been teachable, had they walked, not boasting, but humbly before God, they would first have been partakers of the fruit of their well-advised, judicious efforts put forth to make them successful in their positions of trust. But their ideas were not a success; they were not partakers of the fruit of their labors. {20MR 315.4}

Paul said to Timothy, "Consider what I say; and the Lord give thee understanding in all things" [2 Timothy 2:7]. This is the understanding we all need. Timothy was to walk in the way of the Lord, to do justice and judgment. Those who work under God's direction, and in harmony with Him, will gratefully acknowledge His power, and He will let fruits follow them. {20MR 315.5}

"Wherefore also it is contained in the scriptures, Behold, I lay in Sion a

chief corner stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient" [1 Peter 2:6-8]. {20MR 315.6}

There is a great deficiency in some of our ministers in Michigan who have had the clearest light on health reform. They have not used this light in their labors among the

people. Many of them are far behind, for when they neglect to receive the light which God has permitted to shine upon their pathway, they are not partakers of the fruit which would be seen if they gave that light to others. {20MR 316.1}

If as laborers they could show by a correct religious experience that they are partakers of the fruit, they could bear a message of great value to those who are in need of just such a testimony. {20MR 316.2}

Our ministers need to practice right principles and live healthfully, that they may be partakers of the fruit of their own labors. There is a neglect shown in this line of work. There is light which our ministers have never taken up and thoroughly practiced. Therefore they cannot harmonize with the work that is being done in these lines, and they make this work a stumbling block to themselves. They watch with eager eyes for some inconsistencies which they can comment upon. But they might better overcome their prejudice; and as husbandmen of the garden of the Lord, His church, being first partakers of the fruit they bear the message, "I beseech you therefore, 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]. {20MR 316.3}

What is the condition of the world at the present time? Christ has described it: "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. ... Even thus shall it be in the day when the Son of man is revealed" [Luke 17:26, 27, 30]. {20MR 316.4}

Another class is described by Peter. [1 Peter 2:1-5, 11, 12; 1:13-19, quoted.] {20MR 316.5}

There is a message regarding health reform to be borne in every church. There is a work to be done in the schools that have been established. Neither principal nor teachers should be entrusted with

the education of the youth until they themselves as husbandmen cultivate the garden of the heart and are partakers of the fruit. {20MR 316.6}

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers" [2 Timothy 2:14]. There are to be no schisms in the church of Christ. God designs that a people shall stand forth before the world sound in principle, and He would have all heed the words, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.... 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" [Verses 15, 23-26]. {20MR 317.1}

There have been those who have felt it their duty to criticize and question and find fault with things they know nothing about experimentally in regard to health reform. They should stand shoulder to shoulder, heart to heart with those who are working in right lines. There must be men who shall proclaim the truth in the churches, giving to the people the reasons of our faith. The light in regard to health reform is to be given to the world and to our churches. Our people in Michigan should be deeply stirred, for many of them are behind in this work. {20MR 317.2}

The presidents of our conferences in America need to realize that it is high time that they were gathering up the precious rays of light God has given on the subject of health reform, and place themselves on the right side of the question. {20MR 317.3}

Those who are ministers and teachers are to go forth to give to others the light they have received. Their work in every line is needed. {20MR 317.4}

How long will those who claim to believe the truth, ministers and people, work away from the light which the Lord has imparted for His people in these last days? How long will those who minister in word and doctrine stand apart from each other as independent branches, as though they were not all grafted into the same parent stock? The Lord will work if you prepare the way for Him by heeding the light He has given us. Ministers who are working in Battle Creek, for Christ's sake advance with the light, else the light that you already have will become darkness. We have no time to lose in counterworking the men whom God has appointed to do a certain work. {20MR 317.5}

"I charge thee therefore before God, and the Lord Jesus Christ, who

shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" [2 Timothy 4:1-5]. {20MR 317.6}

These words are spoken to every minister in the Michigan Conference. Please read the third chapter of Second Timothy. Every word is applicable at this time to all our churches. Had not our brethren in America better wake out of their lethargic slumbers? Had they not better trim their lamps with the grace of God, and let them shine forth in clear, bright rays to a world that is in darkness? There is a great work to do; there is a message to be borne in regard to the fitting up of a people to stand in the day of the Lord. {20MR 318.1}

God is the strongest being in the universe, and He demands of you to come up to the help of the Lord, to the help of the Lord against the mighty.

[Ephesians 6:10-18, quoted.] {20MR 318.2}

Please read and study the fifth chapter of Ephesians. I am instructed to present these Scriptures to you as to men who do not practice the Word. Can you expect the Lord to bless you, and cooperate with your efforts? Is it any virtue for ministers or church members to stand on the side of the world instead of on the side of Christ? You need to clear your cobwebbed mind from your selfish indulgences in eating, drinking, and dressing. {20MR 318.3}

You are responsible to God to educate, train, and discipline in right habits and practices the children that you have brought into the world. Will you who have neglected your families not now give to the world and the church an example of a well-disciplined family, where the children are under the control of the father and mother, and the father and mother under the control of God? Will you who are ministers of God's churches disobey His word by failing to require obedience and order in your households? If you neglect this work, you will neglect to set the church in order. It is the neglect of home duties that is eclipsing the light, so that it cannot shine forth in a correct example in eating, in dressing, in working in right lines. {20MR 318.4}

Please read the first seven verses of the third chapter of First Timothy. We are here given a positive declaration of God, and those who refuse to see the necessity for this work in the home will be so blinded that they will not see the necessity of obeying the

work in other lines. The command extends to deacons. See verses eight to thirteen of the same chapter. Had we not better give heed to the work of God. Paul charged Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" [1 Timothy 4:16]. The man who has accepted the work of a minister is not only to preach the Word, but is to give it power by practicing the Word. {20MR 318.5}

"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. . . . Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me" [John 6:51, 54-57] {20MR 319.1}

Grace sufficient, if accepted and improved, is given for the duties and trials of each day. But in order to learn how to do those things that please God, we are to remain as students in the school of Christ. We are not in the world to amuse and please ourselves. We are making history. The church is making history. Every day is a battle and a march. On every side we are beset by invisible foes, and we either conquer through the grace given us by God, or we are conquered. {20MR 319.2}

I urge that those who are taking a neutral position in regard to health reform be converted. They need to practice the light coming to them in clear lines. This light is

precious, and the Lord gives me the message to urge that all who bear responsibilities in any line in the work of God take heed that the truth is in the ascendancy in the heart. Only thus can we meet the temptations we are sure to encounter in the world. {20MR 319.3}

Just as long as ministers and church members sail with the current of the world, they need neither canvas nor oar. It is when they turn square about to stem the current that their work begins. It is the duty of every soul that is on Christ's side to be a witness for Him and to contend earnestly for the faith once delivered to the saints. {20MR 319.4}

What is seen by the world in the present disunion and want of harmony among those who claim to believe the truth? That this people cannot be of God, for they are working against each other. {20MR 319.5}

If we would be one with Christ, we must first be one with each other. Those who are not yoked up with Christ always pull the wrong way. There are elements that belong wholly to man's natural temperament, and passion is wide-awake to

meet passion. Then there is a collision, and Satan uses these elements to bring in confusion. The loud voice is heard in committee meetings, in board meetings, in the public assembly, opposing the will and ways of reform, of purity. When these elements are fully developed, those who have been deceived by them may return and discern between him that serveth God and him that serveth Him not. {20MR 319.6}

At the eleventh hour the Lord will gather a company out of the world to serve Him. There will be a converted ministry. Those who have had privileges and opportunities to become intelligent in regard to the truth, and yet who continue to counterwork the work God would have accomplished, will be purged out, for God accepts the service of no man whose interest is divided. He accepts the whole heart, or none. {20MR 320.1}

Spiritual death marks the course of those who feel no burden to bear the messages which, if received, will restore the moral image of God in man. An unconverted ministry means spiritual death to the churches. When the ministers are converted, spiritual life and spiritual death come into conflict ere the truth gains access to the heart. It must fight every inch of the way. {20MR 320.2}

The world and unconverted church members are in sympathy. Some, when God reproves them for wanting their own way, make the world their confidence, and bring church matters before the world for decision. Then there is collision and strife, and Christ is crucified afresh and put to open shame. Those church members who appeal to the courts of the world show that they have chosen the world as their judge, and their names are registered in heaven as one with unbelievers. How eagerly the world seizes the statements of those who betray sacred trusts! {20MR 320.3}

This action of appealing to human courts, never before entered into by Seventh-day Adventists, has now been done. God has permitted this that you who have been deceived may understand what power is controlling those who have had entrusted to

them great responsibilities. Where are God's sentinels? Where are the men who will stand shoulder to shoulder, heart to heart, with the truth, present truth for this time, in possession of the heart?

[Jeremiah 6:10, 13-17; 5:18, quoted.] {20MR 320.4}

There is hope for all who will hear the truth and repent of their evil works. When from unfeigned lips the earnest prayer goes up, "Create in me a clean heart, O God," the answer comes in the promise, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put

within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them" [Ezekiel 36:25-27]. {20MR 320.5}

These are the words of the Lord, and if the blindness of those who have betrayed the cause of God into the hands of our enemies is ever removed, they will understand this Scripture. If those addressed would respond to the invitation of Christ, and take His yoke upon them, an altogether different atmosphere would surround their souls. Shall those who hold in trust the most sacred truth ever committed to mortals deliver themselves, soul, body, and spirit to the control of the enemy, strengthening evil doers in their evil ways? {20MR 321.1}

God calls for His watchmen to awake and be faithful sentinels. Begin anew to yoke up with Christ and with all who have a knowledge of the truth. Arouse from your death-like slumbers, and learn the simple lessons that lie at the foundation of true godliness. {20MR 321.2}

Whether superiors, inferiors, or equals, your work is to begin with your own heart. Humble yourself before God. Come into right connection with Him by yielding to the creating power of the Holy Spirit. Then will be seen in the church the unity that is of value in God's sight. There will be sweet harmony, and all the building, fitly framed together, will grow up into an holy temple in the Lord. The church will have that faith that shows that it is genuine because it works by love and purifies the soul. A hand to hand and heart to heart interest will be shown in building up the old waste places. {20MR 321.3}

The Lord and all heaven rejoice to see this work being done in medical missionary lines. The churches are to blend with this work, that they may be kept in a healthy condition, guarding the Lord's purchased possession as faithful sentinels. This is due to your heavenly Father, who so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. {20MR 321.4}

Christ clothed His divinity with humanity and came to our world that He might touch humanity. He came to win man back to his allegiance to God, to teach him to respect himself for the sake of the One who paid an infinite price for his redemption. He has

enlisted man in His service to cooperate with Him in the saving of souls. This man may be by being obedient to God's requirements. By precept and example he may win souls to Christ. {20MR 321.5}

When God's people have faith in Christ, they will work as they have never worked before. There are great possibilities and probabilities before those for whom Christ has

given His life. God would have men and women arise to the present emergency. He calls upon men of intellectual power to cooperate with Him by using in His service every talent entrusted to them. The life of the successful worker in God's service is a reflection of Christ's life. God would have us watch for souls as they that must give an account. He bids us to go forward, not backward to Egypt in unbelief. {20MR 321.6}

Mere intellectual knowledge, apart from moral and spiritual elevation, is as nothingness. The greatest of this world's great men, who think that they have reached wonderful heights in science, cannot compare with the great apostle Paul or with John the beloved. But when a human being combines his intellectual powers with his moral and spiritual powers, he is a worker with Christ, and heaven registers him as a man. Such an one reaches the highest standard that can be reached. {20MR 322.1}

All Christ's followers are to be partakers with Him in His sufferings. God would have us estimate the value placed on us by the price paid for us. Christ died to save us from everlasting ruin. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Then should we not value ourselves when we were made to be sons of God, yes, sons of God? Obedience to Christ, holiness of soul, body, and spirit, gained by the indwelling of the grace of Christ and cherished and matured by looking to Jesus, will make us living epistles, known and read of all men.--Ms 64, 1898.

Ellen G. White Estate
Silver Spring, Maryland
January 11, 1990. Entire Ms. {20MR 322.2}

Depend on Holy Spirit, Not Self

MR No. 1487 - Privileges and Responsibilities of Christians; Depend on Holy Spirit, Not Self

As we behold the restless ocean and the sea and waves roaring, we think of the mighty power of God with whom we have to do. And all who accept of Jesus Christ are brought into close relationship with God. [John 1:1-14, quoted.] {20MR 323.1}

What testimony does John bear? "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" (1 John 3:1). We have to continue to receive Christ and to confess Christ as our personal Saviour. We must day by day be kept by the power of God. We must in all humility of mind acknowledge in spirit and our actions that we are not "sufficient of ourselves to think any thing as of ourselves." (2 Corinthians 3:5). We cannot vindicate ourselves before God, or justify ourselves. The Holy Spirit alone can guide us into all truth. {20MR 323.2}

Much more needs to be brought before the church, which will be a test of character; and our acceptance is not on our own merits, not on our own capabilities, but on our acceptance of light, which cometh from God and worketh with us to regulate our conduct toward God in complete sanctification of our own mind and our own will by the infallible standard. The expression of His character is in the positive declaration of His law. "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name?" (Revelation 15:3, 4). {20MR 323.3}

There is altogether too little made of the work of the Holy Spirit's influence upon the church. Altogether too much dependence is placed upon the individual human agencies to bring success into the church. Where there is genuine piety in a church, there will be a genuine faith in the manifestations of the Holy Spirit's efficiency. It is depending so largely upon man and his supposed capabilities and his education and his knowledge that eclipses the Lord God, who is All-power and can help, and will help, and longs to manifest Himself to every neglected, cast-down soul who feels that he is weak in moral power. He must rely upon the Word of God with unwavering confidence, and not be continually making the arm of flesh his dependence and his trust. {20MR 323.4}

The individual Christian will grow in grace just in proportion as he depends not on his or her smartness

and supposed natural and acquired capabilities, but on the teachings and leadings of the Holy Spirit, and trains his mind and habituates himself to turning in contemplation and earnest prayer to his heavenly Father for guidance and instruction in righteousness. Every church member will be vigorous and fruitful in proportion as he honors the Father, who is not to be regarded as an essence but as a personal God who

made man in His own image and likeness. {20MR 323.5}

The Son of God, who is the express image of the Father's person, became man's Advocate and Redeemer. He humbled Himself in taking the nature of man in his fallen condition, but He did not take the taint of sin. As the second Adam He must pass over the ground where Adam fell, meet the wily foe who caused Adam and Eve's fall, and be tempted in all points as man will be tempted, and overcome every temptation in behalf of man. To Him should man look--to Him who endured the "contradiction of sinners against Himself, lest ye be wearied and faint in your minds" (Hebrews 12:3). While every human being is to be loved for Christ's sake, not one is to be looked to as supreme in counsel and unerring in wisdom. {20MR 324.1}

The Holy Spirit is the Comforter, in Christ's name. He personifies Christ, yet is a distinct personality. We may have the Holy Spirit if we ask for it and make it [a] habit to turn to and trust in God rather than in any finite human agent who may make mistakes. {20MR 324.2}

Those who are now our leaders, men in authority in important business transactions in all our institutions, must consider and plan wisely in regard to children and youth who are growing in years and in knowledge. The ones who are now using the school books will fill their places as educators, sit in councils, and have a voice in methods and plans to shape and mold the work. The church will consider that new elements will be connected with it as teachers, as deacons, as workers. Those who are to do this work satisfactorily will have to devote labors to new fields, and trusts and responsibilities will fall upon those who are now students in our schools. How is the work going forward with those who are now learners? How well fitted are they becoming for grave, important responsibilities? {20MR 324.3}

The question of the proper training of children and youth is to be understood and acted upon. What is the nature of the studies that are given to the young? {20MR 324.4}

The Lord would have every man have a true, living experience that the representation may be of that character as is brought before us in 1 Corinthians 4:1-3: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries

of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self." Can we say with Paul, "It is a very small thing"? [Verses 4-9, quoted.] {20MR 324.5}

Here the deficiencies are apparent before angels and men. This whole chapter contains strong truths to be communicated. How important that every soul shall have His righteousness going before him; then will the glory of God be his rearward (Isaiah 58:8). The most splendid workmanship is God's building in human character. The most splendid building art can produce is liable to come to naught.

[1 Corinthians 1:1-10, quoted.] {20MR 325.1}

If this is not a possible thing to do, then these words would not be written. This whole chapter may be read and most earnestly taken into the life practice, and so answer the prayer of Christ in John 17. [1 Corinthians 3:9-13, quoted.]--Ms 93, 1893.

Ellen G. White Estate
Silver Spring, Maryland
January 11, 1990. Entire Ms. {20MR 325.2}

MR No. 1488 - The Importance of Medical Missionary Work; Health Reform to Be Practiced

(Written October 29, 1901, from St. Helena, California, "To the Brethren in Iowa.")

"The end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever" (1 Peter 4:7-11). {20MR 326.1}

The churches in Iowa are in need of far greater spiritual life. When we separate from God we assert our own independence and raise the standard of revolt. Men desire to govern their fellow men, to gain jurisdiction over them. But it is impossible for man to exercise authority over his fellow men without making himself liable to collide with their interests, which should be carefully guarded. Every man is to remember that every other man has an identity which must not be submerged in any human being. Supreme love for God is the great principle that keeps men close to one another in unselfish fellowship. The love of Christ leads man to see the good there is in his fellow beings.

But he who is absorbed in correcting his neighbor neglects to give attention to his own defects and loses God out of his reckoning. He does not appreciate God enough to seek to be like Him, and he loses the power to bring forth the fruits of righteousness. He watches for the defects in his brother, forgetting that he is the purchase of the blood of Christ. {20MR 326.2}

For three years the disciples had before them the wonderful example of Christ. Day by day they walked and talked with Him, hearing His words of cheer to the weary and heavy laden and seeing the manifestations of His power in behalf of the sick and afflicted. When the time came for Him to leave them, He gave them power to work as He had worked. He bestowed on them His grace, saying, "Freely ye have received, freely give." They were to go forth into the world to shed abroad the light of His gospel of love and healing. The work He had done they were to do. {20MR 326.3}

And this is the work we also are to do in the world. In sympathy and

compassion we are to minister to those in need of help, seeking with unselfish earnestness to lighten the woe of suffering humanity. As we engage in this work we shall be greatly blessed. Its influence is irresistible. By it souls are won to the Redeemer. The practical carrying out of the Saviour's commission demonstrates the power of the gospel. This work calls for laborious effort, but it pays, for by it perishing souls are saved. Through its influence men and women of talent are to be brought to the cross of Christ. {20MR 326.4}

Man has a body as well as a soul to save. Both are to be restored to health by God's simple but efficacious methods which appeal to men and women of intelligence. Through a belief in the truth souls are awakened to a need of a preparation for life's duties. As the health of the body is restored, the powers of the mind are put forth to grasp the great truths of the gospel. {20MR 327.1}

The denominational churches in our land are doing something in the line of Christian help work. Some are working actively, walking in all the light they have. They would do much more if they understood the truth. And many of those who know the truth, who claim to believe that the last message of mercy is being given to the world, are fast asleep. Many like the sluggard are folding their hands in inactivity. {20MR 327.2}

The Lord has a work for everyone to do. There are those who suppose that they can be saved by merely assenting to the truth. But this cannot be. True conversion acts like leaven, permeating every part of the being, filling the man with a desire to serve Christ. Received into the heart, the truth transforms the entire being, bringing it into conformity to the Spirit of Christ. There is a development of all the powers, for the heart is changed. {20MR 327.3}

Man can increase in knowledge without experiencing a change of heart, but this does not bring salvation. Paul declares, "Though I ... understand all mysteries, and all knowledge ... and have not charity, I am nothing.... Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling

cymbal." It is not position or profession that makes a man of value in God's sight. It is being good and doing good. {20MR 327.4}

Christ says, "Except a man be born again, he cannot see the kingdom of God." He who has only an emotional religion is controlled by "another spirit," not the Spirit of Christ. Flighty and sentimental, he is a burden to the church. At times his imagination soars high, but it goes down correspondingly when the cause of excitement is removed. {20MR 327.5}

By the death of His only begotten Son God has made it possible for

man to reach the high ideal set before him. We can do God no greater dishonor than to remain in indolence and indifference, caring not to save the souls perishing in sin. {20MR 327.6}

Is Christ your personal Saviour? He says, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me" (Isaiah 27:5). There is power in Christ to enable us to gain the victory over every sinful practice. {20MR 328.1}

There is a great work to be done, a work in which we shall meet with many difficulties. Workers with clear minds are needed to devise methods for reaching the people. Something must be done to break down the prejudice existing in the world against the truth. {20MR 328.2}

Our sanitariums have done more than sermons could possibly do to show the enlightening, restoring influence of medical missionary work. In a special manner the Lord has given prominence to the work done in our medical institutions. He has brought into connection with these institutions men who can teach the truths of the Bible. God has wrought through Dr. Kellogg, using him as His helping hand. Dr. Kellogg has been signally blessed in bearing the responsibilities given him, but he has taken too many burdens. {20MR 328.3}

Dr. Kellogg has placed himself where he could accomplish much good. He has not sought to divorce medical missionary work from the gospel. But while the ministers should have acknowledged medical missionary work to be the Lord's helping hand, many of them have stood aloof from it, refusing to cooperate with those who were trying to cooperate with Christ. The position taken by some claiming to be Seventh-day Adventists has brought a heavy burden on Dr. Kellogg, and at times he has become almost desperate because he has not received the sympathy which he should have received, but has met with prejudice and opposition from those who should have helped him. Some among our people have gone to worldly physicians, passing by the physician God has blessed and honored. Some have stood in Dr. Kellogg's way, to harass and oppose him. This pleased the enemy, for Dr. Kellogg has at times reproached them unsparingly in a way that grieved the Holy Spirit. {20MR 328.4}

There are ministers who in their habits of eating have wholly disregarded the light God has given His people on health reform. Their self-indulgence has weakened their piety and diseased their spirituality. They have set the church members an example of

intemperance in eating and drinking, and this has cut Dr. Kellogg to the quick. He has lost confidence in many of our ministers and church members. He has been led to this by their failure to give up the use of flesh meat and other harmful articles of diet. {20MR 328.5}

The dangers of the position which Dr. Kellogg has occupied for so long have been presented to me, and I gave him the warning. Had he not had confidence in the testimonies given him, had he not feared God and believed the truth, he would have separated from Seventh-day Adventists to take up work among those who would have appreciated his labors and sustained him by pen and voice. But God sent him words of warning. He who knows all things, who sees the motives which prompt to action, would not permit His servant to be overborne. {20MR 329.1}

God approves of the work which has been done in behalf of suffering humanity. Those who have stood opposed to the principles of health reform have stood where the Lord could not work for them or through them. God says, "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes" (Luke 12:47). It is intemperance in eating that causes so much invalidism and robs the Lord of the glory due to Him. Because of a failure to deny self many of God's people are unable to reach the high standard of spirituality He has set for them, and though they repent and are converted, all eternity will testify to the loss they have sustained by yielding to selfishness. {20MR 329.2}

The Lord calls for volunteers to enter His army. Sickly men and sickly women need to become health reformers. Eat fewer kinds of food at one meal. Discard pastries, cakes, and dishes prepared to tempt the appetite. {20MR 329.3}

Eat simple, wholesome food, and eat it with thanksgiving. God will cooperate with you in preserving your health if you eat with care, refusing to put unnecessary burdens on the stomach. God has graciously made the path of nature sure and safe, wide enough for all who will walk in it. He has given for our sustenance the wholesome and health-giving productions of the earth. {20MR 329.4}

Let the physicians who are burdened with ill health take time to study from cause to effect. Take your meals as regularly as you can, and eat slowly. I beseech ministers and physicians not to dig their graves with their teeth. Remember that the body is the temple of the Holy Spirit, and that it is to be kept pure and undefiled, fit for a dwelling place for Christ. {20MR 329.5}

He who does not heed the instruction God has given in His Word and in His works, who does not obey the divine commands, has a defective experience. He is a sickly Christian. His spiritual life is feeble. He lives, but his life is devoid of fragrance. He fritters away the precious moments of grace. {20MR 329.6}

Many have done the body much injury by a disregard of the laws of life, and they may never recover from

the effects of their neglect, but even now they may repent and be converted. Man has tried to be wiser than God. He has become a law unto himself. God calls upon us to give attention to His requirements, to no longer dishonor Him by dwarfing the physical, mental, and spiritual capabilities. Premature decay and death are the result of walking away from God to follow the ways of the world. He who indulges self must bear the penalty. In the judgment we shall see how seriously God regards the violation of the laws of health. Then, as we take a retrospective view of our course of action, we shall see what knowledge of God we might have gained, what noble characters we might have builded, if we had taken the Bible as our counselor. {20MR 329.7}

The Lord is waiting for His people to become wise in understanding. As we see the wretchedness, deformity, and disease that have come into the world as the result of ignorance in regard to the proper care of the body, how can we refrain from giving the warning? Christ has declared that as it was in the days of Noah, when the earth was filled with violence and corrupted by crime, so shall it be when the Son of man is revealed. God has given us great light, and if we walk in this light, we shall see His salvation. {20MR 330.1}

There is need of decided changes. It is time for us to humble our proud, self-willed hearts and seek the Lord while He may be found. As a people we need to humble our hearts before God, for the scars of inconsistency are on our practice. {20MR 330.2}

God calls upon His people to be converted. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Isaiah 55:7-9). {20MR 330.3}

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be?" (Revelation 22:12). "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him" (Isaiah 40:9, 10).--Letter 152, 1901.

Ellen G. White Estate
Silver Spring, Maryland
March 8, 1990. Entire Letter. {20MR 330.4}

MR No. 1489 - Speaking at Camp Meeting; Counsel for Achieving Happiness in Marriage

(Written in September, 1870, at the Ohio camp meeting, Clyde, Ohio, to "Dear Children, Edson and Emma.")

I have spoken to a large and attentive audience. Young and old were perfectly quiet and respectfully attentive. I had great liberty in speaking, for which I am grateful to God. {20MR 331.1}

I intended to write you from Battle Creek, but this was not possible, for I was very sick--sores gathering and breaking in my head. I have discharged much blood from my head, for my brain has been congested and fevered. I did not dress myself Wednesday or Thursday, only as I prepared to ride, and after I had returned took my bed again until I dressed to take the cars for Jackson. The air in the cars was oppressive. I soon fainted, but the Lord mercifully restored me so that when we arrived at Jackson I could, with your father's assistance, walk from the cars through a dense crowd to the depot. {20MR 331.2}

It was State Fair time at Jackson and a mass of people rushed onto the platform to get on board as soon as the cars stopped. Your father took his arm about me, then put his shoulder against men and women with considerable force, crying, "Make way for a sick woman." We got through alive. We had to wait one hour for the train to pass and the crowds of people to get on the many trains before we could attempt to get anywhere. {20MR 331.3}

Then father left me in care of Adelia, and he went to Brother Palmer's for a carriage. After they came we could not get to the carriage for quite a length of time. {20MR 331.4}

I never beheld such a scene as this before--men and women rushing frantically this way and that, crowding one another and treading upon one another. I thought of the day when the wrath of God unmixed with mercy shall fall upon the heads of the wicked. The general confusion, the imprecations, the fear expressed in countenances, the pale faces, the weary, distressed looks, the angry looks and oaths, reminded us of a day far more exciting which will be general. I thought, Shall we be then among the peaceful and holy who have made God and heaven our trust, or shall we be among the fearful, terror-stricken, hopeless, despairing ones? You, my dear children, with us may be among that number who shall calmly lean upon an Arm that is mighty to save to the

utmost, an Arm we have sought after and relied upon when the evil day was not upon us. {20MR 331.5}

That night at Brother Palmer's I awoke in the greatest pain. My side and shoulder pained me so much that large drops of sweat stood on my breast and stomach. Your father took me in his arms and cried unto God in my behalf. I united with him as well as I could amid my pain. I soon experienced relief and slept. It has not troubled me since. Friday evening, although very weak, I spoke to the people with much freedom upon the sacred trust committed to the Christian and his high privilege to be fruitful in every good work and increasing in the knowledge of God, strengthened with all might, according to His glorious power unto all patience and longsuffering with joyfulness. {20MR 332.1}

The cause seemed to be low, but the Lord has made His Word fruitful in this place. The people are settling into the work. Sabbath I spoke once to the people. Sunday we had a large concourse of people. Father spoke in the forenoon with freedom to the attentive audience upon the reasons of our faith. In the afternoon I spoke to a still larger audience with perfect freedom. There was perfect quiet among old and young and I was pleased to see some deeply affected among the unbelievers. {20MR 332.2}

After I ceased speaking, ladies and gentlemen came to the tent saying they did not get here till I was about done and wished to know if I would speak upon the ground again. We told them I would speak Monday afternoon. But after this a hotel keeper in the village made a request for me to speak in the Methodist church Monday evening. He obtained the consent of ministers and trustees. All were unanimous and urgent. I assented. So I spoke this morning, Monday, then in the evening in the Methodist church. No Adventist has been able to get a hearing heretofore in that church. My prayer is that this effort may tell to the glory of God in the advancement of His truth. {20MR 332.3}

The Lord has hitherto sustained us and I believe He will still go with us. We shall, after one week of rest, attend another camp meeting in Indiana and then go directly to Kansas. These two meetings will close the camp meetings for this season. This is the tenth camp meeting we have attended. Two more before us. {20MR 332.4}

Dear children, we feel an interest for you. We hope you will not neglect your spiritual interest. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip (marginal reading: "Or, run out as leaking vessels"), for if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall

we escape, if we neglect so great salvation?" (Hebrews 2:1-3). {20MR 332.5}

It is not necessary for you to oppose the truth and rail out against it to bring upon you condemnation. But if you even neglect this great salvation, if you appear indifferent to it, you show that your heart is at variance with the truth and with the holy principles of religion and holiness. Do you make your eternal interest your first consideration? If not,

you show manifest neglect of this great salvation. {20MR 333.1}

It is not merely the profane swearer, the murderer, the adulterer, the liar, the deceiver, who must feel the wrath of God because of disobedience and neglect of this great salvation, first spoken by Christ and afterwards confirmed by His disciples. Those who have enlightened minds and consciences and who have a full knowledge of the truth and the requirements of God, yet continue to live in a state of indifference and spiritual sloth, are virtually neglecting this great salvation and cannot expect to escape the penalty of this neglect. The example to others is such that they hinder them and sanction in them the same neglect they are guilty of themselves. {20MR 333.2}

My dear children, I am desirous that you should know Christ by experimental knowledge of Him yourselves. You should obtain an experience for yourselves and be His earnest, faithful servants, manifesting perseverance and zeal and energy in the work and cause of God. Seek to exemplify Christ in your lives. Seek to adorn your profession. Take an exalted position in divine things, seeking to perfect Christian character. {20MR 333.3}

You, my children, have given your hearts to one another; unitedly give them wholly, unreservedly to God. In your married life, seek to elevate one another, not to come down to common, cheap talk and actions. Show the high and elevating principles of your holy faith in your everyday conversations and in the most private walks of life. Be ever careful and tender of the feelings of one another. Do not allow either of you for even the first time, a playful bantering, joking, censuring of one another. These things are dangerous. They wound. The wound may be concealed, nevertheless the wound exists, and peace is being sacrificed and happiness endangered when it could be easily preserved. {20MR 333.4}

Edson, my son, guard yourself and in no case manifest the least disposition savoring of a dictatorial, overbearing spirit. It will pay to watch your words before speaking. This is easier than to take them back or efface their impression afterwards. Brother Winslow has made his married life very bitter by a dictatorial, ordering spirit, savoring of the arbitrary. He has made his wife's

family much trouble by the set will savoring of perverseness. {20MR 333.5}

Edson, shun all this. Ever speak kindly; do not throw into the tones of your voice that which will be taken by others as irritability. Modulate even the tones of your voice. Let only love, gentleness, and mildness be expressed in your countenance and in your voice. Make it a business to shed rays of sunlight, but never leave a cloud. Emma will be all to you you can desire if you are watchful and give her no occasion to feel distressed and troubled and doubt the genuineness of your love. Yourselves can make your happiness, or lose it. You can, by seeking to conform your life to the Word of God, be true, noble, elevated, and smooth the pathway of life for each other. {20MR 334.1}

Edson, you, my dear boy, have to educate yourself in practicing self-control. God

help you, my much loved son, to see the force of my advice and counsel to you. Be careful every day of your words and acts. Yield to each other. Yield your judgment sometimes, Edson; do not be persistent even if your course appears just right to yourself. You must be yielding, forbearing, kind, tenderhearted, pitiful, courteous, ever keeping fresh the little courtesies of life, the tender acts, the tender, cheerful, encouraging words. And may the best of Heaven's blessings rest upon you both, my dear children, is the prayer of your mother. {20MR 334.2}

I now go to the stand to speak for the last time upon the ground. {20MR 334.3}

One lady has just bid me goodbye who walked eight miles from Freemont to hear me speak. I have just ceased speaking. Had great freedom. {20MR 334.4}

This is a most beautiful grove of beech, maple, and oak, horse chestnuts, and many other grand old trees. I have just picked up a quart of the largest acorns I ever saw.--Letter 24, 1870.

Ellen G. White Estate
Silver Spring, Maryland
March 8, 1990. Entire Letter. {20MR 334.5}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1490 - Minds to Be Spiritual, Not Carnal: The Cross to Be Central in Preaching; Fanaticism and Trivial Ideas to Be Avoided

MR No. 1490 - Minds to Be Spiritual, Not Carnal: The Cross to Be Central in Preaching; Fanaticism and Trivial Ideas to Be Avoided

(This manuscript, entitled, "What Is the Chaff to the Wheat?" was dated July 30, 1901, when copied from Ellen White's diary; however, one section of the manuscript is dated "April 14, 1899.")

There is a special work to be done at this time. Please read and study carefully the first, second, and third chapters of First Corinthians. I present these chapters as of great importance. The Lord desires His people to understand and practice the instruction they contain. {20MR 335.1}

Paul writes, "I, brethren, could not speak unto you as unto spiritual but as unto

carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it .... For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Corinthians 3:1-3). {20MR 335.2}

Those addressed in these words had not been feeding on Christ, and therefore they were not advanced in spiritual knowledge. Paul said, "I have fed you with milk"--the plainest, most simple truths, suitable for converts young in the faith; "not with meat"--the solid, nourishing, spiritual food suited to those who have made progress in a knowledge of divine things. They were living on a low level, dwelling on the surface truth which call for no thought, no deep research. {20MR 335.3}

"For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (verse 4). Their contentions did not reveal growth in grace, but a narrow, limited comprehension, a defective experience. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. Now he that planteth and he that watereth are one" (verses 5-8). He who is a partaker of the divine nature will not seek to stand at the head of a party. True workers for God will not attract men to themselves, but to Christ. They will preach the truth which makes all men one in Christ Jesus. {20MR 335.4}

"And every man shall receive his own reward according to his own labor" (verse 8). "Ye shall know them by their fruits," Christ declared. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a

corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire" (Matthew 7:16-19). {20MR 335.5}

A banquet has been prepared for us. The Lord has spread before us the treasures of His Word. But we must not come to the repast clothed in citizen's dress. We must have on the white robe of Christ's righteousness which has been prepared for all the guests. But the spirit of the world is carnal. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Corinthians 2:14). The more spiritual knowledge one has, the better able is he to distinguish between good and evil. {20MR 336.1}

"The natural man receiveth not the things of the Spirit of God." He is not with Christ in mind and heart, and he cannot rightly appreciate or enjoy the high, exalted truths of God's Word. It seems foolishness to him to put on the white garment of Christ's righteousness. With him the religious experience is a matter of chance. He is not born of the Spirit, therefore he cannot judge correctly concerning spiritual things. Many of those who claim to believe in Christ reveal by their words and actions that they are not partakers of the divine nature. They do not appreciate the truths of eternal value. {20MR 336.2}

The Lord meets men where they are. The Apostle declares, "We are laborers together with God: ye are God's husbandry, ye are God's building" (1 Corinthians 3:9). The Holy Spirit teaches those who are willing to be taught, not only what they should impart but how they should impart. To the believing Christian the highest purest instruction is given. Heavenly wisdom is imparted to him. {20MR 336.3}

The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God from Genesis to Revelation must be studied in the light which streams from the cross of Calvary and in connection with the wondrous central truth of the Saviour's atonement. Those who study the Redeemer's wonderful sacrifice grow in grace and knowledge. {20MR 336.4}

I present before you the great, grand monument of mercy and regeneration, salvation and redemption--the Son of God uplifted on the cross of Calvary. This is to be the theme of every discourse. Christ declares, "And I, if I be lifted up ... will draw all men unto Me" (John 12:32). {20MR 336.5}

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the

world" (Galatians 6:14). The more deeply the ministers of God feel their inefficiency and their entire dependence upon Christ for success, the less they will seek to be head and shoulders above their brethren. Hiding in Christ, self will not appear. Christ will be revealed as the chiefest among ten thousand and the One altogether lovely. They will know the meaning of Paul's words: [1 Corinthians 2:3-10, quoted]. {20MR 336.6}

If we would love God supremely and our neighbor as ourselves, we must come to Christ to be imbued with His love. Let every member of the church try to realize what he is and what he may be if he yields to Christ's control. Under the Saviour's guidance he will exert upon others a saving, restoring influence. Christians must be brought into family relationship with Christ. He must be formed within, the hope of glory. {20MR 337.1}

April 14, 1899. I am awakened this morning at one o'clock. The Spirit of the Lord came upon me in the night season. I was bearing a message to persons assembled in council. I present to you this morning the words of the apostle Paul to the believers at Colosse: [Colossians 1:1-6, 9-14, 21-25, quoted]. {20MR 337.2}

This is the work we are to do for the saving of the souls ready to perish. We have truth, present truth, to give to those in the darkness of error. {20MR 337.3}

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power" (chap. 2:6-10). These are the vital, practical

truths upon which we are to dwell. {20MR 337.4}

Those who present the truth should be men of solid minds, who will not lead their hearers into a field of thistles, as it were, and there leave them. What is the chaff to the wheat? There are those teaching others who need that one teach them how to labor for the present and eternal good of those they instruct. Some readily catch up trivial theories, calling them truth, and neglecting for them the immortal principles which must be interwoven with the life-experience of him who is saved. They are ready to open the mind to any fallacy that is presented. These are in danger of bringing in vain things, which make of none effect the important truths of God's Word. This Word is the Lord's revealed will, given for the instruction of His people. Let no one bring dishonor to the precious truth by

mingling with it theories which have no foundation in the Word of God. {20MR 337.5}

When Christ came to this world He found the Jewish people burdened with a heavy weight of traditions and ceremonies which the religious teachers had handed down from generation to generation. So great was the mass of tradition brought in that the commandments of God were made of none effect. Today there are those who are doing a work similar to that done by the Jewish teachers. They are dishonoring the law of God by their extreme teaching. There are those who say that nothing, not even insects, should be killed. God has not entrusted any such message to His people. It is possible to stretch the command "Thou shalt not kill" to any limit, but it is not according to sound reasoning to do this. Those who do it have not learned in the school of Christ. {20MR 338.1}

This earth has been cursed because of sin, and in these last days vermin of every kind will multiply. These pests must be killed, or they will annoy and torment and even kill us, and destroy the work of our hands and the fruit of our land. In places there are ants [termites] which entirely destroy the woodwork of houses. Should not these be destroyed? Fruit trees must be sprayed that the insects which would spoil the fruit may be killed. God has given us a part to act, and this part we must act with faithfulness. Then we can leave the rest with the Lord. {20MR 338.2}

God has given no man the message, Kill not ant or flea or moth. Troublesome and harmful insects and reptiles we must guard against and destroy, to preserve ourselves and our possessions from harm. And even if we do our best to exterminate these pests, they will still multiply. At camp meeting held at Brighton, Australia, the people were obliged to wear veils to keep the poisonous flies from their faces. While speaking, I was obliged to fan myself continually. {20MR 338.3}

As long as this life shall last, we shall have to fight the evils which have come in as a result of the curse. Evil will cease only when Satan ceases to exist. With the agencies which he has employed to annoy and grieve the people of God, Satan will at last be cast into the lake of fire and brimstone. Then sin will be no more. {20MR 338.4}

Those who advance the theory that vermin should not be killed know not of what they speak. There is nothing of this order in the teachings of Christ. It is not the Spirit of God that brings such theories as this to the mind. They originate with Satan who prepares every idle tale he can devise for the itching ears which cannot distinguish between truth and fiction. Discard all such theories for your own good and for the good of those with whom you associate. Those who go to such extremes do

great harm. They bring the truth into disrepute. They place principles which are as precious as gold on a level with fables. Men might better let the fables rest in the silence of the grave than to speak and teach those things which have no foundation in the Word of God. {20MR 338.5}

The people of God should not fill their minds with theories which Christ never taught when enshrouded in the pillar of cloud or when as a man among men He taught in the streets and synagogues of Judea. There is a rich abundance of precious truths in God's Word--truths which are of vital consequence to the people of God, truths which will fill the mind with fragrant thoughts of heavenly things and provide a solid foundation for character building. Discard fables and vain imaginings. Present only the words, "It is written." Let Jesus take possession of mind and heart. Let those who teach be sure that the Word of Christ dwells in them richly. Let them instruct church members and students in the lessons of the Saviour. {20MR 339.1}

What should we teach? The answer to this question is found in Paul's dying charge to Timothy, his son in the Gospel: [2 Timothy 4:1-5, quoted]. {20MR 339.2}

Peter declares, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ" (2 Peter 1:16). {20MR 339.3}

Like the serpent gliding stealthily along, fanaticism has been stealing in to cause variance and strife, to take the attention of the people of God from elevating, eternal truth. I charge my brethren and sisters not to give heed to fables. Do not put into the minds of others the erroneous theories which should never be entertained. Teach what Christ taught. He said, "Learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:29). His lessons contain just what is needed in these last days. There is no need to bring in a mass of rubbish which in the end will be consumed. Let us not give to the world the impression that we are a body of fanatics. {20MR 339.4}

The first chapter of Second Peter contains instruction which should be given in our schools and churches. The flock of God is to be fed with pure provender, thoroughly winnowed from the chaff. The minds of those who have mixed truth and error, presenting fables as truth, need to be purified and elevated, that they may grasp the immortal truths which concern the soul's salvation. The work for these last days is a most solemn, important work. No man has a right to give the people of God a message

not indited by the Holy Spirit. Those who do this are doing

a work which must be counter-worked. {20MR 339.5}

I warn my brethren in the educational work not to allow the threads of fanaticism to be interwoven with the church-school work. Preach and teach the words of eternal life. In establishing church schools, do not move uncertainly. Let the foundation of your building be solid rock, not shifting sand. Before you attempt to educate, be sure that you have a message bearing the divine credentials. No one can teach others of God who does not first learn in the school of Christ. Leave out everything which will divert the mind from the truth as it is in Jesus. "Preach the Word." {20MR 340.1}

I have had to deal with fanaticism of every grade. From my first experience in the work I have had to combat fanaticism on the right hand and on the left. God forbid that the closing years of my life should be made sad through having to deal with this evil.--Ms 70, 1901.

Ellen G. White Estate
Silver Spring, Maryland
March 8, 1990. Entire Ms. {20MR 340.2}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1491 - Guidelines for Success as a Minister or Physician

MR No. 1491 - Guidelines for Success as a Minister or Physician

(Written July 13, 1900, from "Sunnyside," Cooranbong, N.S.W., to Dores Robinson.)

You asked me at one time what I thought in regard to your becoming a physician. I would say that the most useful lessons for you to learn will not now be found in taking a medical course of study. Your mind needs to penetrate deeper and take a more practical turn than it has yet done. If you had entered one of our health institutions to begin at the beginning or taking a nurses' course, doing good, hard, sensible work in caring for the sick, it would have been the very best education you could have received.

You would thus have become better acquainted with the duties of a physician. {20MR 341.1}

Young men who do not think deeply enough to take in the situation, who are not keen reasoners from cause to effect, will never succeed as physicians. The love of ease, and I may say of physical laziness, will unfit a man to become a physician or a minister. Ministers and physicians should understand their own building, the body. They should learn how to use and develop their own capabilities. They should see the need of learning to use every part of the human machinery, how to give solidity to the muscles by employing them in taxing, useful labor. {20MR 341.2}

Had you engaged in practical work as well as in study, you could by diligence have earned for yourself means to partially or wholly meet the expense of your course of study, and you would have gained great advantage by the experience. Brain, bone, and muscle need training to do hard labor, and then you can do hard thinking. {20MR 341.3}

Action gives power. Entire harmony pervades the universe of God. The physical formation of the world and all the creatures God has made must come into your study, and in this study you will find that all nature forbids inaction. You need to understand the human organism, the Lord's wonderful machinery. All parts of this machinery must be exercised harmoniously, proportionate with the exercise of the brain nerve power. All parts of the human machinery must have action. {20MR 341.4}

Healthy young men and young women have no need of gymnasium exercises; nor do they need croquet, cricket, ball playing, or any kind of amusement just for amusement, to pass away the time. There are useful things to be done by every one of God's created intelligences. Someone needs from you something that will help him. Not one in the Lord's

great domain of creation was made to be a drone. {20MR 341.5}

Study the Lord's plan in regard to Adam. He was created pure, holy, and healthy. Adam was given something to do. He was to use the organs God had given him. He could not have been idle. His brain must work, but not in a mechanical way, like a mere machine. At all times the machinery of the body continues its work; the heart throbs, doing its regular, appointed task, like a steam engine forcing its crimson current unceasingly to all parts of the body. Action, action is seen pervading the whole living machinery. Each organ must do its appointed work. If physical inaction is continued, there will be less and less activity of the brain. {20MR 342.1}

No man is prepared to enter upon a medical course of study until he has learned to earn his bread by the sweat of his brow. When he can do this, he becomes self-reliant. Parents mistake their duty when they freely hand out money to any youth who has physical strength to enter on a course of study to become a minister or a physician before he has had an experience in useful, taxing labor. {20MR 342.2}

For a healthy young man, stern, severe exercise is strengthening to brain, bone, and

muscle. And it is an essential preparation for the difficult work of a physician. Without such exercise the mind cannot be in working order. It cannot put forth the sharp, quick action that will give scope to its powers. It becomes inactive. Such a youth will never, never become what God designed he should be. He has established so many resting places that he becomes like a stagnant pool. The atmosphere surrounding him is charged with moral miasma. {20MR 342.3}

All the heavenly beings are in constant activity, and the Lord Jesus, in His practical life work, has given an example for every man. God has established in the heavens the law of obedient action. Silent but ceaseless, the objects of His creation do their appointed work. The ocean is in constant motion. The springing grass, which today is and tomorrow is cast into the oven, does its errand, clothing the fields with beauty. The leaves are stirred by the wind, and yet no hand is seen to touch them. The sun, moon, and stars are useful and glorious in fulfilling their appointed mission. And man, his mind and body created in God's own similitude, must be active in order to fill his appointed place. Man is not to be idle. Idleness is sin. {20MR 342.4}

In the life-policy plan given us in the first chapter of Second Peter a work of addition is presented. As in our character building we add grace to grace, the great Giver will work for us on the plan of multiplication. Grace and peace will be multiplied to us. The young man who is seeking a preparation for usefulness needs to lay the foundation himself by acquiring

through hard, diligent labor the means to prosecute his designs. If young men around him have allowed their parents to carry the burden of their education, let the young man who is looking on say, "I will never do that. I will use my own brain and my physical powers combined to make of myself all that is possible." {20MR 342.5}

Let the youth set up well-defined landmarks by which they may be guided in emergencies. When a crisis comes that demands active, well-developed physical powers and clear, strong, practical working minds; when difficult work is to be done where every stroke must tell, and perplexities can be met only through seeking wisdom from God, then the youth who have learned to overcome difficulties by earnest labor can respond to the call for workers, "Here am I, send me." Let the hearts of young men and young women be as clear as crystal. Let not their thoughts be trivial, but sanctified by virtue and holiness. They need not be otherwise. With purity of thought through sanctification of the Spirit, their lives may be refined, elevated, ennobled. {20MR 343.1}

I repeat, It should be the fixed principle of every child and every youth to aim high in all the plans for their lifework. Let the standard which God's Word presents be adopted for their government in all things. All this is the Christian's positive duty, and it should be also his positive pleasure. Cultivate respect for yourself because you are Christ's purchased possession. Constantly cherish respect for your own personal influence. Attainments in useful personal experience, success in the formation of right habits,

advancement in all that is noble and just and firm and solid, will give you an influence that all will appreciate and value. This is the influence that is a savor of life unto life. {20MR 343.2}

Live for something besides self. If your motives are pure and unselfish, if you are looking out to do work that somebody must do, to show kind attentions and to do courteous acts, you are unconsciously building your own monument. In the home life, in the church, and in the world you are representing Christ in character. This is the work the Lord calls upon all children and youth to do. {20MR 343.3}

Do good if you would be cherished in the memory of others. Live to be a blessing to all, wherever your lot may be cast. There are so many thousands who do no good in the world. None could point to them as the agency through [which] Jesus Christ [worked] in the saving of their souls. Let children and youth wake up. By kindness and love, by self-denying, self-sacrificing deeds, write your names in the hearts of many. {20MR 343.4}

Let your aspirations and your motives be pure. In every business transaction be rigidly honest. However tempted, never deceive or

prevaricate in the least matter. At times a natural impulse may bring temptation to diverge from the straightforward path of honesty, but do not vary one hair's breadth. If in any matter you make a statement as to what you will do, and afterward find that you have favored others to your own loss, do not vary from principle. Carry out your agreement. By seeking to change your plans you would show that you could not be depended on. And should you draw back in little transactions, you would draw back in larger ones. Under such circumstances some are tempted to deceive, saying, I was not understood. My words have been taken to mean more than I intended. The fact is, they meant just what they said, but lost the good impulse, and then wanted to draw back from their agreement, lest it prove a loss to them. The Lord requires us to do justice, to love mercy, and truth, and righteousness. {20MR 343.5}

No man is excusable for being without financial ability. Of many a man it may be said, He is kind, amiable, generous, a good man, a Christian, but he is not qualified to manage his own business. As far as the outlay of means is concerned, he is a mere child. He has not been brought up by his parents to understand and to practice the principles of self-support. Such a man is not fitted to become a physician or a minister. The churches everywhere are suffering through the neglect of parents to train their children, not to self-indulgence and laziness but to the bearing of stern, hard responsibilities. The wicked love to do nothing but use the mind [for pleasure seeking. A desire for self-indulgence] takes possession of the children, and frequently Satan takes control and makes the mind his workshop. The ability needed for service in the family and the church is lacking. Men and women are destitute of the stern virtues required to build up the church. They are not capable of devising methods and plans of a healthful,

solid character. They are deficient in the very qualifications essential to the prosperity of the church. It is this kind of education that needs to be changed to an education that is sound and sensible, in harmony with Bible principles. {20MR 344.1}

I have much to say on the labor question, but cannot say all at this time. A large field is open before me, but I wish now to speak particularly upon the necessity of labor. There is true dignity in labor. Among the believers in Christ there was no one apostle who was exalted as was Paul by the revelation of Christ in his conversion. And Paul labored with his hands as a tentmaker. {20MR 344.2}

In his zeal in persecuting the Christians, Paul had been arrested by a voice and a great light from heaven. During his ministerial labors he had several visions, of which he speaks little. He saw and heard many things

not lawful for a man to utter. That which was given him as a special revelation from God was not at all times dwelt upon when he spoke to the people, but the impression was ever with him, enabling him to give a correct representation of the Christian life and character. The impression made upon this former persecutor of the church was never to lose its force upon his mind. It influenced his estimation and delineation of Christian character and of the obligation due from man to God. {20MR 344.3}

The history of the apostle Paul is a constant testimony that manual labor cannot be degrading, that it is not inconsistent with true greatness or elevation of Christian character. Those toilworn hands he deemed detracted nothing from the force of his pathetic appeals, sensible, intelligent, and eloquent beyond those of any man who had acted a prominent part in the Christian ministry. Those toilworn hands, as he presented them before the people, bore testimony that he was not chargeable to any man for his support. He worked day and night to avoid being chargeable to his brethren. And at times he also supported his fellow workers, himself suffering from hunger in order to relieve the necessities of others. He shared his earnings with Luke, and helped Timothy to obtain the necessary equipment for his journey. {20MR 345.1}

In Acts 20:17-35 we see outlined the character of one Christian minister who faithfully performed his duty. He was an all-round minister. We do not consider that it is obligatory upon ministers to do in all respects as Paul did, yet we say to all that Paul was a Christian gentleman of the highest type. His example shows that mechanical toil does not necessarily lessen the influence of anyone, that working with the hands in any line of honorable labor should not make a man coarse and rough and uncourteous. {20MR 345.2}

It is a painful sight when artisans to whom the Lord has given ability for the most skillful work become exalted because of their skill and aptitude. In the Bible we read that the Lord called men who had qualifications of character, and gave them aptitude and skill in all manner of workmanship for the tabernacle. They were not left to their own human wisdom. God called them to accomplish a work which was to be a special

representation of the exalted character of His service, and was also to represent the sacredness of the human temple. {20MR 345.3}

[1 Corinthians 6:19, 20; 3:17, quoted.] Working men need not be lacking in refinement and true Christian courtesy.--Letter 103, 1900.

Ellen G. White Estate
Silver Spring, Maryland
March 8, 1990. Entire Letter. {20MR 345.4}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1492 - Danger of False Science; Dr. Kellogg in Spiritual Peril; Warning Not to Follow His Example

MR No. 1492 - Danger of False Science; Dr. Kellogg in Spiritual Peril; Warning Not to Follow His Example

(Written April 22, 1905, to Dr. J. H. Kellogg.)

We have come to a time when church members grieve the Lord by searching into scientific problems that make void the past experience of the people of God. And because they cannot have the influence they desire to have over minds to sway them in the same channel, which they suppose is an evidence of higher education, they become dissatisfied. They suppose that with their superficial minds they can comprehend God and His working, when they cannot comprehend the past facts of faith. It is to such that the instruction is given that is contained in the first three chapters of Revelation. Let our churches read and study this instruction, lest they follow a course that God condemns. {20MR 346.1}

I have great burden of soul for you, Dr. Kellogg. If I could see you in the road that leads onward and upward, I should be more than thankful. Were you a child, I would say that you had been spoiled through flattery, vain conceit, and self-exaltation. That which makes your case so sorrowful, so hopeless, is that you are not a man of truth. You frame for the occasion any sentiments that may come into your mind. You twist words; you misinterpret; you make assurances that are false. You have cultivated this deceptive influence until you have become an unreliable man. With what grief and sadness the Lord has looked upon you! {20MR 346.2}

When a man reaches the place where he will resort to any subterfuge to accomplish his own will, and to appear to be just and righteous, his condition is grave indeed. Oh,

that you would repent and turn to the Lord before it is forever too late. When you obey the truth that works by love and purifies the soul, then you will have fallen on the Rock and been broken. {20MR 346.3}

Men who are ignorant of the byways you have entered, the crooked paths you have made, are in danger of following your lead. I have been compelled to bear my testimony to the church, "Enter not into that path, to follow a course of action that will leaven your faith with evil, spoil your confidence in Bible truth, and lead you to build castles that will fill you with self-confidence and separate you from God." {20MR 346.4}

There are occasions when God calls upon His people to take a firm stand on His side. If one man should bear rule, and another man should

bear rule, there would be collision. What shall be done? Each may claim as much authority as the other. The Lord has His messengers to whom He has given a special message. These messages point out God's way. There must be men who take a firm stand for God and for conscience. The course of action some will pursue will be no rule for those who take the Lord as their counselor. The man who fears God, who believes and practices the Word of God with high, unbending integrity of character, will make straight paths for his feet, that the lame be not turned out of the way. {20MR 346.5}

A great crisis is upon us, and all who stand under the bloodstained banner of Prince Emmanuel, girding themselves for the battle, will be led and taught of God. The world, with all its selfish projects, its burden of leaven of dishonesty and craftiness, its boasting and its desire for the supremacy, its neglect of the things of God, is not to receive our attention or our confidence. Upon all who have received light in regard to the truth for this time is laid the obligation of proclaiming the warning message. The labors of our ministers are not to be confined to the churches who have received the truth. {20MR 347.1}

"Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Under His generalship, we are safe under all circumstances. {20MR 347.2}

I have a word for you from the Lord. Take your stand for the right, and cease to suppose that you are safe where you are now standing. You need to undergo a transformation that will give you an experience which is the opposite of the experience that you now have. {20MR 347.3}

Clearly and decidedly I am to bear my testimony to the people, and I am to trace this testimony on paper, that should I fall asleep in Jesus, the witness to the truth might still be borne. It is a matter of vital importance for you to become obedient to the light God has given you, and to show yourself a pattern of religious decision. We are placed where we have not the semblance of an excuse for walking in the broad path that leads

to death. In the world is seen the condition of things that Christ said would come upon those who do not receive the truth in the love of Christ. {20MR 347.4}

All who honor Christ and adorn the religion of the cross, will be honored by God. But the Lord will not honor you as you now stand. Those who suppose that you are worthy to be honored will give you credit that does not belong to you. You

know this; I need not tell you. When you accept the obligations laid upon you as one worthy of the position you occupy, you will show an altogether different character. You have a standard to maintain that you have not maintained for years. When you come into harmony with the Lord Jesus Christ, our churches will hear from your lips a testimony of Christian strength, Christian courage, the very root and groundwork of a thoroughly Christian life. You will be steadfast in the faith. You will not see in false science the charms you now see. You will see the danger of your erroneous sentiments becoming woven into the characters of men who do not view things in a correct light. {20MR 347.5}

If every physician in our ranks would separate from your influence, they would sound the keynote of Christian medical education, for the angels of God would give them life and courage in the Lord, and power to stand against your persuasive, deceiving influence. It is the privilege of every man who is converted to the truth to show moral independence, to stand firm for the truth and for righteousness. When propositions are laid before a believer to engage in business that would lead him to deviate from the principles of the law given for the guidance of every man's life, it is his privilege and duty to make a firm, decided refusal. The strongest representations that may be made should not lead him to engage in any enterprise that would pollute his conscience. He is to hearken to the Holy Spirit, who would lead him to say to the tempter, "So did not I, because of the fear of God." I tell you, a great crisis is upon us, and those men who have united with you and sustained you have not said, "So did not I, because of the fear of God." {20MR 348.1}

In our work we need men of moral independence, uncontaminated and unshackled, so that when a principle of religion or duty is at stake, they will stand firm in defense of the truth. We need men who will not hold their peace when they see evils coming in and wrongs being done. We need men who will refuse to give consent by silence to unjust actions. {20MR 348.2}

Nehemiah is an example of the standard that must be maintained at any expense. Neither danger nor difficulty would shake his adherence to the just, holy, righteous principles of truth. The honor that must be maintained in the work to be done for this time requires staunch determination. Men are needed who will say, "The hand of God is good upon me; I will arise and build." [See Nehemiah 2:18.] There are today too many Pliables, as in Bunyan's *Pilgrim's Progress.* Beware of the inclination to follow your own impulses. Adam, hiding himself from God, encompassed himself in obstructing

darkness. {20MR 348.3}

My brother, unless you change square about, calling sin *sin*, and deception by its right name, you will continue to deny God, and the hindrance to right doing will become stronger and stronger. Yield no longer to the deceptive power of sin. Let your scientific researches be turned into a wholesome channel. Do not pretend to have fellowship with God while you are an alien from Him. Fellowship it is impossible for you to have while you yourself make it impossible to recognize what God is and what you are. {20MR 349.1}

The Lord is too pure to behold iniquity. So long have you refused light that I do not know that it is in your power to see yourself as you are. {20MR 349.2}

And your associates, bewildered by your scientific problems and your presentation of good works, mingled with false statements, need to study the message given to John as recorded in the third chapter of Revelation. [Revelation 3:11-22, quoted.] {20MR 349.3}

I have a message for those who have sustained Dr. Kellogg in his deceptive science. Those who have received and voiced his words have greatly hindered the work of God. To these I am instructed to say, Take your stand upon the platform of eternal truth that God has laid. Christ has pronounced a distinct blessing upon those who day by day accept and follow His teaching. His beatitudes are for those who receive the word into good and honest hearts. {20MR 349.4}

God calls upon His people to unify, that the harmony among those who love Him and keep His law may convince those in the world that He sent His Son to save sinners. Christ calls upon those who love God and keep His commandments to unify on the truths that have called us out from the world as God's denominated people. God is love, and all who are truly practicing the truth will bear the precious fruit of love. Today Christ is standing at the right hand of God. He will teach every earnest seeker the true science, which is Christ within, the hope of glory. {20MR 349.5}

The testimony borne by the apostles confirms the teaching of the Old and New Testaments. The testimonies that they have borne come down the ages to our time, that we might have fellowship with the men who bore these testimonies. Before Christ left His disciples, He declared that the Holy Spirit would bring all things to their remembrance. {20MR 349.6}

"I will pray the Father," He said, "and He shall give you another Comforter, that He may abide with you forever, even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but He knoweth Him; for He dwelleth in you, and shall be in you.... Yet a little while, and the

world seeth Me no more; but ye see Me; because I live, ye shall live also."

[1 John 1:1-10, quoted.] {20MR 349.7}

Let your efforts be put forth to become acquainted with the science of pure,

undefiled religion. Come into line; come into line. No man who dishonors God is worthy of praise or honor. {20MR 350.1}

These words the angels stood repeating with deepest power. "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth; Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also may be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their words; that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me. And the glory which thou gavest Me I have given them; that they may be one, even as we are one; I in them, and Thou in me, that they may be made perfect in one; that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me" (John 17:15-23.) {20MR 350.2}

If these words were believed and practiced, a powerful influence would go forth from the Lord's commandment-keeping people. [Verses 24-26, quoted.] {20MR 350.3}

There is a great work to be done in a short time. The Lord will take men from the plow, even as He took Elisha, and will give them a part in the closing work. John the evangelist was called from his fishing-boat, and made a fisher of men. It is he who says, "And truly our fellowship is with the Father, and with His Son Jesus Christ." Can we lay hold of this greatest of all science? Is our fellowship with the Father, and with Christ? {20MR 350.4}

The Lord will not much longer allow Dr. Kellogg to pursue the course of deception that he has pursued for years. He will take his case in hand. He has borne long with him, but the medical missionary work, so long controlled by him, shall not always bear the marks of his defection. God would have made Dr. Kellogg a man after His own mind, but Dr. Kellogg refused to place himself under God's control. His crooked ways and deceptive works are a great dishonor to the truth. I have seen that Satan's power over him has not been broken. {20MR 350.5}

Those who choose to sustain the man who so greatly dishonors God and stood directly in the way of His work, will themselves become so deceived that their work will not be accepted by God. I have felt reluctant to say these things, but I know that the Lord would not have souls

endangered any longer by Dr. Kellogg. Tares have been sown in the minds of God's people, and as a result of this, some have given up the truth. Some have become infidels; the misrepresentations that Dr. Kellogg has made of the work that God has given me to do has made them infidels. {20MR 350.6}

If the crisis must come, let it come while I am alive. There are those who have been diligently gathering together what appear to them to be contradictions in the

Testimonies given me. But God stands at the helm. Let Satan be rebuked. Dr. Kellogg has followed strange devisings to keep from acknowledging his course as wrong. He has not yet fallen on the Rock and been broken. Unless he does this, the Rock will fall upon him and grind him, with all his pretensions, to powder. I dare not sustain him in his course. I would not have the crookedness of his ways brought before the world, if it can possibly be avoided; but unless he renounces his companionship with Satan, and links up with Christ, the break must come. {20MR 351.1}

I have tried to keep silent, but as I have seen him exercising his subtle influence over the men who do not seem to realize that he is wrong, who do not understand the work that Satan is carrying on through him, I am constrained to speak. These men are binding up with Satan's sophistry, fastening their leader and themselves in Satan's snare, to practice the works of the enemy. God demanded of them truth in showing Dr. Kellogg his peril, but those whom we believed would receive the warnings given them have rejected them, and have given him encouragement in an erratic course of action. {20MR 351.2}

I am now to say to our brethren, Cut loose, cut loose. Take your stand decidedly if you would save your souls; take your position for truth and righteousness. [The following lines, not in Ellen White's file copy, are found in a copy at Andrews University: Judge Arthur is spoiled. His discrimination has been corrupted through the influence of Dr. Kellogg. He did have a good experience when he was at the sanitarium in St. Helena. Our hearts blended in the truth. He could see then, and understand. But the confusion and his faith in _____ has cut him away from God.]--Letter 116, 1905.

Ellen G. White Estate
Silver Spring, Maryland
March 8, 1990. Entire Letter. {20MR 351.3}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1493 - A. T. Jones in Need of Conversion; Health Reform to Be Taught and Practiced at Camp Meeting

MR No. 1493 - A. T. Jones in Need of Conversion; Health Reform to Be Taught and Practiced at Camp Meeting

(Written in July, 1908, from St. Helena, California, to Elder A. T. Jones.)

I have been conversing with you in the night season. I have carried the burden of your case upon my soul because the Lord has presented to me the dangers of your expressing your strong natural traits of character. These traits come to be distinguished in an objectionable way if you encourage them. Your soul and your mind and your character, unless under the influence of the Holy Spirit of God, lead you to extremes in spirit and in language, after the natural mind. {20MR 352.1}

What then? You are unchristian in disposition. No soul professing to serve God reveals in words and disposition what you have ofttimes revealed in speech and action. Can such be accepted in the heavenly courts? Why, heaven would soon have a warfare, a second rebellion, if those with your confident, unsanctified disposition should be received in the heavenly courts. Therefore the Bible is given us as our guidebook. When you are a thoroughly converted man, all who associate with you will know this. The expression of your face will not be as we now see it. {20MR 352.2}

The Lord set you to do a special work in Battle Creek, and placed before you your dangers in connecting with such men as Frank Belden and J. H. Kellogg. The particulars in these two cases were opened to you as I gave you writings to read to them, and requested you to pray with them. But those men converted you, and you lost your opportunity of converting them, for you took yourself in charge and left the Lord Jesus out of the arrangement. Therefore all the warnings given to save you were disregarded. That showed the manner of spirit you were of. These men converted you to do the very work they were doing and to voice their sentiments. {20MR 352.3}

Now this is the picture I am presenting to you. You were more strong in your expressions, in your spirit, in your talk, than were these men, and expressions were made of an extravagant character. Therefore you swelled yourself to large proportions and did everything you could do to misrepresent, and if possible to turn away the flock of God to go into forbidden paths. {20MR 352.4}

Oh, how sad I have felt over your case as you held on, determined to have your own way in keeping up the pretense of fitting the students to be better prepared to leave Battle

Creek. Your words were not in accordance with the message given me of God that for their souls' safety they must leave Battle Creek. You held them in Battle Creek--flattered some and ridiculed others. How many were receiving lessons, from the education you were giving, directly contrary to a plain "thus saith the Lord"? When the Lord sends warnings to those in danger, He means what He says. {20MR 352.5}

Who is responsible for trusting to his own human wisdom and working directly opposite to the way the Lord has marked out that he should work? Had you had discernment you would have lived out your profession and your prayer made at that

time while at Fresno. If you had been worked by the Holy Spirit, there would have been a work done showing zeal in proportion to the importance of the truths we are handling. The Lord would have given grace if you had humbled yourself and become meek and lowly of heart, and you might have been the instrument of warning hundreds and thousands through your words in writing and in ministry in speaking, and angels of God would have cooperated with the human instrument. {20MR 353.1}

But you turned traitor after being thoroughly warned. And your zeal was similar to Satan's zeal in the heavenly courts when he brought in his strange ministry. You made many souls sick with your doubts. But the picture has been one that it is impossible to describe. The ministers are overworked in counteracting your representation--the work being done by Dr. Kellogg and you. {20MR 353.2}

A. T. Jones, the spirit that has possessed you has been to lead souls into false paths. Only eternity will reveal what has been accomplished in the service of Satan in making souls sick with doubts. The ministry has been dishonored, greatly dishonored, and unrest has been brought in. And the Great Physician, who was waiting, longing to save to the uttermost all who would come unto Him, has been dishonored by A. T. Jones. You do not hesitate to make false statements, for Satan works your mind to utter falsehood. But now if you will be converted and live the prayer you made in Fresno that morning, as you promised to do, the Lord will work with you in the large gatherings of our people. {20MR 353.3}

Our camp meetings afford an excellent opportunity to illustrate health reform, for it is a part of our message. As we near the close of time every soul who lives the truth will see the necessity of being a health reformer; and each minister will practice the health reform and will educate others in Christian temperance, presenting this subject in straight, clear, positive lines, not only by word but by practice. {20MR 353.4}

Precept and practice make impressions because precept and practice

are a power when not divorced but combined. It is truth exemplified that becomes a power. But it does not stop here. We have found that where strict temperance is not only held forth in discourses before the public but exemplified at our tables, a decided impression is made upon the community, and they are desirous to cooperate. {20MR 353.5}

Health institutions, rightly conducted, give character to our work as genuine. In every city where health reform is presented to the people there should be a limited ministry of the benefits of practical health reform, and a place provided where the sick may be treated for common ailments. The building may not be all that could be desired, but it may be fitted up to give treatment in simple lines. This simple work will prove a blessing. A good physician, who understands the simple means we used in our first practice of health reform, has done wonders even in our camp meetings. This work has always proved a blessing. If carried on under the labors of physicians and nurses, such work has given a practical sermon on health reform. {20MR 354.1}

All who have had the light on health reform are to put their intelligence into practical use, and will thus remove prejudice against health reform. To furnish conveniences for the wise treatment of common ailments will be blessed of God, and do far more good than merely teaching without practicing. The backsliding of some upon this question is the result of a careless indifference to sound principles. After a camp meeting this work should be followed up by establishing a place for the practice of this branch of the work. This will be an agency for reaching the higher classes. {20MR 354.2}

There are many things that need to be practiced in our camp meetings to give a correct idea of health reform. Our teachings on health reform should be demonstrated in every respect. A letter came to me a short time since concerning the idea of bringing in peanuts, candies, and ice cream for financial reasons. The light that the Lord has given over and over again on this subject is very plain. This practice was forbidden. The gain is not to be considered, but the influence of spoiling the stomach with these indulgences has proved a large objection religiously. It is contrary to health reform and is giving young children and grown-up children lessons in self-indulgence that the Lord forbids. There is need to give practical lessons in self-denial rather than lessons in self-indulgence. I am instructed to ever keep before the youth and older persons as well that the laying out of money for these sweets for the indulgence of appetite is not to be encouraged at all. {20MR 354.3}

The lesson given is, Teach the children that they should have their

missionary boxes and deny themselves as far as possible as a duty they owe to God--to act their part by self-denial. These lessons should come into every family. Everything of the character of ice cream, candies, and nuts brought into our camp meetings should not be permitted. Such practices as bringing these things upon the campground give lessons which counteract the very messages the Lord would have our ministers bear to bring young children and older youth to practice self-denial, and to see that it is necessary to let all such indulgences alone if they are to be in health. These extras that they do not need injure the stomach. {20MR 354.4}

I lift my voice of warning to all who shall attend our camp meetings to refuse to have such indulgences brought on the ground. Whatever may be the amount gained, the injury done will be a loss healthwise. Self-indulgence should not be encouraged. Our camp meetings are to educate old and young to practice habits of strict temperance; let not temptations be placed before the youth to become selfish. Remember the many places where there are calls for missionaries.--Letter 239, 1908.

Ellen G. White Estate
Silver Spring, Maryland
March 8, 1990. Entire Letter. {20MR 355.1}

MR No. 1494 - Ministering in Washington and Oregon; Deep Movings of the Holy Spirit

(Written June 27, 1884, from East Portland, Oregon, to Elder Uriah Smith.)

There is a matter that must have attention. There is a man by the name of J. V. Bunch laboring in the Missouri Conference. He is preaching. This man has no right to be engaged in this work at all. I fear he will leave a terrible stain upon the cause of God. I have been shown some things in regard to him which are of that character that make him unworthy of confidence as a Christian. I do not know whom to write to, but I thought you might know who are the proper ones to be entrusted with this matter. But something ought to be done. {20MR 356.1}

I wrote to him while he was attending school at Healdsburg stating to him that he had no duty in the line of teaching others the truth. His character was not of that stamp that he would honor the cause of God. He left soon for Oregon, then I see his name in the report of labor as a worker in the cause. I will write this much to you hoping that you will see that something is done in the matter. His course is very questionable. I shall write to him, but cannot for a little time. {20MR 356.2}

Our labor in both these conferences has been very, very hard. The mold that Elder Van Horn left upon these two conferences was of that character to make it exceedingly hard for any minister who should follow after him. {20MR 356.3}

It has been three years since I visited these conferences. The upper conference was a success, We found the spirit of faultfinding against the General Conference decisions and against them as a conference. We were able through God (to) break this up. {20MR 356.4}

Brother Raymond has done a work that was tearing down--new views after the order of the views Brother Owen presented to the council for examination. The same was done with Brother Raymond's views. A council heard his arguments and then wrote out their answer. He has consented to abide by the decision of his brethren. From that which the Lord has been pleased to show me, there will arise just such ones all along, and many more of them, claiming to have new light which is a side issue, an entering wedge. {20MR 356.5}

The widening will increase until there is a breach made between those who accept these views and those who believe the third's angel's message.

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Just as soon as these ideas are accepted, then there will be a drawing away from those whom God has used in this work, for the mind begins to doubt and withdraw from the leaders because God has laid them aside and chosen more humble men to do His work. This is the only interpretation they can give to this matter, as the leaders do not see this important light. {20MR 356.6}

God is raising up a class to give the loud cry of the third angel's message. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30). It is Satan's object now to get up new theories to divert the mind from the true and genuine message for this time. He stirs up minds to give false interpretations of Scripture, a spurious loud cry, that the real message will not have its effect when it does come. This is one of the greatest evidences that the loud cry will soon be heard and the earth will be lightened with the glory of God. {20MR 357.1}

The Lord gave me great power before the people on the Sabbath. About fifty came forward for prayers. Many of that number were seeking the Lord for the first time. Back-sliders came back with confessions, well wet down with tears. {20MR 357.2}

Sunday I had great freedom in speaking upon temperance. The power of the subject was never seen and felt by me as upon this occasion. The people from the city listened attentively. Several unbelievers who have used tobacco since their tender youth have left it off and say they will not touch it [any] more. We left the ground, ten o'clock p.m., stepped on board the train, and were on our way for East Portland. Tuesday morning the cars stopped at Multnomah Falls for twenty minutes, that all the passengers who chose might ascend to have a clear view. I undertook to go and I would not go back. It was very steep. There would be steps made, then quite a distance zigzag, then more steps. This was repeated many times until we stood upon a bridge made to bridge a chasm above the first falls. This is the Bridal Veil. {20MR 357.3}

The water pours from the top of a mountain about 900 feet high, and as the water descends, it breaks upon the jutting rocks, scattering off in a beautiful spray. Here was the most beautiful sight to look upon. I would have enjoyed it could I have spent an entire day viewing this scene, but we were grateful for the few moments, although it cost laborious climbing, standing on the bridge made for this purpose to view this enchanting scene of nature, above us eight hundred feet the water rolling from the mountaintops dashing upon the cliffs and rocks, throwing the water like a veil on every side, and below us this water accumulating from the flow above dashes in a larger fall over the rocks. {20MR 357.4}

This was the work of the great Master Artist, and we could but exclaim, How wonderful are all Thy works, Lord God Almighty. We feel subdued and awed in the presence of such manifestations of the great God. I thought of the psalmist who calls

upon everything, animate and inanimate, to join in one chorus of thanksgiving to God. He, thus calling upon the senseless and irrational, is the most powerful rebuke to those blessed with intelligence if their souls do not glow and their lips proclaim the majesty and glory of God. "Praise ye Him, sun and moon: praise Him, all ye stars of light.... Praise the Lord from the earth, ye dragons, and all deeps: fire, and hail; snow, and vapours; stormy wind fulfilling His word" (Psalms 148:3, 7, 8). {20MR 358.1}

All these agencies of God in nature are summoned to bring their tribute of praise, and who among God's creatures will be silent! Every star as it walks its course, and every breeze as it sweeps the earth, and every cloud as it darkens the firmament, every shower of rain and every ray of sunshine, all are uttering the praises of God and publishing the glories of the Lord God who reigneth in the heavens. {20MR 358.2}

We arrived on the campground Tuesday noon. Wednesday I was stricken with sickness. A burning fever came upon me, and for three days and almost four I was not dressed. The prospect of my laboring looked very dark. But Sabbath at five o'clock I was helped to the stand and talked about thirty minutes. Sunday I spoke about one hour and a half to a tent full, with great clearness and freedom, and have been gathering up my strength day by day ever since. But the work in this conference was of the same character as the work above, only more so. We have had one of the hardest battles we ever had to engage in. {20MR 358.3}

The leading men in this conference seem to have no respect for the General Conference. The people have no respect for ministers or president. Brother Boyd was despised by them. Elder Van Horn was a pleasing speaker, and they despised the man because he could not speak as fluently as Elder Van Horn. They contrasted the gifts to his face in the assembly. Brother Boyd has felt [hurt] to the very depths of his soul, yet his love for the cause has made him cling to the work of God under discouragements that but few would have borne as nobly as he has done. {20MR 358.4}

We cannot give you all particulars. We had men hard to deal with, difficult to be impressed. The labors of our ministers were accounted of no more value than their own wisdom and judgment. The only thing they did not dare to reject was the Testimonies. To these they did bow after long delay. {20MR 358.5}

Last night I ventured in my feebleness to speak, and the Lord gave me great freedom. The tent was full of outsiders and our people. All listened as for their lives. I presented Peter's ladder of progress before them and the final abundant entrance into the everlasting kingdom. The Lord gave me His Spirit and His power as I described the overcomer's reward. {20MR 359.1}

Friday morning there had been a little rift in the cloud now and then during the meeting, but to be covered again in blackness and darkness. I arose unrefreshed with a broken night's sleep. Four nights I had but little sleep. While I was speaking to the people, one minister was left to open the meeting; the rest resorted to a grove to plead with God in prayer. They were blessed and had faith that we should see of the salvation of God. {20MR 359.2}

Friday morning at five o'clock we commenced our meeting, and I arose and talked a short time telling them we had waited for these leading men to take a position which

God could approve and let His Spirit into the meeting. We had no more appeals to make to them and no more time to lose in waiting for them. They had stood directly in the way of our work from the first, and now our work was for these who had come to this meeting to be benefited. I had two front seats cleared and asked those who were backslidden from God and those who had never started to serve the Lord, to come forward. They began to come. Other seats were cleared, and finally there was the whole body (of) seats of the tent filled; about one dozen were in the side seats. {20MR 359.3}

Then the Spirit of God like a tidal wave swept over the congregation. Such solemnity, deep, earnest, heartfelt confessions, were made. These men who had stood like icebergs melted under the beams of the Son of righteousness. They came right to the point. They made thorough work. Confessions were made with weeping and deep feeling. We had a most solemn, blessed season of intercession, and then closed the meeting and took our breakfast and assembled again at eight o'clock to finish the work. Parents confessed to children and children to parents, husbands to wives and wives to husbands, brothers to sisters, and sisters to brothers. It seemed like the movement of 1844. I have not been in a meeting of this kind for many years. After the hard fought battle the victory was most precious. We all wept like children. {20MR 359.4}

Brother Boyd spoke of his gratitude while the tears rained from his face. Oh, I praise the Lord. I praise Him for He is to be praised. In the Lord's mercy, He laid me by from hard labor, for rest and repairs, and

I will trust Him with my whole heart. I will trust Him. {20MR 359.5}

There seems to be an entirely new atmosphere in the camp. Elder Boyd yesterday was elected as president of this conference, but the very ones who had treated him shamefully did not come out fully and freely, and he declined. He told them he could not serve them; he longed for peace and rest. Yet he would proclaim the third angel's message while he had breath. But now, today, he has accepted and will serve them as president. The work now goes off like clockwork in the conference business. Oh, what a work the Lord can do in a short time! {20MR 360.1}

I have given you but little particulars. It is so childish and inconsistent and miserable a mess that I do not think (it) possible for me to write. These murmurings, faultfinding, these exalting little motes to mention this. Making a man an offender for a word is a grievous sin in the sight of God. But this battle has turned; victory through Jesus Christ is ours. And we know the battle must be fought sometime and it must be done without yielding one inch to gratify and please this faultfinding, disorderly element. {20MR 360.2}

We never saw so much dust and storm raised against a man that when investigated there was not the least thing for it all, as in this case. Oh, what work Satan can make with human hearts that are not daily partakers of the divine nature. I did not expect to write this when I commenced, but I felt so thankful I wanted to tell you. {20MR 360.3}

Much love to Sister Harriet and your dear children. Annie in particular. May the Lord bless this child, and may she win a crown of glory.--Letter 20, 1884.

Ellen G. White Estate
Silver Spring, Maryland
March 8, 1990. Entire Letter. {20MR 360.4}

MR No. 1495 - Answering Christ's Prayer for Our Sanctification

(Written in May, 1900, from "Sunnyside," Cooranbong, to S.N. Haskell.)

The meeting held last Sabbath and Sunday at Hamilton, Newcastle, was especially encouraging. About thirty-five came from Maitland, and as many from Cooranbong. The meetings held on Sabbath were of deep interest. The presence of Christ was with His people. Many seemed to be hungering and thirsting for the bread of life and the water of salvation. There seemed to be none of that spirit of criticism and standing apart which weakens and discourages the church. If believers in the truth will be meek and lowly in heart, they will come close to Christ and close to one another in Christlike sympathy and love. This tender spirit will give confidence to the weak. Christlike fellowship means loyalty to Christ, in whom all are united. {20MR 361.1}

Thus a decided influence for good goes forth from the believers, demonstrating the sanctifying power of the truth upon heart and character. Then we shall better know the meaning of Christ's prayer in the seventeenth chapter of John, in which He prays that His followers may be one with Him as He is one with the Father. Please read this prayer carefully. {20MR 361.2}

"Sanctify them through thy truth" [verse 17], Christ prayed. Error never sanctifies. The Holy Spirit is the great sanctifying power. Truth is the medium of sanctification. By reading and feasting upon the Word of God, by practicing the truth at all times, we receive power to glorify God. But the ministry of the Word is of no value to the receiver unless he has that faith which works by love and purifies the soul. {20MR 361.3}

The Word of God is to be the man of our counsel. It is to be consulted with prayer.

We are to ask the Lord to give us perception to discern the truth as it is in Jesus. The words of Christ are to be our spiritual food. The reason that the church does not become strong is because the members do not feed upon the Word of God, which is eternal life to all who truly believe. {20MR 361.4}

Shall we not strive to answer the prayer of Christ by cooperating with Him in earnest effort for our sanctification through the truth. "For their sakes I sanctify myself," Christ said, "that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they may be one; as Thou Father, art in Me, and

I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me" [verses 19-21]. {20MR 361.5}

If all who claim to be children of God would respond to the earnest prayer of Christ, if they would refuse to give up the determination to answer that prayer as true disciples, they would become one with Christ and one with their brethren. Then Christianity would be a power in the world, to convict souls and convert them to Christ. By the unity and love of the believers, the world would be given evidence of the power of the gospel. The believers would be bound up with Christ in God, and thus they would testify to the world that God has sent His Son into the world to refine, ennoble, and sanctify the church. {20MR 362.1}

Christ will restore the moral image of God in man. But this can only be done by the consent of the human agent, and by his cooperation with Christ. The transformation seen in the lives of the members of the church testifies that Christ is the Son of God.--Letter 108, 1900.

Ellen G. White Estate
Silver Spring, Maryland
April 12, 1990. Entire Letter. {20MR 362.2}

Offerings

MR No. 1496 - Reviewing Conditions at the St. Helena Health Retreat; Avoid Independent Judgment and Action; Be Faithful in Tithes and Offerings

(Written March 21, 1888, from Fresno, California, to "Dear Brother Church.")

I learn that you intend to erect a health institution in this place. This may be all right in time, but you are not ready, my brother, to engage in any such enterprise just now. There are other things that demand both your time and your means. You want not to do anything that shall bear the least appearance of working against the Lord, for in this you will not prosper. {20MR 363.1}

I meant to have laid open before you plainly the things the Lord had been pleased to open before me in regard to the elements connected with the Health Retreat. I had a long, tedious, painful effort to set things in order there. It nearly killed me, for I carried the burden upon my soul day and night. I have in the fear of God related to the board and to Elder Rice and to all parties concerned, where they were deficient and where they must reform. We could no longer keep Elder Rice connected with the Health Retreat, not because he did wrong in his imprudence with his course of familiarity with Mrs. Heald, but his management in other things was so unsafe. {20MR 363.2}

When he was first connected with the Health Retreat, he was a poor invalid, and it was questionable whether he could live longer than a few months. But Dr. Gibbs patiently and interestedly worked in his behalf, so that he was encouraged to take some exercise, and he linked his arm with his, and just urged him to do many things he was not inclined to do. I was at this time at the Retreat. Dr. Gibbs watched over him, as he would his own brother. {20MR 363.3}

Then it was thought best, in order to encourage Elder Rice, to give him the position, for a few months at least, of superintendent while there were but few patients. We all thought this advisable. Well, through much persevering effort, Elder Rice, who appeared to be on the very borders of the grave, began to improve; and if these efforts had not been made for him, he would not have been alive today. {20MR 363.4}

But as time passed Elder Rice assumed larger responsibilities, and he felt that his head was sufficient to control altogether more than his position gave him any right to do. He did not consult the board, but

repeatedly said, when spoken to about certain things done, that he knew better than the board what was needed. He took about absolute control of everything. He outgrew his humility, and had altogether too exalted opinion of himself, and he separated from God. He followed his own impulse, and not the way of the Lord. After much prayer and burden of soul we felt that things must change, and must be set in order, if we would

have the blessing of the Lord upon the institution. {20MR 363.5}

Brother Fulton, a man who loves and fears God, requested an interview with me during our conference in Oakland, and then stated that the burden was upon him day and night to connect with the Health Retreat at St. Helena. This looked like the work of the Lord, and we set this matter before the board, and he was given a place there with his pleasant, good wife. This is what we needed, a man and his wife. This would close the door to scandal, and these two, united, we knew would place a different mold upon the institution. {20MR 364.1}

I had several conversations with Dr. Maxson and his wife. Their only reason for resigning, they stated, was the methods of treating in drug medication. Dr. Gibbs was, they said, a homeopathist; but this is not the case. He is an eclectic physician, and had, when he came to the Health Retreat, eight years of successful practice. Dr. Maxson and his wife stated that homeopathy was of the devil--it was like spiritism and mesmerism--and they could not conscientiously connect with him, although Dr. Gibbs, he acknowledged, had always treated him like a gentleman and had given him far greater liberty and freedom than he would have given Dr. Gibbs, were he in his place. {20MR 364.2}

I told Dr. Maxson we did not erect an institution at such immense cost to have people educated to resort to drugs, but to instruct them how to cure without drugs. I told them what the Lord had been pleased to show me nearly thirty years ago in regard to the old-school practice of drug medication upon the miserable wrecks of humanity, made so by the use of drugs. I told him of the two systems; the old-schools system had killed thousands and its tens of thousands, while the eclectic, or, as he called it, homeopathy, had done no such deadly work. But this, I am sure, had no weight with him, for he frequently repeated the same thing. Finally he sent in his resignation. We tried to have him and his wife remain upon a different plan: we could form a training school, and Dr. Maxson and wife could educate in regard to hygienic principles and how to give treatment. But they declined to do this, and left. {20MR 364.3}

Now, Brother Church, I have presented only a few items before you. We learned that Dr. Maxson

and wife were closely united with Elder Rice and always ready to excuse his course. Dr. Maxson denied to me that Elder Rice had been as imprudent as had been stated. I said, "Dr. Maxson, I have talked with Mrs. Heald and received from her own lips the statements to be true, which you claim to be untrue." An unholy bond has connected these together to the injury of all parties. This has stood directly in the way of Elder Rice's receiving the very reproofs and corrections the Lord had for him. Dr. Maxson has done this before in Battle Creek, and it grieved me to the heart to see that he would be on the wrong side in this case. {20MR 364.4}

Now you have the cases of Dr. Burke, Dr. Maxson, and Elder Rice. Are you willing,

and do you think it safe, to yoke up with these to start your institution? Do you think there could be the approval of God upon such a movement? We have seen it tried many, many times, but by and by there has always been a working out of rebellion and disorderly elements, which have been unable to harmonize, and the result eventually has been departing from the faith, giving heed to seducing spirits, and the loss of the soul. {20MR 365.1}

Now, my brother, I have a request to make of you, which is to make haste slowly. I do not want you to connect with these elements. You are a man of very set, determined traits of character, and when things go contrary to your ideas you are greatly disturbed. Your life course has been opened before me. You have had a wrestling life, and when your course has been questioned or opposed, you have been trained by course of circumstances to push just as hard to make your plans a success as that you were opposed. This element of character still exists with you, and it is a dangerous element to you and others to be brought into your religious life, because you may in some things be inclined to push when you may not have the Lord back of you to push with you. I know that the Lord can use you as His instrument, if you will be passive in His hands. He can make you a conqueror, if you are willing to submit to the light. {20MR 365.2}

You are now in the decline of life, and will not be able to wrestle as you have done. You want now more decidedly to seek those things which are above, where God sitteth. You want now to be fitting for those mansions Christ has gone to prepare for those who love Him. I do not want that you should make a failure here. And for you to get mixed up with elements which I know that you cannot harmonize with, will do the very worst injury to them, and not only this, but a greater injury to yourself and to the precious cause of God. {20MR 365.3}

You may say, Has the Lord shown you this peculiar case of Elder Rice and Mrs. Heald? If I had my diary here, written during my last trip to

Denmark, Norway, and Sweden, I could read to you some things therein. In a vision of the night I was passing through the rooms of the institution and saw the very scenes which did take place there in this familiarity, men with women and women with men. My soul was deeply troubled, and I arose and wrote out these things at one o'clock in the morning. I have copied out much of this and sent it to Elder Rice. I have read to Elder Rice, the board, the Doctors Maxson, Dr. Gibbs, and Brother and Sister Heald the things written in regard to Dr. Gibbs. {20MR 365.4}

Dr. Gibbs made his acknowledgments. Elder Rice made no confession, only admitted that which he was compelled to admit before the board. But I should say, he made quite a number of confessions to me at Oakland, at the time of the camp meeting. Dr. Gibbs confessed to his wife too, in a most thorough manner. He confessed to me, and then to the board. He has done all that he could do to make wrongs right. He asked the forgiveness of the board, and then a vote was taken by all the board.

Brother and Sister Maxson and Elder Rice raised their hands in unison with the board to vote their acceptance of the confession and their forgiveness. {20MR 366.1}

I was in the night season conducted to the rooms in the Health Retreat, where I was made to hear words spoken by Brother Rice [and] by Brother and Sister Heald. Their deportment towards each other [and] their attentions were such as should be given only to the wife or husband of married people. {20MR 366.2}

The course pursued in settling the bills with the patrons of the Health Retreat was not of that character to leave a favorable impression upon their minds. The words expressed by these patrons as they left the Retreat were anything but flattering to its managers. Great dissatisfaction was created in regard to the settlements of the accounts. They thought they paid large prices for board and treatment, and then the sums exacted for any additional favor bestowed was but a very little gain to the Institute, but resulted in the loss of patronage, and therefore the loss of means. {20MR 366.3}

When I expressed my dissatisfaction in regard to these things to Dr. Maxson and his wife, both vindicated the course of Elder Rice, stating that this was the way they did at the sanitarium at Battle Creek; that the prices exacted were not equal to the prices of the sanitarium for the same favors. It was evident in our experience with the parties and management that there was a complete unity with Elder Rice and Dr. Maxson and his wife, and Brother and Sister Heald. There was one voice and one judgment with these parties, Many things I was made to see and hear, which it is not necessary for me to write at this time. Now,

these parties were either right or wrong. If the Lord was leading me and presenting before me the true state of things as they existed, laying the burden upon my soul, then these parties were not standing in the counsel of God. {20MR 366.4}

I was shown at a certain time when the Spirit of the Lord was working upon those connected with the Institution, some confessions were made. They seemed to be assembled in a meeting of worship. Elder Rice was standing upon his feet, and the Spirit of God was deeply moving upon his heart to confess his way out of darkness into the light. But he spoke only in general terms. He in no wise cleared his soul from the stains of wrong on his part in connection with Sister Heald. He trembled for a while under the promptings of the Spirit of God, but refused to humiliate his soul before God in lifting up the cross. From that time he began to walk in darkness, contrary to light and truth. He had a molding influence upon Sister Heald. She felt at one time that she could never be free, unless she made a humble confession. But Elder Rice molded matters to please himself. He might have made straightforward work; he might have come out of darkness into the light; he might have drawn near to God; and the Lord would have forgiven his sins and lifted up a standard for him against the enemy. {20MR 367.1}

But he has verily turned away from the light and convictions of the Spirit of God, as

did the assembly of the Jews at Nazareth, when Christ announced Himself as the Anointed One. All responded, under the impression of the Spirit of God, witnessing to the gracious words which proceeded from His lips. It is a dangerous thing under circumstances like these to open the heart to unbelief, which causes the Spirit of God to depart from them. After unbelief came in, after doubts were entertained, the pointed, close remarks of Jesus showing that apostate Israel could not be trusted with the hiding of God's servant [cf. Luke 4:24-26], for they would betray him, filled them with madness, and they would have put an end to the life of Jesus then and there, if they had been permitted to do this. But the angels of God preserved the Son of God till His work was done, and He passed through the murderous throng, and went on His way to continue His work and fulfill His mission. {20MR 367.2}

It is Satan's constant work to lead minds to deny the light. It takes but a step to leave the straightforward path and enter a diverging path where Satan leads the way. Light is called darkness, darkness is called light. I have no confidence that Elder Rice is under the influence of the Spirit of God. He has been moving and working under the deceptive influence of another spirit, and if he does not see this matter, and

gather up the rays of light that God has flashed upon his pathway, and cherishes this light as from God, he will just as surely come in the same position as did Jannes and Jambres that withstood God and Moses in ancient times. These men were so self-confident and had turned so fully from the ways of the Lord, that by their own standard they believed themselves to be in favor with God and in the light, because they had set light for darkness, and darkness for light. {20MR 367.3}

We have had many years of experience in the cause and work of God, and have seen many persons who have moved in blindness, resisting the work of the Spirit of God, and we have seen the result, which has been a separation from God and eventually from the truth. The natural heart despises reproof, and there are those who, when corrected by the Spirit of God, rise up against it. They appeal to their own sympathy, and relate matters to others in their own way, putting a wrong light upon everything, and obtain their sympathies, and friends and relatives unite with them to make of none effect the work of God to correct, reprove, and rebuke the erring. They lean to their own understanding; they refuse counsel, and in the place of harmonizing with the Spirit of God to set things in order, they work in an opposite direction. They erect standards of their own, by which they measure character. Jesus said, "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." {20MR 368.1}

I might continue this subject to a much greater length, but I have not, neither will I go into particulars; but I feel it to be my duty to call your attention to a few points. If Elder Rice has made statements to you that have been of sufficient force to change your former opinion concerning him insomuch that you would connect with him in the most

responsible work of establishing and running a health institution, we would be pleased to know the reasons upon which this change has been brought about. We do not want you to be brought into perplexities through any deceptive influences, through any misrepresentations. We would not suppress one syllable of truth that the Lord makes it our duty to utter, to gain favor with you, my respected brother, or any person living, in order to secure means to do any work in the cause of God. Your course must be straightforward in the fear of God. The Lord is not dependent upon any living man, but He graciously gives us the privilege of cooperating with Him that we may be laborers together with God. {20MR 368.2}

We cannot do His work from our own standpoint. We cannot follow our own finite judgment, but we must have an eye single to the glory of God. The gold and silver is the Lord's, and the cattle upon a

thousand hills is His. He can work with His power to do whatsoever He will. If any one man refuses to cooperate with the Lord in doing the work after God's order, that God's mold may [be] upon it and not man's, then another will be chosen in his place, and He will make the willing and obedient to do His work which will be wrought in righteousness and will be as enduring as eternity. This work will be laid upon the foundation which will not be hay, wood, or stubble, but gold and silver, and precious stones, which will stand the great conflagration which must take place when every work will be tried of what sort it is. {20MR 368.3}

Now, my brother, we want you to stand side and shoulder with us, to build up those things that God is building up, which are imperishable. We want you to lift and to wear the yoke of Christ. We want you to be ripening up for the future life. We want your help in the work which we are doing for these last days. We do not want you to be involved in perplexities that I know at your age you will be if you undertake to build and conduct a health reform institution. If in the order of God such an institution is established in Fresno, be sure that the very foundation of its establishment is laid in solid timber. Do not let the enemy come in and spoil the work by placing defective timbers into the institution, for these defective characters, not under the special control of the Spirit of God, will work at cross purposes. It is Satan's special business to create variance and dissension among the people who claim to be Seventh-day Adventists. {20MR 369.1}

I call upon you, my brother, in the name of the Lord to unite with us, to close every door through which Satan would enter to cause strife and alienation among brethren. Let us counsel together. There has been altogether too much moving in one's own independent judgment. Self-sufficiency and self-esteem lay at the foundation of the greatest trials and discords that have ever existed among the people of God. The angel of God has repeated again and again, Press together! Press together! Be of one mind, of one judgment! Let God be your leader! Follow His footsteps! {20MR 369.2}

My brother, God's people are one body. God has a people whom He is leading,

teaching, and guiding, that they may teach and lead and guide others. There will be among the remnant of these last days, as there was with ancient Israel, those who wish to move independently of the body, who are not willing to be subject to the body of the church, who are not willing to submit to advice or counsel, but ever bear in mind that God has a church upon the earth, and to that church God has delegated power. {20MR 369.3}

He expects them to grow up as a holy temple unto the Lord. Men will

rise up against reproof; men will despise counsel; men will depart from the faith; men will apostatize; they will want to follow independent judgment. Just as surely as they do this, disaster and ruin of souls will be the result. In short, Satan will become their leader, and will work constantly to tear down the things which God is building up, and follow their own finite judgments and plans. But the works of all are to bear the test of the judgment. {20MR 369.4}

Angels of God are watching the development of character, angels of God are weighing in the balances of the sanctuary moral worth. The record is being made daily in the books of heaven of every man's work. None of these discordant elements will be able to retard the great day of God and the final completion of His eternal plans. Truth is advancing. Missionary fields are constantly opening, and those who use the means which God has entrusted to them as His stewards to spread the knowledge of truth, which is of heavenly origin, are truly missionaries of God and co-laborers with Jesus Christ. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." {20MR 370.1}

Those who will now support and build up the truth of God are ranging on one side and are standing with heart to heart, with one mind, with one voice, with one judgment, glorifying God by keeping a united front in defense of the truth which will eventually triumph, while those who will break up and confuse and do not labor to have harmony of purpose and action are verily doing the work of Satan, not the work of God. They feel annoyed because all honor and all praise is not given to their superior judgment. They feel fully capable to grasp in their arms large responsibilities, and to be an independent body under no control. They do not keep the way of the Lord. They are ranged on the other side, ready to say, "Has not God spoken by us? You take too much upon yourselves." {20MR 370.2}

God will set His own seal upon His work, and God will enlist men to cooperate with Him. As God has given to every soul His measure of power, He expects that they will put it forth in the very branch of the work where they may labor intelligently and effectively. It is a delusion of the enemy for anyone to feel that he can disconnect from the body, and work on an independent scale of his own, and think he is doing God's work. We are one body, and every member is to be united to the body. Not one is to be shut up to himself and live for himself. Men must be like-minded with God, pure, holy, sincere. {20MR 370.3}

My dear brother, you have a special work before you to do. If you will work in harmony with the Spirit of

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God, the Lord will bless you and work with your efforts. I have an intense interest for your soul. I do not want you by any wrong course that you may pursue, to hedge up the way which will deter you from doing the work the Lord has for you to do. My brother, there is only one safe course for you, and that is for you to make straight paths for your feet, lest the lame be turned out of the way. Sound doctrine must be brought into actual contact with men's souls, that it will produce sound practice. God gives sufficient light to guide every man that he shall perform right actions. But unless this light is appreciated and obeyed, he will be left in the condition of Chorazin and Bethsaida of old. It is not enough to believe the truth, but its sanctifying power must be felt in our life and character. {20MR 370.4}

My brother, God requires of us more than we are willing to give Him. We must individually be honest with God, and in no case rob God in tithes or in offerings. "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings.... 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." {20MR 371.1}

Do not, my brother, neglect a plain duty revealed to you in the oracles of God. The books of heaven will reveal the fact in the past and the present standing of your accounts with God. Be strictly honest with your Maker in tithes and in offerings. You have been moved by the Spirit of God, and under the influence of His Spirit you have made pledges. Then while you have means in your hands, make your account straight with God. Now God looks at all these transactions that bear any relation to the work and the cause of God. {20MR 371.2}

I entreat of you, my brother, to make straight work for time and for eternity. Do not rob God in the least measure. Take the truth of God in your hand and in your heart, in every transaction with your fellow men. Go under its escort to your place of business. There God will be near you in every settled, determined effort to apply the simple but searching maxims which come from heaven to guide men through all the highways, the byways, and the broad ways through this life to eternal glory. You are often troubled by the dishonesty and perversity of man. His crooked ways are an offense to you. His disregard of his word, the forfeiting of his promises, make you grieved and provoked. Well, Satan is pleased to have him do this way in order to tempt and discourage you. But then how do you, my brother, treat the Lord? Are you not disappointing

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His expectations? Are you faithful and exact in your promises, and do you pay your vows to your Creator? Do you not withhold from the Lord His own portion that He has reserved for Himself? Will my brother, whom I respect, whose soul I value above gold and silver because it was purchased by human agony and the price of the blood of the Son of God, will you look carefully to all these things? You need expect but little of men except through the power and prevalence of truth, which is alone able to elevate his nature to its true dignity by its sanctifying, holy influence. The only means of purifying man from his defilement is to make him like-minded with God.--Letter 33, 1888.

Ellen G. White Estate
Silver Spring, Maryland
April 12, 1990. Entire Letter. {20MR 371.3}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1497 - Conditions at St. Helena Health Retreat; Tension Between Doctors; Use of Drugs; Indiscreet Actions of Superintendent

MR No. 1497 - Conditions at St. Helena Health Retreat; Tension Between Doctors; Use of Drugs; Indiscreet Actions of Superintendent

(Written February 10, 1888, from Healdsburg, California, to G. I. Butler.)

Yesterday I had the pleasure of hearing W.C.W. read your good letter to him in reference to many important matters. There is one matter I wish particularly to notice--that is the subject of Dr. Gibbs in connection with Dr. Maxson. You know that he has resigned his position at the Health Retreat, and this will make it necessary for some facts to be presented before you and the Sanitarium at Battle Creek. I can feel that there is a determined purpose, whether Dr. Maxson and his wife are aware of it or not, to misinterpret and misunderstand Dr. Gibbs's method of practice; and notwithstanding I have plainly presented before Dr. Maxson that he certainly views matters in a wrong or incorrect light, yet this makes not a whit of difference with his ideas and plans of action. {20MR 373.1}

When the great question of health reform was opened before me, the methods of

treating the sick were plainly revealed to me. The old-school cruel practice and the sure results, where one claimed to be benefited, thousands were made lifelong invalids who, had they never seen a physician, would have recovered of themselves without implanting in their system diseases of a most distressing character. Eclectic was less dangerous. The homeopathy, which creates so deadly opposition from the regular practice, was attended with far less evil consequences than the old-school practice, but did much harm because it could be resorted to so easily and used so readily with so little expense. Many practice upon themselves and fall back upon this without real knowledge of their ailments, and do great harm to themselves. Proper regulation of their diet, abstinence from tea, coffee, and all spices and flesh meats, gaining an intelligent knowledge of temperance, would be medicine above all drugs. {20MR 373.2}

But Dr. Maxson has insisted in putting his manner of treatment in a false light. He has repeatedly stated that if Dr. Gibbs did not use drugs he was afloat and could not do anything. In Oakland I had another conversation with Dr. Maxson, and I urged him not to make so wonderful a specialty of methods of drug using. I told him [that] after the whole system of drug medication had been laid open before me, I was shown of God that we should have an institution conducted on hygienic principles,

and in that institution lectures should be given not on how to use drugs, not to lead minds and educate them in the methods of drug using, but to teach people the better way--to live healthfully and do without drugs. The words were repeated, Educate! Educate! Educate! {20MR 373.3}

I then saw that an intelligent knowledge of pure air, and use of it wisely and abundantly, and simple healthful food taken into the stomach temperately, eating and drinking to the glory of God, and ten thousand would be well who are now sick. Then I was taken from room to room and shown disease and its causes, and the result of drug medication. I was then shown through rooms of a hygienic institution that was conducted on hygienic principles and these simple means--sunlight, pure air, healthful habits. Constant instruction needs to be given, line upon line, precept upon precept, in regard to the necessity of clean bodies, clean houses, and clean premises. Breathing clean air would preserve health without the use of drugs. {20MR 374.1}

But to deny self, to restrict the appetite, to eat only wholesome food and exercise temperance in eating the wholesome food, abstaining almost wholly from the flesh of dead animals that creates nine-tenths of [the] disease in our world, is too severe a process for a large part of our world and of professed Christians to enter into; so they eat and drink without reference to health, and the result is a depraved condition of the system; then they resort to the [use of] drugs, because that is easiest, and there continues to be wicked disregard of the laws of life and of health in taking care to preserve good health. {20MR 374.2}

There are diseases of every stripe and type because self indulgence is practiced

through willing ignorance. I tried to present to Dr. Maxson something of this matter the Lord had shown me, but I think it did not have the least impression on his mind. He stated that he regarded homeopathy as of the devil, of the same character as spiritualism and mesmerism. Now, Dr. Gibbs is not a homeopathic physician but he takes the good of all. He obtained his education in the regular school and has his diploma from that school. {20MR 374.3}

The use of water to help the sick, plenty of exercise, education as to how to breathe, education as to purity of habits, would throw drugs in the shade in their own place, where they naturally belong. {20MR 374.4}

Dr. Maxson thinks he knows a great deal more than he does, and here is the very seat of the difficulty. Were I sick, I would not trust myself in his hands for the principles of kill or cure. I fear it would be to kill. A deeper knowledge than he now has would give him a sense of the little knowledge he really has and the

much more that he needs to know by precept and practice before human life is safe in his hands. {20MR 374.5}

In Oakland I tried to show Dr. Maxson that his ideas were not after God's order in the set ideas that he could not harmonize with Dr. Gibbs. You say you have had an education in hygiene. Now, Dr. Maxson, you have all the opportunity in the world in the Rural Health Retreat to practice that education and demonstrate to Dr. Gibbs the fact that hygiene will do wonderful things. Just demonstrate this. Do not, if you see hard work in this practice like so many, leave it aside and resort to your strong doses of drugs. I have positive light that this is tampering with human life. {20MR 375.1}

But notwithstanding all I could say, he would go over the same ground again, presenting the infallibility of the allopathy above the homeopathy. I was sure all that I had said of the light which the Lord had been pleased to give me was in his mind as thistledown before the wind. He has asserted that he used less drugs than Dr. Gibbs, while Dr. Gibbs declares it is otherwise. {20MR 375.2}

But there has been positive harm done by the strong doses of medicine given by Dr. Maxson--such enormous quantities of quinine given to his patients, which he maintains is far better in influence than less. We have not a knowledge of the same results following the use of drugs from Dr. Gibbs. Dr. Maxson had things his own way for many weeks, for Dr. Gibbs was away. He had all the opportunity to lecture, all the room to work that he chose, and then Dr. Gibbs did not stand in his way at all--let him have all the room he asked. {20MR 375.3}

When he sent in his resignation (a copy [of which] I will send you), he worded it in a manner that needed explanation. He resigned, it was stated, because of the incongruity of the physician associates. Incongruity--what is that he said? It was the methods of practice. He was asked to explain himself. He stated that he would stay only on one consideration--that he should have the liberty to plainly state to his patients the

difference between his practice and Dr. Gibbs's and that he should state the errors of his practice by expressing freely his opinions. {20MR 375.4}

This would not, he was told, be tolerated, for it was just this course that Dr. Burke pursued and brought about a state of things that would break down the institution. {20MR 375.5}

At another meeting of the board it was proposed that it be recommended by the board that Dr. Maxson reconsider this matter of his disconnecting from the Rural Health Retreat. Elder Rice promptly answered that it would not be of the least use, for this was no hasty conclusion, but a matter of deliberate thought and arriving at decided conclusions.

So his resignation was accepted. There seemed to be a good understanding between himself and his wife and Elder Rice. All were perfectly united in their plans and purposes. {20MR 375.6}

Elder Rice could not be kept as superintendent, for he considered himself as constituting the whole board, planning and managing, buying and selling; and the board knew not the first syllable of the matter. He was incurring great expenses and without one word of advice or counsel from the board of directors. His sharp dealing with outsiders has cut off outside patronage and he seems to lack the power of discrimination. He asks all the price that is set in the terms, which is looked upon as very high for board and treatment, and if one asks for a hot water bag to be supplied with hot water, he or she is charged extra. An extra price is put on every little favor until they go away mad, vowing they will never enter the institution again and [will] tell their friends never to enter. These cases are being revealed more and more, and in a very agony of distress we have been unable to correct the evil. {20MR 376.1}

I think now it was understood [that] if Elder Rice did not remain, Dr. Maxson and his wife would also leave. They have formed a bond of union from the first. I wrote a letter to Elder Rice but he made no response, but soon as possible comes one from Dr. Maxson making all the excuses for Elder Rice. It was evident that a firm bond of union has been formed with these parties. I will go to St. Helena in a few days and will then obtain something definite from Dr. Maxson. {20MR 376.2}

Elder Rice has been very imprudent with Mrs., or Sister Heald, and I have handled this familiarity with decision in the fear of God under a great burden. Elder Rice was warned but he persistently kept on his course. He stated that it was his privilege for the superintendent to ride with the matron, and he told me, quite aggrieved, that the church members had much talk of his always taking Sister Heald to the meeting. When the matter came up in the camp meeting at Oakland in the presence of about twenty, he justified himself that he had, he said, been spoken to in regard to Sister Heald's riding with him and her husband's not being with them, but he knew that this was no moral wrong and therefore he went on just the same. {20MR 376.3}

I just arose and told him plainly he was not a Bible Christian, that the Word of the Lord was positive--abstain from the very appearance of evil and give no action for reproach to fall upon the cause of God. But he had, knowing that much talk was being made over his close association with another man's wife, he had not sought in his own course of action to cut off the reproach, but justified his

course. Had he seen another man taking the same liberties with his wife when she was living, he would have felt indignant. Had he seen any of the men connected with the institution, young or old, thus intimate with a married woman or young girls, he would have seen the evil and with no soothing words would have made short work of this matter. {20MR 376.4}

He stated he should have done so, but that he considered he was a minister, above suspicion and above temptation, and therefore it was safe for him to do that which would be sin in another. He acknowledged that this was wrong reasoning, but every time the matter was talked upon he brought forward the same excuses. {20MR 377.1}

I first took Sister Heald, for I had in a dream been shown some things. Then I talked with her. Nothing, not one thing, was specified as wrong until I urged the matter and asked pointed questions and then drew out by direct questioning that Elder Rice had laid upon the bed with Brother and Sister Heald--that this was done several times. They had kissed each other and she had sat on his lap. This matter was all through the institution and has gone far and near. Brother and Sister Maxson stated to me this was all talk. No such things had been done as were talked of. But in a few hours I had the statement from Sister Heald's lips. {20MR 377.2}

After this, just about the last interview we had with Dr. Maxson and wife, Sister Maxson stated that Sister Manch, Brother Rice's mother, told her all the circumstances of that one occasion of their lying on the bed together, and made it a very innocent, accidental affair. I said to Sister Maxson, I do not accept this statement, for I have had the matter from Sister Heald's lips. Everything shows that these parties, Brother and Sister Heald and Brother and Sister Maxson, and Elder Rice have been closely connected in bonds of sympathy, and when the board felt, for the prosperity of the institution, that Elder Rice must not officiate any longer, then all agreed to leave together, and did leave together. There has been some thought that they will unite together to start an institution on this coast, and this he has plainly stated in a letter to me that a wealthy man was urging them to do this and would help them. It is not improbable that Elder Rice may marry Dr. Maxson's niece.--Letter 53, 1888.

Ellen G. White Estate
Silver Spring, Maryland
April 12, 1990. Entire Letter. {20MR 377.3}

MR No. 1498 - State of the Work in Ohio; General Conference to Establish and Control Medical Institutions; Physicians to Be Models of Morality

(Written May 20, 1890, from St. Helena, California, addressee unknown.)

My mind is much perplexed, my soul weighed down with burdens, because I discern many things which my brethren do not see in regard to the prosperity of our institutions. The medical branch of the work is the most difficult matter now before us. I have received letters from presidents of conferences and from men of property, and have also had interviews with these brethren, in reference to establishing health institutions in different States. I could not encourage this without a careful consideration of the wants of the cause of God in every branch. {20MR 378.1}

I have brought before their minds the difficulties that we have had to meet in the institutions already established, the discouragements that came in because there was such a dearth of men of piety, of principle, of unswerving integrity, of well-balanced minds, or unselfish interest--men who were wholly consecrated to God. Men of this character are the only ones that should have a controlling power in our institutions. {20MR 378.2}

The sanitarium at Mt. Vernon has been urged upon our attention. From the time it was first proposed to establish this institution I have not given the enterprise the least encouragement. I have said the Lord has shown me that if the brethren of the Ohio Conference were consecrated to Him, they would put forth earnest efforts to establish a mission in the city of Cleveland. If they would preserve humility and personal piety, self-denial and consecration to God, the Lord would give them wisdom. He Himself would be their counselor, and a house of worship could be erected in that city. {20MR 378.3}

There was a wonderful interest there in 1843 and 1844. Those who accepted the testimonies brought to them were happy in the faith. As they assembled to bear testimony to the Truth, many were made to feel, "Surely the Lord is in this place;... this is none other but the house of God, and this is the gate of heaven" [Genesis 28:16, 17]. {20MR 378.4}

The great disappointment in 1844 was a trying ordeal. They had not the light that

would have enabled them to discern the reason of their disappointment. Some gave up the Faith;

others held to their past experience but became bewildered in regard to their position after 1844. They were exposed to temptation and received various errors as Bible truth. But I was shown that the Lord would, in His providence, clear away the rubbish of error and reveal to them the jewels of truth. These would be gladly received by many, and the harps that had been left tuneless would be taken from the willows and again give forth sweet music. Many will discover the lost links in the chain of truth, and they will see a beautiful harmony in the whole. They will have a fresh experience, being assured that He whom they trusted has not forsaken them and left them in darkness. "The Lord will command His lovingkindness in the daytime, and in the night His song shall be with me" [Psalms 42:8]. {20MR 378.5}

But the churches in Ohio needed a work done for them, for both ministers and people. Not one was qualified for the work but those who were daily learning in the school of Christ to be meek and lowly of heart. Many had fallen into a shallow, superficial way of thinking and working. There were envies, jealousies, evil surmisings, and evil speaking. Some were cherishing malice toward one another, and provoking one another by criticism and censure. They did not have a clear understanding of their individual relation to the work of God and their personal responsibility. They did not realize their own weakness and inefficiency in the great work for the salvation of souls. They did not consider that they were only inferior instruments, and that the great efficient Agent was God. The good accomplished was the result of divine power combined with human effort. {20MR 379.1}

"Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase" [1 Corinthians 3:7]. Here is presented the comparative value of the two agencies, the human and the divine. The Lord Jesus declared, "Without Me ye can do nothing." Man can accomplish nothing without God, but God has chosen human agencies to cooperate with His divine power. We are laborers together with God. He has made His church the depository of sacred trusts. His people are the channels through which spiritual light flows to the world. Your heart, your mind, and all your affections belong undividedly and eternally to Christ. If you are accepted in Christ, what are you doing for Him? {20MR 379.2}

The churches in Ohio are in need of divine enlightenment. Let the Bible truth be grasped firmly and practiced daily, and you will be girded for all labor and prepared for all trial. While the churches have been struggling for life, they have been turning their attention from the work that God has given them to do, and taking up a work He had not appointed them. Thus everything has

moved hard. When their plans did not succeed, some have become angry with their brethren, sometimes for what they did do, and sometimes for what they did not do. It was found not so easy to walk in the sparks of their own kindling. Had they walked in the counsel of God, had they done just the work He had given them, the cause would have been years in advance, where it is now years behind. {20MR 379.3}

There was a work to be accomplished in Ohio. Heaven was waiting to pour out its gifts upon men, and it was required of the believers in the truth that they work as God's agents, with unselfish interests, with painstaking, persevering energy. Not one must fail or be discouraged. They must constantly feed on Christ, the living bread which came down from heaven. Then the laborers could give to every man his portion of meat in due season. But the enemy came in to distract minds from the work. The Mt. Vernon institution called the attention and absorbed the influence and means that should have been given to other branches of the work. The most flattering inducements were held out, the most glowing representations were made, in order to raise means to build up this institution. {20MR 380.1}

The Lord was not pleased with this arrangement. In order to accomplish anything men must work in harmony with God, else they will be like men beating the air. {20MR 380.2}

Much time and thought have been given to studying ways and means to make the Mt. Vernon institution succeed. Elder Underwood has not had clear discernment, and he has not seen what needed to be done in Ohio. He has planned, but the Lord has not planned with him. Because he could not prevail upon the brethren to invest their means in the Mt. Vernon Sanitarium, Brother Underwood has felt irritated and has spoken unadvisedly. The Lord had other interests to build up in Ohio besides the Mt. Vernon Sanitarium, but those things that should have come first have received the least attention. {20MR 380.3}

Things have been strangely neglected, for many have been discouraged, fearing that their investment in that institution would be lost. {20MR 380.4}

In California Dr. Maxson drew off from the Health Retreat in a way that God did not approve. The only reason he gave was that his methods of treatment were not in harmony with those of Dr. Gibbs. He said, "I want to tell you, Sister White, this eclectic and homeopathic practice is of the same piece as mesmerism, as spiritualism; it originated with the devil." Who gave him this information? Certainly not the Lord, for the statement has no foundation in truth. {20MR 380.5}

I said, "Please do stop, Dr. Maxson. However honest you may be in

your statements, I know them to be without foundation." "Oh," he replied, "you will see, you will see, and say that I am right." To this I answered, "Never, Dr. Maxson, never. When you know more than you do now, you will not feel so wise as to make such

statements as you have made today. Such assertions are unworthy of a Christian physician, and it is because you have not been thorough in your studies and investigations, but have only skimmed the surface that you make statements of this wild, extravagant character." It is always best for men to be modest and meek and lowly of heart. But Dr. Maxson was not. How few really know God and believe on Jesus Christ whom He hath sent. {20MR 380.6}

I have been shown that the matter of establishing and conducting additional health institutions should come under the supervision of the General Conference. Such institutions should be established only when after careful and prayerful consultation it is decided to be essential for the advancement of the work of Bible hygiene and temperance, for the good of suffering humanity. The strange movements that have been made in investing time and money in planning to establish sanitariums have not been in the order of the Lord. {20MR 381.1}

It is enough to call your attention to the institution at Mt. Vernon. At the outset this was a private enterprise, but some of those engaged in it were laborers who were in the employ of the conference. These men were out of order when, acting on their own responsibility, they started an enterprise that required money and perplexing thought and much time, and then made it a burden to the churches, as was the case with the Mt. Vernon Sanitarium. {20MR 381.2}

There should be the most careful consideration, not only in planning for health institutions, but in the establishment of schools for the education of our youth. We must avoid investing so much means in the one interest as to cripple other enterprises equally important. Here is a danger that must be guarded against. There are small churches in positive need of a house of worship. All who pay their tithes help to sustain the cause of God, and it is but just that their wants should be considered. In the erection of school buildings, there must be a careful regard for economy, that the treasury may not be drained and other interests be crippled. {20MR 381.3}

When a school is established in the name of the Lord, with an eye single to His glory, God will give wisdom to the managers that it shall not demand so large investments as to restrict the work in other directions. {20MR 381.4}

A weighty responsibility rests upon the managers of our schools to

see that the educational forces are proportioned to the outlay of means in the erection of these large buildings. Great care and wisdom are needed for the selection of consecrated, intelligent workers. Such workers are the essential, the all-important, factor in the success of the school. Efforts are made to bring in families to settle where a school is located. How important that these families should be good representatives of our holy Faith. To make it a success, a school needs as teachers and managers cultivated, sanctified, self-sacrificing, brave, compassionate, whole-hearted men and women. And all who shall in any manner be connected with the school need the sanctifying grace of Christ, that the institution may be a bright light amid the moral

darkness. {20MR 381.5}

The church at Lincoln, Nebraska, where our new college is established, may well tremble as they see themselves entrusted with moral responsibilities too deep for words to express. Shall this work that has begun nobly fail or languish for want of consecrated workers? Shall selfish projects, shall ambition, find room in this enterprise? Will the workers permit the love of gain, the love of ease, [and] shallow piety to banish Christ from their hearts and exclude Him from the school? God forbid! The work is already far advanced; everything is arranged for an earnest reform, for a truer, more effective education. Will our people in the western States accept this holy trust? Will they humble themselves at the cross of Calvary, ready for any sacrifice and any service? {20MR 382.1}

Our schools are under the supervision of the General Conference. This body decides as to the advisability of establishing new schools, as to how much means should be invested, and also as to the educational force to be employed. Our medical institutions should stand on the same footing. The establishment of a health institution is too important a matter to be left to the independent judgment and action of individuals. {20MR 382.2}

If the enterprise is under the control of the General Conference, the way is open for a careful consideration of the matter; and if it is undertaken, there will be a united force to give it influence and standing. This will contribute largely to its success. Under such management a class of workers could be enlisted that otherwise could not be secured, and thus the enterprise would prosper when it would prove a failure in ordinary hands. And furthermore, there must be an authority to guard such an institution so that persons who are not qualified shall not be allowed to grasp responsibilities through selfish ambition in their professional line. {20MR 382.3}

I have been shown that the physicians in our health institutions should feel that they are under the same obligation to follow Christ as

are the workers in our colleges or publishing houses. Not the least selfishness should be practiced. There should be no dishonesty, no hypocrisy, no partiality. Strict honesty and fidelity should govern all their dealings with one another. If this high standard is not maintained, there is danger that the people will suffer wrong in many ways through unconsecrated, selfish, and wicked practitioners. All these things need to be strictly guarded that the influence of the physicians may be such as not to dishonor our holy Faith, but rather to recommend and extend it. {20MR 382.4}

The idea has been more and more entertained, as revealed by practice, that physicians are under no obligation to be followers of Christ. Many of them are careless of their morals, careless of their influence, loose, and dishonest, and they act as though God winked at these sins in them because they are physicians, when for this very reason they should be altogether different from what they are. The liberties that some

physicians have taken have spread impurity, vice, and soul-destroying guilt. The fearful truth has never half been told. Under cover of their calling, they have destroyed many souls. While professing godliness, they were the servants of sin, and their deluded victims are ruined for time and for eternity. {20MR 383.1}

What is the reason of all this? The trouble is in the heart; it is impure. Every physician should have his heart garrisoned with the grace of Christ. But while physicians feel under no special obligation to attend religious services, and do not place themselves in the channel of light, Satan has entrance to the soul, and works his will. They follow his suggestions rather than the way of the Lord to do justice and judgment. {20MR 383.2}

The Christian physician cannot maintain a supreme regard for his own individuality, acting in his profession without reference to his accountability to God or the relation he sustains to the cause of God at large. He should not enter upon important enterprises, such as the establishment of a sanitarium, upon his own independent judgment. The physicians employed in our institutions should have a sacred regard for honor and loyalty. If they fail to walk uprightly, if they do not honor the principles that should control the followers of Christ, then let the church take action in their case. Let the Bible rule be followed just as the Master, Christ Jesus, has taught. {20MR 383.3}

Be the physicians great or small, if they refuse to submit to church discipline, after suitable time has been given for patient labor as Christ has directed, they should be separated from the church as unworthy of its fellowship. Grave sins are registered in the books of heaven, [but] have been concealed or passed over without action by the church as

though wrong- doing in a physician must not be noticed. This is all wrong, and will bring reproach upon the cause of God. The fact that the physician occupies a position of influence is the very reason why, in case of wrong- doing on his part, there should be careful investigation by judicious persons. Let our health institutions be purged of every evil, that the blessing of God may rest upon these, His instrumentalities. {20MR 383.4}

Men wonder at the course of Judas who sold his Lord for thirty pieces of silver; but are not similar sins still committed by those who have the name of being the disciples of Christ? Do not men, yes, physicians, consider themselves at liberty, through pretense and sophistry originating from the suggestions of Satan, to sell their honor [and] sacrifice integrity in order to secure some worldly advantage? Do they not resort to policy, [and] work in an underhand manner, to bring about certain plans that deny their faith and separate the God of Israel from them? This kind of ingenious sinning is common in the health institutions. {20MR 384.1}

The Word of God does not repress man's activity, but guides it in pure, holy channels. All the vigor of mind and soul is needed in the work of God, but it must be sanctified by His grace. All the confederacy of Satan, with his masterly intelligence, and

with all the skill of thousands of years of practice, is engaged in luring men, even professed Christians, to follow his maxims. He will insinuate his own reasoning into human minds, leading men to believe that the worldly maxims and policy are correct, that when the objects to be gained are worthy in themselves, it is admissible to employ pretense, hypocrisy, and deceit in securing them. {20MR 384.2}

All customs or practices founded upon what the teaching of the Bible shows to be false should be discarded, though Satan may present them in angel garb. God wants all who are connected with the sanitarium, whether physicians, superintendent, or those officiating in any department, to be just what the Bible requires--exemplary Christians. All their business transactions, whether with believers or unbelievers, should be as transparent as the sunlight. {20MR 384.3}

The fact that one is never detected in deception of fraud does not make him less guilty in the sight of God. That which God testifies of us when character is weighed in the golden scales of the sanctuary is to stand fast forever, unless the sad decision, "wanting" is changed because of soul-repentance and transformation of character. Then pardon is written, and the promise is fulfilled, "a new heart will I give you." {20MR 384.4}

There is need of an entire change in the principles that control many

physicians in regard to their example as Christians. They must meet a higher standard--the Bible standard. While Satan and his confederacy of evil are strengthening their forces to make of no effect the power and the Word of God, their most effective argument is the unconsecrated lives of those who, like Judas, profess to be disciples of Christ, but like Judas are betraying sacred interests, and thus betraying Christ. Every departure from the principles of truth and the grace of Christ causes Satan to exult, for it places in his hands weapons to use against Christ and the truth. {20MR 384.5}

God's Word is to be the man of our counsel. We are not to deviate from its teachings in any manner, or to gain any object, however desirable. Darkness has covered the earth, and gross darkness the people. Only the bright beams of the Sun of Righteousness can penetrate the dense shadow with which Satan has covered the world. {20MR 385.1}

How many accept the sophistry of Satan as the word of God, and carry out his suggestions with a zeal that is marvelous. Strong temptations assail every man whose position throws him into worldly associations. Money is the standard by which men are estimated in the marketplace, and, sad to say, in our churches it is made the standard of character. Would that the professed followers of Christ would in their business relations seek to be good and to do good, instead of making it their object to be rich. {20MR 385.2}

Would that they would determine not to bring a shade of reproach upon the Christian name. Instead of feeling that they must secure a certain income in order to enrich themselves, they should determine that through divine grace they will at any cost

retain their position under the blood-stained banner of Christ, that they will not by their example give the world any occasion to make light of selfishness, covetousness, or avarice. Let everyone who claims to be a disciple of Christ say, "By the grace of God, I will hold fast my integrity; get thee behind me, Satan. I will not, under any consideration, enter into a confederacy with your hellish powers." {20MR 385.3}

Such determination is uncommon in the marketplace, uncommon in men of business, but let it not be a rare thing in the medical profession, for above every other calling this requires men of sterling integrity, men who will not be bought or sold. In his daily life the true Christian will be "not slothful in business; fervent in spirit; serving the Lord." Christ is our example in all things. To Him we are responsible in all our works, hour by hour, moment by moment. The true Witness says, "I know thy works: behold, I have set before thee an open door, and no man can shut it" [Revelation 3:8]. There is no excuse for sin, no

excuse for the least degree of unfaithfulness. {20MR 385.4}

The door is open; your desires, your prayers, can reach Christ, and His grace will shine forth to you from that open door which all the confederacy of evil cannot close. Call upon Him in the day of trouble, seek Him in the hour of your need, and He will not fail you nor forsake you. Constantly bear in mind under whose banner you have decided to stand. If you are Christ's soldier, then honor your Captain; take a decided stand against every wrong practice. {20MR 386.1}

This is required in the strictest sense of one who professes to be a Christian physician. With the invalid, much depends upon the society you bring with you into the sick room. If you are evil in heart, evil angels stand by your side to urge you in the wrong direction. If you preserve your fidelity and are constantly looking unto Jesus, He will impart to you knowledge and wisdom. His presence will give you comfort and peace and hope and success that is truly marvelous. {20MR 386.2}

The Christian physician is not to exercise his skill solely in studying the disease and its treatment, but he is in the highest sense a missionary. In the sight of all heaven he is to work for Christ, who has bought him with an infinite price. Let no base, groveling thoughts be entertained, but let your conversation be holy; be ready to speak a word in season. Speak of the value of the soul and of its perils out of Christ. Sow the seeds of truth, and the Lord Jesus will keep your mind and heart; His righteousness will go before you; heavenly angels will minister unto you. The glory of the Lord will be your rereward. [See Isaiah 58:8]. {20MR 386.3}

The Christian physician occupies a position as responsible as that of the gospel minister, and he should be as fully consecrated to God. Careless words and deportment do great harm. They are a savor of death unto death. But if in your daily life you practice the pure principles of the gospel, your example will be a savor of life unto life. Christ's holy maxims will ever be upon your lips, because they are cherished as a

priceless treasure in the heart. {20MR 386.4}

Never should the physician feel that he is at liberty, in his professional fields, to benefit himself unjustly at the expense of another. He must not betray the truth of God, and must not give place to the devil. I have been shown that as you are brought into contact and association with the world you should watch with the greatest vigilance to preserve the purity of your religion. Let the decision be renewed day by day, "I am a Christian; I cannot act upon the world's customs and maxims. I must not in anything do evil and smile at (Satan's) sharp contrivances to take advantage, in any respect, of a brother or of any soul for whom Christ has died. I must love my

neighbor as myself, and must do unto others as I wish them to do to me." {20MR 386.5}

You will be tempted to unfaithfulness or injustice in apparently small matters, but remember that it was by what seemed a small transgression that our first parents opened the floodgates of woe to our world. Sin does not lose its offensive character because of its commonness; it is sin all the same. Men in responsible positions may transgress the precepts of God's holy law, but it is sin all the same, and a far greater sin in them than in others who have had less light and responsibility. Men in positions of sacred trust are expected to be upright because of their position, but before God their uprightness is measured by their singleness of purpose to honor Him. You should not seek to be men whom the world shall honor, but men whom God can look upon as good and faithful. {20MR 387.1}

Those who have charge of our institutions, the sanitarium, the college, the publishing house, the missions established in various places, are not to depart from the rule of strict integrity for any bribe or money consideration. There are those working in these institutions who are dependent for bread upon the means they earn. Often these workers labor just as hard and faithfully as the men who are paid three times as much. Be careful not to crowd down the wages of the poor below what their labor is worth. Beware lest any injustice be done them and they cry unto the Lord against you, for you will surely lose every dollar that has been wrongfully withheld from them. {20MR 387.2}

More than this, injustice or oppression on your part will lay a stumbling block for their souls. Many are receiving in our institutions the training for their lifework. Be careful what influences are brought to bear upon them. The managers should carefully guard both the health and the morals of the workers. See that none are urged on, or even allowed, to ruin their physical and mental powers by overwork. {20MR 387.3}

It is not sharp reprimands that will keep your workers in the right path. It is the influence of a straightforward, just, unselfish management--that which heaven can commend as "good and faithful." This will bring heavenly angels to the side of the managers, and God will work for the souls He has purchased at an infinite cost. But if the managers reveal a sharp, grasping spirit in dealing with the workers, if they have no more care than to see how much of the value of brain, bone, and muscle they can

extort for the least wages, God writes them in His book as unfaithful stewards of sacred trusts--unfaithful to the bodies and souls of those whom Christ values at the price He paid for them. {20MR 387.4}

Even in our institutions a species of slavery may exist. Heaven abhors this and will call to account all who grind the faces of the poor. Let it be understood by all that when the managers in any way abuse their authority by oppressing those under their charge, their course tells directly against the institution, both weakening its influence for good and preventing financial prosperity. {20MR 388.1}

Those who deal with human minds must cultivate self-control, patience, kindness, forbearance, and Christlike love. These souls may be their companions through the ceaseless ages of eternity. There is no respect of persons with God. All with whom we stand related in any capacity should see in us Christlike attributes, not satanic. Everything should be set in order and everything guarded against that would cast a shadow over the religious life of the workers or the soul of one who has not accepted Christ, thus making his salvation more difficult. {20MR 388.2}

Let all in the sanitarium, whether high or low, take heed that not one soul with whom they are connected shall suffer from their peculiar selfish, egotistical notions. Be broad, noble, and Christlike; and this comprehends all goodness and faithfulness. Let it be impressed upon every soul that the moral tone in every department of the sanitarium must be elevated. Time must be given to personal religious culture. All must learn their lessons in the school of Christ, learn to wear His yoke and to bear His burdens, not burdens of their own making. "Learn of Me," says Jesus, "for I am meek and lowly in heart." Let those in command learn how to train others by first training themselves to do justice and to love mercy. Do not excuse anything in yourselves that you would condemn in another. Never, never, seek to make the workers under you feel the hand of oppression. {20MR 388.3}

You who are appointed as directors are yourselves to be under the direction of Christ. Take your orders from Him, and give them to the workers in the spirit of Christ, remembering that "all ye are brethren." We are reformers, and we are not to accept a human standard but to be governed by the principles of heaven. It does not become reformers to confine the work of reform to some special points to the neglect of others. If wealth is brought to the sanitarium by the sacrifice of one Christlike attribute or principle, souls will be discouraged, and one soul is worth more than the whole world. Remember that Christ will deal with you as you deal with those under your care. {20MR 388.4}

Every effort to secure financial gain to our institutions that necessitates oppression in wages, or in any way deprives the workers of spiritual advantage which they should receive, is opposed to the principles upon

which these institutions were established. Disaster will follow as surely as this policy is

pursued. {20MR 388.5}

God is over all, and in forgetting Him we forsake the pure snow of Lebanon for the turbid streams of the valley. No soul can prosper without time to pray, to search the Scriptures; and all should, as far as possible, have the privilege of attending public worship. All need to keep the oil of grace in their vessels with their lamps. {20MR 389.1}

Above all others, the workers who are thrown into the society of worldlings need to have Jesus often held up before them, that they may behold the Lamb of God who taketh away the sin of the world. The godless element to which they are exposed makes it essential that personal labor should be bestowed upon them. Who could be closely related to these patients, and hear them talk and breathe in the atmosphere that surrounds their souls, without running some risk? Counteracting influences should be exerted, lest, through the tempting allurements of Satan, the worldly element should steal the heart away from God. {20MR 389.2}

Those who, from whatever cause, are obliged to work on the Sabbath, are in peril; they feel the loss, and from doing works of necessity they fall into the habit of working on the Sabbath. The sense of its sacredness is lost, and the holy commandment is of no effect. {20MR 389.3}

A special effort should be made to bring about reforms in regard to Sabbath observance. The workers in the sanitarium do not always do for themselves what is their privilege and duty. They feel so weary they become demoralized. This should not be. No soul can be rich in grace unless it shall abide in the presence of God. Better have poverty in temporal things, and abide in Christ, and be nourished by His Word, which is spirit and life. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" [Matthew 4:4]. The world may smile as we repeat this to them, but it is the word of the Son of God. He says, "Whoso eateth my flesh (the Word that Christ speaks to us). . . hath eternal life; and I will raise Him up at the last day" [John 6:54]. {20MR 389.4}

God is the great Proprietor of the sanitarium, of the Review and Herald office, of the Pacific Press, of our colleges. In all these institutions the managers must receive their directions from above. And wherever the temptations that come through association with the ungodly are strongest, there the greatest care must be taken to place the workers in close connection with Christ and the influences proceeding from Him. His Word must be our guide in all things, and if poverty comes because we will abide by a

plain "Thus saith the Lord," we must still abide by it, even at the loss of all things else. {20MR 389.5}

We cannot always be upon our knees in prayer, but the way to the throne of God is always open. While engaged in active labor, we may ask, and we are promised by One who will not deceive us, "ye shall receive." The Christian can and will find time to pray. Daniel was a statesman; yet three times a day he sought God, and the Lord gave him

of His Holy Spirit. So today men may resort to the most sacred pavilion of the Most High and feel the assurance of His promise, "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" [Isaiah 32:18]. All who really desire it can find a place for communion with God where no ear can hear but the one open to the cries of the helpless, distressed, and needy. {20MR 390.1}

If the rush of work is allowed to drive us from our purpose of seeking the Lord daily, we shall make mistakes, we shall incur losses, for the Lord is not with us; we have closed the door so that He cannot find access to our souls. But if we pray even when our hands are employed, the Saviour's ear is open to hear our petition. {20MR 390.2}

If we are determined not to be separated from the Source of our strength, Jesus will be just as determined to be at our right hand to help us, that we shall not be put to shame before our enemies. The grace of Christ can accomplish for us that which all our efforts will fail to do. Those who love and fear God may be surrounded with a multitude of cares and yet not falter or make crooked paths for their feet. God takes care of you in the place where it is your duty to be. But be sure, as often as possible, to go where prayer is wont to be made. {20MR 390.3}

The Saviour says, in His message to the churches, "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]. These souls overcame by the blood of the Lamb and the word of their testimony. Amid the moral pollution that prevailed on every hand, they held fast their integrity. And why? They were partakers of the divine nature, and thus they escaped the corruption that is in the world through lust. They became rich in faith and heirs to an inheritance of more value than the gold of Ophir. Only a life of constant dependence upon the Saviour is a life of holiness.--Letter 22, 1890.

Ellen G. White Estate
Silver Spring, Maryland
April 12, 1990. Entire Letter. {20MR 390.4}

MANUSCRIPT RELEASES / 20MR - Manuscript Releases Volume Twenty [Nos. 1420-1500] (1993) / MR No. 1499 - Support Urged for St. Helena Health Retreat; Drug Use Condemned

MR No. 1499 - Support Urged for St. Helena Health Retreat; Drug Use Condemned

(Written January 12, 1892, from North Fitzroy, Melbourne, Australia, to "Dear Brethren Who Stand in Responsible Positions.")

I learn from several whose letters reached me by the last steamer, that the subject is being agitated of building an institution in or near Oakland, in one of the suburbs. I have had much light and experience in regard to these movements, and I wish to state that when the Lord gives our brethren special light in regard to this enterprise, it will be time enough for them to move, and they can build a new institution with safety. You need not take this extra burden upon you, for God is not in it. We have no men to whom we can look to manage such an institution. Dr. Maxson has not the qualifications that will fit him to stand as manager at the head of such a large institution as should be established in a suburb of Oakland, for it is an important center. {20MR 391.1}

The experience of the past should teach us something. Dr. Maxson is sincere in what he says about establishing an institution in the vicinity of Oakland. He verily believes that it could easily be done, and that the patronage would be so much increased that the institution would almost run itself, but he views matters in an exaggerated light. He thinks that our chances for success in a health institution would be far better if the Health Retreat were in any other place than in Crystal Springs, but this is not the truth. {20MR 391.2}

Dr. Maxson believes that it is the location, and the difficulty of access, that makes [the] success of the Retreat almost an impossibility, as he says, but this is a mistake. Should you be influenced by his glowing descriptions of what an institution would be were it in the right location, where is the means to build it, where are the men of the right stamp of mind to take charge of it, who will not fail nor be discouraged when things go hard, as I know they will? It is not the location, it is not the "shammy buildings," as Dr. Maxson terms them, that is the bugbear that retards the progress of the institution, but it is the men who have been connected with it, who have made it what it is. {20MR 391.3}

From our experience in the past, we could not think it would be wise to connect Dr. Maxson with the health institution as manager, for he would not prove a judicious manager. He has not the talent and the wisdom to conduct such an institution. After the development of Dr. Burke's real principles, Dr. Maxson

might at least have endeavored to redeem the injury he has done to the institution in the past by misrepresenting it to others, and have made up for some of the mistakes he made while at Crystal Springs, by taking the present burden of responsibility in this emergency. He need not have made the positive statements that he has made in regard to its location and its poor chance of success. {20MR 391.4}

But when I conversed with him at Oakland, the night before leaving Oakland, light came to me from the Lord that Dr. Maxson would have to have divine enlightenment before he would know himself. He takes too shallow views of these matters. If he had had the wisdom he thinks he possesses, he would have made a better showing at St.

Helena, and when he becomes distrustful of himself, and is no longer wise in his own conceit, then the Lord will put His mold upon his heart and character. When he is emptied of self, and seeks the Lord with his whole heart for a deeper knowledge of God and of Jesus Christ, whom He hath sent, he will abase himself, and exalt Jesus. {20MR 392.1}

While Brother and Sister Maxson were connected with the Health Retreat, if they had been possessed of the right spirit they would have done a good work for the Master. They believed falsehood instead of truth. They did not stand with me and my work, but made my work very hard by sympathizing with the ones to whom the Lord sent me with messages of reproof and rebuke, that they might be saved to the cause of God. Dr. Maxson and his wife did not accept the word of the Lord given me on that occasion. They believed the statements made to them by Brother L, and therefore all that I did say or could say to them was of no avail. {20MR 392.2}

I fully believe that Dr. Maxson means to be a Christian. He is ready to do anything and everything that lies in his power to make our institution a success, provided that he can manage it as he pleases and carry out his own plans and devices. {20MR 392.3}

Since leaving Oakland we have not had the slightest inclination to urge him to do anything in connection with any health institution as long as he views matters as he now does, for I know that it would not be pleasing to the Lord. Brethren, we have a health institution in St. Helena. Much money has been invested there, and if those who ought to draw in even cords would stop blocking the wheels, we should see a good work accomplished at the institution already established. We are sorry that any of you have in any way favored the projects of Dr. Maxson. He is viewing things in a very highly colored light, and his expectations will fail to be realized. {20MR 392.4}

I shall feel no further burden concerning his taking responsibilities at

St. Helena. With the feelings and ideas which he now has, it would be a calamity if he did go to the institution, for he would not take hold of the work in faith. I know that his impressions in regard to St. Helena are not right impressions. He is full of ardor and zeal to do a wonderful work in his own way, to manage and run things as he thinks would be best, and I hope he will not go to the Health Retreat. {20MR 392.5}

All this discouraging talk in regard to the institution would be reiterated at the Retreat, and would do harm to the cause. His course reminds me of the course of the unfaithful spies who brought exaggerated, discouraging reports concerning the entrance into the promised land, that set the people almost frantic with disappointment. Let Dr. Maxson seek his field elsewhere. He has not spiritual eyesight to discern spiritual things, but tells matters as they appear to him, and if others will receive his ideas, he will mislead his hearers by his confident assertions. {20MR 393.1}

But time will reveal that imagination has had a large share in coloring his statements. It is not safe for our people to view all things through the eyes of Brother and Sister Maxson. They need to have a deeper view into things, or they will make great mistakes

that will not be easily remedied. I have had an experience in regard to the sanitarium at St. Helena, and the Lord has opened to me the inwardness of things at the institution. Some things more grievous than others have been presented to me, and I have had a chance to know in regard to the characters of those who are acting a part in bringing a foul blot upon the fame of the Retreat. {20MR 393.2}

But in this crisis where was the discernment of Brother and Sister Maxson? I heard bitter complaints from the patients at the institution. If they were furnished for a few times with fomentation cloths, or with sheets or blankets, or with a hot water bag, they were charged for it. Every little item was charged up to their account, and even now it is hard for the institution to be free from this practice. Some of the patients were exasperated and full of bitterness; they left the institution to sow seeds of dissatisfaction. {20MR 393.3}

Elder Rice did not know how to manage. Dr. Maxson did not know how to meet and deal with human minds. He did not do what was needed to be done to win confidence. An institution for the sick should have ready for use all the appliances needed for the treatment of invalids, but if it is found to be too great a tax upon the finances of the institution to furnish all these things continually, you should say to the patients, We will allow you the use of these things for the present, but you had better get them for yourselves. We will not charge you for the present accommodation,

but it is not our practice to provide these things permanently. {20MR 393.4}

Feeling existed in regard to the method that was used at the Retreat under Dr. Maxson's directions. Dr. Maxson, with the utmost confidence and assurance, extolled the regular practice and depreciated the practice of homeopathy, and made the most extravagant statements in regard to the regular practice. Some might take these statements as verity and truth, but I knew that they were not correct, for the practice of both systems and their results had been laid open before me, and I knew that the statements that he made were not correct. But this is due to the narrow cut of the mind of the man. {20MR 394.1}

The system in which he has been educated he regards as the best of all methods. The Lord regards all this talk just as He regards the talk of the Pharisees--as the invention and tradition of men. All those who receive their education from the regular school, and are molded by the spirit of the educators, generally act out the impressions they have received from their instructors, and denounce every other system as satanic. Is this the way of the Lord? If the priests and Pharisees kept the way of the Lord, then Dr. Maxson's ideas are correct. {20MR 394.2}

The use of drugs in our institutions, to the extent to which they are used, is a libel upon the name of hygienic institutions for the treatment of the sick. The physicians need to be converted on this point as decidedly as the sinner needs the converting power of God on life and character in order to become a pure-hearted Christian. Let the

students who go to obtain a medical education at the medical institutes of our land learn all that they possibly can of the principles of life, but let them discard error, and not become bigots. I would not speak thus plainly unless I felt that it was necessary.--Letter 1, 1892.

Ellen G. White Estate
Silver Spring, Maryland
April 12, 1990. Entire Letter. {20MR 394.3}

MR No. 1500 - The Needs of the Southern Field

(Written January 1, 1909, from Sanitarium, California, to W. C. White.)

I have words to speak to our brethren in the Southern field. All through the South there is a decided work to be done that is not being done. For many years appeals for the South have come before our people, but men in authority have blocked the way. They have piled up difficulties, and have made determined efforts that means should not come to the workers in the South. {20MR 395.1}

Means must be called for to sustain the workers in the Southern field. This is no more than is due to the workers in any field, that they may have opportunity to become laborers together with God. The men who have been entrusted with the flock of God need to make the Lord their dependence. They need to humble themselves before Him. They should labor in unity with their brethren, bearing their responsibilities in the fear of God. {20MR 395.2}

I have had many burdens to bear for the Southern field. I have presented the needs of this field before our men of responsibility, yet the South is neglected. The work that should have been done is not done. More than ten years ago I was shown that the Lord would open the way before them if our men in responsibility would place themselves where the Lord could use them. The workers are not to depend upon the men at the head of the work to set their burdens for them. They are to look to the Lord for an understanding of their responsibilities. He is to be their life and their eternal dependence. {20MR 395.3}

The Lord gave me a message for Brother Washburn, instructing him to take up the work in Memphis. It was a hard battle for Brother Washburn to fight his desire to remain in Nashville. But he obeyed the word of the Lord, and he has reported excellent success in his work in Memphis. {20MR 395.4}

I am instructed to say to our people throughout the cities of the South, Let everything be done under the direction of the Lord. The work is nearing its close. We are nearer the end than when we first believed. Satan is doing his best to block the way to the progress of the message. He is putting forth efforts to bring about the enactment of a Sunday law, which [if enacted] will result in slavery in the Southern field and will close the door to the observance of the true Sabbath, which God has given to men to keep holy. The law which He came down from heaven to Mount Sinai to proclaim is to be observed

by all who would identify themselves with the people of God. Please read and reread the fourth chapter of Deuteronomy. The whole chapter should be given careful study by those who would be numbered with God's covenant-keeping people. {20MR 395.5}

I am very anxious that we shall begin the new year by consecrating our whole being to God. Let every church member offer himself [as] a humble offering to the Lord. Parents, bring your children to the Lord. Be determined to seek God with all the heart, and make a full surrender of yourselves to Him. Pray, and believe the promises of God. Seek for the grace of Christ that you may be taught His way and His will. As fathers and mothers a sacred work is yours to remove every stumbling block from the path of your children. Then the Lord can work. My brethren and sisters, labor for your own souls and for the souls of others, that you may be accounted laborers together with God. {20MR 396.1}

When church members are fully decided to be Christian, which means to be Christlike in all humility, in purity, in honesty, the Lord will manifest Himself by His Holy Spirit. Now is the time to do the work that needs to be done. It is self-esteem that leads men and women away from God and away from the ones who need their help and tender sympathy. {20MR 396.2}

The story is told of Garibaldi that at one time he sent out his servants to search for a lamb that was lost. They searched until midnight without success, and then returned to report their failure and to ask permission to give up the search. Then Garibaldi himself took the lantern and went in search of the lamb until he found it. In the morning, when Captain Garibaldi, who was an early riser, did not appear as usual, his servants went to his chamber to inquire the reason. They found their master asleep in his bed, with the lamb in his bosom. {20MR 396.3}

A true shepherd will care for the sheep and lambs of his flock. The love of Christ, filling his own heart, will flow through him to them. He will watch and guard them carefully. His tender love for his charge is well represented in a picture I have seen

representing the true Shepherd. The Shepherd is leading the way, while the flock follow closely behind Him. Carried in His arms, and enfolded with His robe is a helpless lamb, while its mother walks trusting by His side. The prophet Isaiah says of the work of the true Shepherd, "He shall gather the lambs with His arm, and carry them in His bosom" [Isaiah 40:11]. {20MR 396.4}

The lambs need more than daily food. They look to the shepherd for protection. They need watchcare, and are to be as tenderly guarded as the mother guards her child. If one goes astray, it must be faithfully

searched for until it is restored to the fold. The figure is a beautiful one, and well represents the faithful, loving service that the under-shepherd of the flock of Christ is to give to those under his protection and care.--Letter 6, 1909.

Ellen G. White Estate
Silver Spring, Maryland
April 12, 1990. Entire Letter. {20MR 396.5}