21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993)

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (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TRUSTEES AND THEIR SUCCESSORS BECAME INCREASINGLY AWARE OF THE POTENTIAL USEFULNESS TO THE CHURCH OF THIS GOLD MINE OF UNPUBLISHED MATERIALS.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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MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1501 - Testimony to the Members of the Prahran Church

MR No. 1501 - Testimony to the Members of the Prahran Church

(Written April 4, 1898, from Ballarat, Victoria, Australia.)

I am troubled in spirit. The word of the Lord has come to me to ask the leaders of the Prahran church, "Who has entrusted you with the responsibilities of the church? Say unto these men, 'When for the time ye ought to be teachers, ye have need that one

teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil"' [Hebrews 5:12-14]. {21MR 1.1}

If the churches in Melbourne and Prahran should continue to act out the principles which have come into their hearts and which have been cherished, it would be perilous to hold camp meetings in Melbourne, for the members of these churches have revealed the impossibility of two walking together unless they be agreed. In a limited degree, this whole matter was laid open before me, and the representation has nearly broken my heart. {21MR 1.2}

"Ye know not what manner of spirit ye are of." "A little leaven leaveneth the whole lump." The leaven of malice, which should not be admitted to the soul, has taken possession of the members of the church, and is permeating their minds and hearts. The men who have been set as watchmen over little churches in the suburbs of Melbourne are unfaithful to their trusts. God does not acknowledge these men as teachers, because they will not be instructed but follow their own perverse way, by reason of which the truth is evil spoken of. They have led the people into false paths. There has not been a close investigation of the spirit cherished by those who have been appointed to instruct. {21MR 1.3}

When Jesus walked on earth as a man among men, the people excited His compassion, because He saw that they were as sheep without a shepherd. Although the scribes and Pharisees sat in Moses' seat, yet they well merited censure as thieves and robbers who exercised their power in an authoritative manner but left the sheep unfed. This view of the matter may startle some into a consideration of what kind of guidance the flock of God is receiving today. There needs to be much more well-organized effort and far less preaching. The instruction given in the church is to be given modestly. If the teacher be a

doer of the Word he seeks to hold forth to others, he will in all meekness and humbleness of mind open the door of his mind and heart to the instruction of this Word, for "The entrance of Thy words giveth light; it giveth understanding unto the simple" [Psalms 119:130]. {21MR 1.4}

"Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. Can two walk together, except they be agreed" [Amos 3:1-3]? This testimony was given to the children of Israel. {21MR 2.1}

The Lord has declared that the work of advancing the truth shall go forth in His strength. Human wisdom is the gift of God; but often that wisdom is not expressed in

word, in spirit, in character, as the wisdom of God. God is misrepresented in 1898 by those who have been as graciously enlightened as were the Israelites when Christ, enshrouded in the pillar of cloud, directed the movements of His people. He was their shadow from the heat, and their light amid the darkness of the night. {21MR 2.2}

How true are the words, "Darkness shall cover the earth, and gross darkness the people" [Isaiah 60:2]. Darkness covers the world like a funeral pall. This darkness is not an accident or an attribute of our moral condition, but a principle, an element, which, like evil leaven, gathers to itself all the properties it can assimilate. It is a constant darkness, pervading and overshadowing the whole world. {21MR 2.3}

Christ is the light of the world. He says, "He that followeth Me shall not walk in darkness." "He that walketh in darkness knoweth not whither he goeth." "The god of this world hath blinded the minds of them which believe not." Those who follow Christ shall not walk in darkness; but all who follow their own ideas, walking contrary to the Word of God, are of the class concerning whom the Lord spoke to the prophet, "Can two walk together, except they be agreed?" {21MR 2.4}

The humility of Christ, His example of self-denial, are expressed in His words to His disciples, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Christ, the Majesty of heaven, gave Himself up to do His Father's will. His own will was in perfect harmony with the will of His Father. {21MR 2.5}

Among all who walk in harmony with God, there must be perfect freedom from all the natural passions of the human heart. All who give themselves to the service of Christ will follow the example of Christ, and will be perfect overcomers. When self ceases to wrestle for the supremacy, and the heart is worked

by the Holy Spirit, the soul lies perfectly passive, and then the image of God is mirrored upon the heart, the soul is in accord with the mind of God, and human identity is lost in Jesus Christ. Then all temporal and spiritual transactions which need to be done will be done under the guidance of the Holy Spirit, without worry, perplexity, murmuring, fault-finding, accusation, or wrathful speeches, which, among those who have not surrendered self to God, are often not restrained, but pour forth from the lips in any place and under any circumstance when selfish ideas are interfered with. {21MR 2.6}

Who presides over and controls the selfish heart? Could the curtain be withdrawn, that passionate, professed believer would see a legion of satanic angels controlling him with their own spirit. He is standing in the presence of holy angels and in the presence of Satan's hellish army, and his conduct shows that he has no right to the name of "Christian." He professes much, but brings forth thornberries. Self is the mainspring of action. One such exhibition before the people is sufficient to testify, How can two walk together, except they be agreed? {21MR 3.1}

May the Lord impress upon the minds and hearts of all connected with the sacred work of God the importance of ascertaining whether those who are to minister as

deacons and elders are suitable men to be entrusted with the flock of God. Jesus calls Himself the "Good Shepherd." He does this in contrast with those who occupy positions of trust in connection with the church, but who have no right to these places, because they put a wrong mold upon the work. What is natural will appear. Compare the Good Shepherd, who gave His life for His sheep, with those who are filled with self-esteem, puffed up, dictatorial, loving to rule in the church. {21MR 3.2}

The prophets have specified Christ's attributes. They foretold Him as a gentle Shepherd, who would carry the lambs in His bosom. There are others pointed out by prophecy, who have accepted the position of leaders and religious instructors, whom the Word of God rebukes for their neglect, in their ignorance, to do the work which they should have been doing in their places of responsibility. {21MR 3.3}

"Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the Lord; for I am rich: and their own shepherds pity them not" [Zechariah 11:5]. What does this mean? It describes the counterworking influence of those who pursue their own course, not heeding the light God has been giving them. {21MR 3.4}

Here is a people who have had the privilege of listening to the word of the Lord; and if they had listened to a purpose, they would have known

that they had heard the truth, and they would have practiced it. But they have not done this. Departing from the plain, direct messages God has sent them, which were essential for them to receive and act upon, they have enjoyed their own selfish indulgences. They have chosen to do as the scribes and Pharisees did--according to their own impulses. The scribes and Pharisees opposed the mission of our Lord. These churches have entered upon the same evil course, and do not walk with the Lord Jesus Christ, for how can two walk together, except they be agreed? {21MR 3.5}

The three sects which in Christ's day exercised a controlling influence over the religious beliefs of the Jews were the Sadducees, Pharisees, and Essenes. These sects are mentioned as representatives of those who have not been converted. They had not been sanctified through the truth, therefore their ideas were perverse. Self was interwoven in all in which they engaged. They did not feel it to be a special part of their religious program to be one with Christ. Christian fellowship with one another was not an active principle in their lives. Against all whom they supposed did not keep the letter of the law, they cherished the evil of jealousy. {21MR 4.1}

They taught tradition as more essential than the precepts of Jehovah, and killed the world's Redeemer for difference of opinion with them in regard to senseless, unreasonable forms and minute particulars as to just what ceremonies were to be observed in washing the hands before eating, although they had no commandment from God for the carrying out of their multitudinous traditions which they observed. They supplemented the commandments of God with a mass of oral traditions wholly human

and conceived by narrow minds. They exalted their human inventions above the commandments of God.--Ms 176, 1898.

Ellen G. White Estate
Silver Spring, Maryland
April 22, 1990. Entire Ms. {21MR 4.2}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1502 - Funds Needed for Avondale

MR No. 1502 - Funds Needed for Avondale

(Written April 29, 1896, from "Sunnyside," Cooranbong, N.S.W., to the Wessels brothers.)

I wish to write you a few lines, asking you to lend me 1,000 pounds. At the present time we are greatly in need of a building for school purposes. On account of the lack of means, we may not be able to carry out the plans designed by Brother Sisley, but if you will lend us the money I ask, we can commence at once to erect a plain, economical building. Without means, however, we can do nothing. We do not ask for this money that we may erect an expensive building, but that we may put up a plain, substantial building, suitable for the country. The brick for this will be made on the ground, and much of the lumber that is used will be sawed on the ground also. {21MR 5.1}

In Melbourne they are about to build their meetinghouse, so we cannot ask help from them, and it would be a great mistake to stop the work on the school building for a year. The students have been waiting for some time for the school to open, and we are anxious to get the building up that they may attend. I know that the Lord would have the work of building the school commenced without delay. He has means for us somewhere, and I know He would have us arise and build. If you will help us, we will be grateful to Him who has made you stewards of His means. {21MR 5.2}

Are you able to loan us 1,000 pounds, and can you send it direct to us? It need not pass through the office at Battle Creek, for that would cause delay. If you can send the money, I will give you my note for the same, only asking you to make the interest as low as you can afford. The Lord will bless you if you will give us this help; for no work stands higher in the approbation of heaven than that so dear to the heart of Christ--the work of bringing the youth into the channel of light, and winning them to the love of

God. {21MR 5.3}

We must build a school here, where students may be educated to form characters for eternal life, and where they may receive such an education in the Scriptures that they will go out from the school to educate others. This is the Lord's work, and when we know that we are doing the very work He has specified, we must have faith to believe that He will open the way. I am nearly ready to publish the "Life of Christ," and I have several other books to be printed, but we cannot wait for this. The King's business requires haste. The youth in this country are expecting

a school, and we do not want them to wait longer. {21MR 5.4}

Would you know how you can best please your Saviour? It is by putting your money to the exchangers, to be used in the Lord's service and to advance His work. By doing this, you make the very best outlay of the means God has entrusted to you. I have consecrated all I possess to the Lord, and have expended means in various lines, helping to sustain camp meetings, and building meetinghouses in those places where people have accepted the truth. I find many openings where I can help to save perishing souls. {21MR 6.1}

When on earth our Saviour went about doing good. He organized a church, which, though then small, has increased till it spreads over the world. He has sustained the church through all the ages of its history, and He calls upon us to cooperate with Him in His divine work, and to labor with our God-given abilities to save perishing souls. {21MR 6.2}

We are glad to be able to report that we have made a trial of our land, and we can testify to the fact that false witness has been borne of it. Though it was very late last year when our vegetables were planted, and though we had no rain except a few showers from March to October, yet the yield of squashes, melons, peas, beans, cucumbers, carrots, and tomatoes has been excellent. Our orchards also are doing very well. The coming season we hope the crops will do much better. Quite a space of land has been cleared, and the vegetables will be planted earlier. Our second crop of peas is now up, and the potatoes we have planted are up and doing well. We are all convinced that this is the place where we should locate. {21MR 6.3}

We have been favored in getting this land, but we have other interests here, beside which everything of a temporal character sinks into insignificance. The Lord has precious souls in this place, scattered through the bush, by the lakeside, and in the little farms in the woods. The Lord loves these souls, and desires that they shall be saved. {21MR 6.4}

We have just closed an institute for Bible workers, which lasted a month. The attendance from the outside has been good, and the people are charmed with the truths they hear. They are starving for the bread of life, and they must be instructed and guided. We have strong hopes that those who are interested will receive the word of

God and be renewed by His Spirit. If they could be planted in the faith, if they could become rooted and grounded in the truth, they would be temples for the Holy Spirit of God. {21MR 6.5}

It pays us to labor for those for whom Christ has died. Our strength

and resources can be expended in no better way. If, by the help of the Spirit of God, we can build a structure which will last through the eternal ages, what a work we have done! Cooperating with God in this work, we can think of Christ's words, so full of assurance, "But I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." God cares for the human souls to whom He gave His only begotten Son, and we must see all men through the eyes of divine compassion. {21MR 6.6}

The institute closed last Thursday, but so great was the interest that we felt that the meetings could not be entirely discontinued. I spoke to the people Sabbath morning, and Elder Starr spoke in the afternoon. The tent was full, and several strangers were present. Meetings were held Sunday afternoon and evening, and so many strangers were present that those who had returned to their homes from the institute were scarcely missed. The Spirit of the Lord was in our meetings. {21MR 7.1}

Two young men who have a farm on the lakeside were present both on Sabbath and Sunday. They are modest and retiring young men. On Sunday afternoon we asked them home between the afternoon and evening services, and I gave them- *Patriarchs and Prophets,* and *Steps to Christ.* They seem to be much interested. God cares for them, and if we are co-laborers with God, we will not neglect to care for His heritage. {21MR 7.2}

Brother and Sister Starr are visiting the interested families. At one place where they had a praying season, the family broke down and cried like children. Brother and Sister Starr will remain in Cooranbong for a month, and then will return to Queensland.--Letter 107, 1896.

Ellen G. White Estate
Silver Spring, Maryland
May 10, 1990. Entire Letter. {21MR 7.3}

MR No. 1503 - Christ's Wilderness Temptation

(Written July 30, 1903, from "Elmshaven," Sanitarium, California, to P.T. Magan.)

Today I found two pages that I wrote to you some days ago. I will have them copied and sent to you, and will try to write a little more to go with them. {21MR 8.1}

I am sorry to hear that your wife is no better. Do not allow one word of a sorrowful nature to be spoken in her hearing. Let soft, encouraging, hopeful songs be sung to her. We are praying for Sister Magan--praying that the Lord will raise her up. Do not speak of trials or of anything that would have a depressing influence upon her. Talk of Christ and His power to save. {21MR 8.2}

How grateful we should be that Christ came to this world and in our behalf lived an absolutely stainless life, overcoming every temptation that Satan brought against Him! {21MR 8.3}

At the baptism of Christ, a voice from heaven was heard, saying, "This is My beloved Son, in whom I am well pleased." Immediately after this, Christ went into the wilderness of temptation and began His long fast, and in His weakness, Satan came to Him, and tempted Him. {21MR 8.4}

Why was it that at the beginning of His public ministry, Christ was led into the wilderness to be tempted? It was the Spirit that led Him thence, and He went, not in His own behalf, but in our behalf, to overcome for us. There was no compulsion about it. He was led by the Spirit, His humanity to be proved, as one who had undertaken to stand at the head of the fallen race. {21MR 8.5}

Christ had been, and was then, in perfect harmony with the Father. He was to be tried and tested as a representative of the race. He was led by the Spirit into the wilderness to meet the foe in personal encounter, to overthrow him who claimed to be the head of the kingdoms of the world. {21MR 8.6}

While in the wilderness, Christ fasted, but He was insensible to hunger. Engaged in constant prayer to His Father for a preparation to resist the adversary, Christ did not feel the pangs of hunger. He spent the time in earnest prayer, shut in with God. It was as if He were in the presence of His Father. He sought for strength to meet the foe, for the assurance that He would receive grace to carry out all that He had undertaken in behalf of humanity. The thought of the warfare before Him made Him oblivious to all else, and His soul was fed with the bread of life, just as today those tempted souls will be fed who go to God for aid. He ate of the truth which He was to give

to the people as having power to deliver them from Satan's temptations. He saw the breaking of Satan's power over fallen and tempted ones. He saw Himself healing the sick, comforting the hopeless, cheering the desponding, and preaching the gospel to the poor--doing the work that God had outlined for Him; and He did not realize any sense of hunger until the forty days of His fast were ended. {21MR 8.7}

The vision passed away, and then, with strong craving, Christ's human nature called for food. Now was Satan's opportunity to make his assault. He resolved to appear as one of the angels of light that had appeared to Christ in His vision. {21MR 9.1}

Christ is in the wilderness, the wild beasts His only companions, and everything around Him tending to make Him realize His humanity. Suddenly an angel appears before Him, apparently one of the angels that He saw not long since, and addresses Him in the words, "If thou be the Son of God, command that these stones be made bread." {21MR 9.2}

"If Thou be the Son of God." Here is the insinuation of distrust. The words rankle with bitterness in his mind. In the tones of his voice is an expression of utter incredulity. He ridiculed the idea of Christ, the Majesty of heaven, being left in the wilderness to suffer from hunger. Would God treat His own Son thus? Would He leave Him in the desert with wild beasts, without food, without companions, without comfort? He insinuates that God never meant His Son to be in such a state as this. "If Thou be the Son of God," he says, "show Thy power by relieving Thyself of this pressing hunger. Command that this stone be made bread." {21MR 9.3}

The words from heaven, "This is My beloved Son, in whom I am well pleased," were still sounding in the ears of Satan. But he was determined to make Christ disbelieve this testimony. The word of God was Christ's assurance of His divine mission. He had come to live as a man among men, and it was the word that declared His connection with heaven. It was Satan's purpose to make Him doubt this word. If Christ's confidence in God could be shaken, Satan knew that victory in the whole conflict would be his. He could overcome Jesus. He hoped that under the force of despondency and extreme hunger, Christ would lose faith in His Father, and work a miracle in His own behalf. Had He done this, the plan of salvation would have been broken. {21MR 9.4}

And Christ, the Son of God, answering said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Christ had been warned not to enter into argument with Satan. And though He recognized him from the beginning, He

was not provoked to enter into controversy with him. Strengthened with the memory of the voice from heaven, He rested in His Father's love. He would not parley with temptation. {21MR 9.5}

Satan tempted the first Adam in Eden, and Adam reasoned with the enemy, thus giving him the advantage. Satan exercised his power of hypnotism over Adam and Eve,

and this power he strove to exercise over Christ. But after the word of Scripture was quoted, Satan knew that he had no chance of triumphing. {21MR 10.1}

Satan came to Christ hoping to gain the victory. He thought that he had every advantage over Him. But he was conquered by the Saviour's meekness and humility, and by His reliance on the word of God. Meek and lowly, and seemingly helpless, Christ was stronger than the strong man armed. Oh, how Satan strove to make Him sin against God! But all his efforts failed to make Christ swerve from His allegiance. {21MR 10.2}

Our Saviour could receive the heavenly revelation without becoming self-exalted. Let us seek for His humility. The enemy is subtle and very daring, but he is not invincible. He is a strong man armed, but if we keep close to the Captain of our salvation, using the weapon that He has given us, we shall be victorious. Satan is armed with sophistry and deceptive statements. It is a mistake to quote his words, and then seek to refute them. This always gives him an advantage. Keep close to Christ. Do not tell all that you know, thinking thus to baffle the enemy. By allowing yourself to contradict him, you give him opportunity to confuse you by his subtle reasoning. {21MR 10.3}

We cannot be overcome while we place our whole dependence upon God, and stand firm in His strength. When we are tempted, we must humble ourselves. We must keep back the words of argument with which we think that we could baffle the enemy. What we desire to say might be perfectly true, but God does not wish His people to controvert Satan's suggestions. Let them take their stand on the platform of eternal truth, and let their only weapon be the word, "It is written." This will bring more confusion to him than any charge that we ourselves could make against him. He has used the word of God frequently to the heavenly assemblies. God's words stand fast forever. They cannot be changed. {21MR 10.4}

From the experience of Christ in the wilderness of temptation, we may learn that there is no conquest without a combat. Remember that this temptation came to Christ immediately after the heavens had been opened and the Spirit of God, like a dove of burnished gold, had rested on Him. In the wilderness He had held close communion with God. Then the storm of temptation fell upon Him. {21MR 10.5}

Is it not thus with us? After the Lord has bestowed on us the richest blessings, does not some sore trial come to us to darken our souls and cause us to doubt God's goodness? Let us, at such times, remember that Christ was tempted in all points like as we are tempted, and that in His strength we can overcome. Let us by prayer and fasting draw near to God. {21MR 11.1}

After great honor has been placed upon us, then is the time that we are to walk humbly with God. After Paul had been received into the third heaven, an affliction was sent to buffet him. The Lord prepares His people for temptation. Before a great trial, He gives them a more than usually clear revelation of His presence and compassion and love. {21MR 11.2}

Has the Holy Spirit witnessed to our adoption? Have we been given a commission to do a special work? And does this not nearly always bring us a day of trial? But strength is given sufficient for the trial. God will surely answer the prayers of those who work in

humility and faith. The assurance of the blessing of God need not lift us in our own estimation. It should lead us to exalt God. If we will lay hold of the spirituality of our faith, and walk humbly with God, we shall be furnished with the weapon, "It is written." Through Christ we shall be enabled to answer wisely and firmly, and we shall not be overcome and led into temptation. Christ has conquered for us, and if we follow His example, our words will be few and true and pure. {21MR 11.3}

Christ did not need to fast for forty days because of inward corruption, or to subdue self. He was sinless. It was on our account that He fasted. He had been exalted by God, but He humbled Himself, and when He could have taken advantage of circumstances to favor Himself, He did not do this. {21MR 11.4}

We may have to diet for the combat, as wrestlers who are temperate in all things. Those who take part in worldly contests of physical strength prepare themselves by careful training. Paul says, "Every man that striveth for the mastery is temperate in all things," and he adds, "Now they do it to obtain a corruptible crown, but we an incorruptible." {21MR 11.5}

During His fast, Christ held communion with heaven. And the fast that we may be called upon to endure will be understood by One who knows. He took upon Him our natural infirmities, that He might know how to help us. In every temptation He makes for us a way of escape. {21MR 11.6}

Satan came to Adam and Eve with the suggestion that in forbidding them to eat the fruit of the tree of knowledge of good and evil, God was defrauding them of rich blessings, of honor and exaltation that were theirs by right. They listened to him, accepted his suggestions, and fell.

Today Satan is carrying forward zealously his work of temptation, and he will make many conquests over those who are not watching unto prayer. {21MR 11.7}

Christ was tempted in all points as we are tempted. Let those who are bowed down under trial and temptation, and who feel that their friends have forsaken them, think of Christ, of whom God said, "This is My beloved Son," alone in the wilderness, meeting temptations more severe than any that are brought against them. Let them not give up in despair, but reach out a trembling hand of faith to grasp the hand that is held out to save. Let them cast their helpless souls upon Jesus, who, because He has passed over the ground knows how to deliver them that are tempted.--Letter 159, 1903.

Ellen G. White Estate
Silver Spring, Maryland
May 10, 1990. Entire Letter. {21MR 12.1}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1504 - Giving Proof of the Call to the Ministry

MR No. 1504 - Giving Proof of the Call to the Ministry

(Written September 24, 1859, from Topsham, Maine, and October 10, 1859, from Roxbury, Vermont.)

I was shown the state of things in Vermont. Their condition is not pleasing to God. They should have order among them, and have everything done up exact, straight, and square. There is too much leaving things at loose ends, and I saw there has been too much leaving the important truths to dwell on little things. There has been a stiff, unbending spirit with some in Vermont, and a desire to bend others to their ideas or notions. {21MR 13.1}

There has been a moving by feeling, and neglecting the living principles. Dwell on the great principles of our faith, and do not descend to the little particulars. There has been a faultfinding spirit, a watching others that there should not be. I saw that brethren in Vermont must change their course. They must not move from impulse, but from principle. {21MR 13.2}

I was shown the case of the brethren who feel that God has a work for them in the field, Brethren Bean and Evans. If God has called them, the weight and burden of the message will rest in power upon them, and their gift will not be exercised among believers only, but the great burden of their work will be to go out in new fields and raise up a company to keep the truth. But I saw that these brethren had not understood their work fully. God has not called them to give themselves unreservedly to the work. Oh no. They can assist in the work and do errands for the Lord, but they should not feel to throw themselves on the church as messengers or as called and chosen servants of Jesus to travel from place to place, or State to State, to labor and preach. {21MR 13.3}

Their time should not be occupied visiting the different churches. They do not [do] good this way in traveling from church to church. The churches generally are just as well off without them. They have a duty to do, in case ministers are absent, to baptize or administer the ordinances. It is pleasant to visit the brethren and churches of Sabbathkeepers, but still the church is just as well off without such laborers, unless they have a special message to deliver; and these should be careful of their time when they are not on a special errand for God, laboring with their hands the thing that is good. Both of these brethren can be of use in their place, but they have thought

the Lord has laid more upon them than He has. {21MR 13.4}

Brethren in Vermont should be careful and wait until the Lord lays the burden on men before they encourage them to labor; then even if the Lord designs to use individuals, the brethren are in danger of hurrying them along, hurting them by encouraging them too much. They should be left to work their way along, and let God fit

them for the work. Let them come along with the deep weight of the work upon them. Some are entirely spoiled by being hurried into the field before the Lord has prepared them for going. Let them endure some hardships and obtain an experience in the work. Those who do not devote their whole time to labor in new fields, and carry the truth, should labor with their hands, and do what they can to supply their own necessities. {21MR 14.1}

I saw that those whom the Holy Spirit and the brethren have set apart to the work will have something to carry, and as they have the burden and weight of the message, they will give unmistakable evidence of their calling, and they will not be content merely to travel among the churches, but God will give them the burden to go out in other places where the truth has not been preached, and bring out individuals or a company into the truth. {21MR 14.2}

They should not enter into other men's labors and build on other men's foundations. This evidence will the Lord give His church if He has called men into the field in visiting the different churches. The churches are generally just as well off without these laborers. They have a duty to do, and in case ministers are absent, to baptize or administer the ordinances. I saw that especially Brother Bean should be careful of his time when he has not a special errand to do for the Lord. He should labor with his hands the thing that is good. He can be of use in his place. He has thought the Lord has laid more upon him than He has. {21MR 14.3}

Brethren should be careful and know that the Lord has laid [a] burden upon men before they encourage them in the field. Even if the Lord is fitting up individuals, the brethren are in danger of hurrying them along and hurting them. They should be left to work their way through and let the Lord fit them for the work. Let them come along with a deep weight of the work upon them, let them endure some hardships, some severe trials, and obtain an experience in the work. Those who are able and are not especially called of God to devote themselves entirely to the work of teaching the truth, should labor with their hands and supply their own necessities. {21MR 14.4}

I saw that those who by the sanction of the brethren and the Holy Spirit are set apart to the work will

have something to carry, and as they have the burden and weight of the message will give unmistakable evidence of their calling, and they cannot be content to travel among their brethren, but they will be burdened to go out into new places, and bring out individuals into the truth; and if those who have strength, work and preach, it will not require their influence at all, but give them better success. This evidence will God give those whom He has especially called: they will feel such burden for souls, such yearning for others out of the truth, they can but listen to His teachings, and with the Lord with them, they will convince souls. {21MR 14.5}

But some are too easy who think they are called of God; they enter into other men's

labors, and build upon other men's foundations. Brother Pierce--the Lord has blessed him and given him freedom of speech; he should not be handing out his means to help others, but should seek to save his wife care and labor. He should study her convenience and comfort, but should not hand out his means at present. His time is money. His labor is needed in the field, and he must take a different course from what he has. {21MR 15.1}

Brother Phillips has the gift of exhortation. He can do good, but he lets feeling govern him too much. He should lift when the work goes hard. He is not called to devote [all of] his time, but can fill in here and there, and when he is not especially engaged in the work of God should be economical of his time. [He] should not seek to be eased while others are burdened and have all they can do to get along. {21MR 15.2}

Brother Evans can do errands for God, can interest a congregation, but cannot travel extensively or be a thorough laborer. I was shown the case of Brother Bingham. He has a good gift, and can do good, fill in here and there, but his labors cannot tell unless he has corresponding works. He is not careful studying how he can best approach individuals, but broaches the subject abruptly, and injures his influence and the cause he loves. I saw that he should labor at home to set a holy, godly example, [and] be patient, kind, and tender to his relatives and friends, especially his wife and children. His good influence should tell in the neighborhood. He must not have a driving spirit, but a winning one. He cannot drive souls into the truth but he can win them much more successfully than he can drive.

******** {21MR 15.3}

Dear Brother Phillips: {21MR 15.4}

I was shown that you had the gift of exhortation; you can do good but you let your feelings govern you too much. You should lift when the work goes hard. I was shown that you were not called to devote your whole time [to the work], but can fill in here and there. When you are not specially

engaged in the work of God, you should be economical of your time and seek to be eased when others are burdened and have all they can do to get along. Your time should be spent to glorify God. It has troubled the minds of many from what I saw that you are eased when others are burdened. {21MR 15.5}

Those who have property have a duty to do to dispose of their means to God's glory, but the burden does not rest alone upon them. Many of them have acquired their property by hard labor. They used the strength lent them of God to obtain what they have. Responsibilities rest upon them to dispose of their means in a right manner to glorify [God], and those who have strength of body should use their time and strength to God's glory and provide for themselves. And some I saw could do more than this, could

bless others by advancing the cause of God with the means earned by the sweat of the brow. They should not live on the bounty of others, but be diligent in business, fervent in spirit, serving the Lord. -- Ms 1, 1859.

Ellen G. White Estate
Silver Spring, Maryland
May 10, 1990. Entire Ms. {21MR 16.1}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1505 - Train Canvassers; Stay Away From Large Centers; Keep a Tranquil Mind, Looking Constantly to Jesus

MR No. 1505 - Train Canvassers; Stay Away From Large Centers; Keep a Tranquil Mind, Looking Constantly to Jesus

(Written May 21, 1903, from St. Helena, California, to E.R. Palmer.)

In the past I have felt perplexed about saying to you all that I desired to say, for I feared that you would not understand me. I now wish to say that had not the Review and Herald been destroyed, the plans that you and Elder Daniells were forming would have made it necessary for me to say many things to counteract what you were working to accomplish. In your feelings of opposition to the proper development of the smaller printing offices, and your desire to bring much of our publishing work to Battle Creek, you were on the wrong track. But the Lord has taken this matter in hand in a way that must be recognized, and it is not necessary for me to carry this burden on my heart. {21MR 17.1}

There are some things that I must present to you. It is not best for you to take up work in Battle Creek. Had you decided to accept the invitations for you to do this, I should have felt it my duty to present to you as clearly as possible what the result would be. I will now say that your wisest course will be not to attach yourself to any large center. In such a place there are always many perplexities, and there are always influences that work counter to the right. You are not prepared mentally or physically to meet these things. {21MR 17.2}

My counsel to you is to take up the work in some new place. Try to build up a work that has not been shaped. In doing this your strength will be employed to far better advantage than in a place like Battle Creek, where the influences are so varied and so unsanctified, and where the elements of contention are so strong. Away from the

confusion of Battle Creek, you would be of far more value to the line of work that you are best fitted for. {21MR 17.3}

Brother Palmer, the Lord has given you a special and important gift, in your experience as a canvasser and your ability to teach others how to engage successfully in this work. You are not to become discouraged when you find that many do not see in all points as you do, and that there is a diversity of plans. The Lord has not given you the responsibility of governing the work, but He has given you wisdom as a teacher, and He will help you to help others to learn how to carry the canvassing work forward to success. {21MR 17.4}

The Lord will give you strength to bear every burden that He has laid

upon you. He will help you to make a success of the canvassing work. That which the Lord has fitted you to do in the education of canvassers is a much needed work. {21MR 17.5}

It is not for me to lay out for you a definite line of work. But you should work, if possible, in some place where your mind will be kept in even balance, where you can be peaceful and quiet, where you will not be consulted on many questions. It is not best for you to have supervision over many things. Your mind should not be over-taxed. This would be a great injury to you. When too many perplexities are placed upon you, the blood rushes to your head, and you give way to an intensity of feeling that endangers your health. {21MR 18.1}

Place yourself, if possible, where you will have little cause to worry over the work of others. As a teacher of canvassers you have talents that will make you very useful in the cause of God. But you are not to stand as a dictator. {21MR 18.2}

If you should take upon you perplexities in which large interests are involved, the confusion that would come as the result of planning for the management of many things would not be for your own good or for the best interests of the cause of God. Those who would place upon you a variety of duties requiring the most careful management, are making a mistake. Your mind needs to be tranquil. You are to do a work that will not produce friction in your mind. You are to keep your conscience in the fear of God, according to the Bible standard, and you are to make steady improvement, that you may not be in any way unfitted for the work God has given you to do. {21MR 18.3}

You are not to place yourself where a multiplicity of cares will crowd upon you. And above all, you are not to forget that you have a church in your own home to care for. This point must be considered. You have children to guide and direct. In studying the differences in their dispositions and tendencies, you will gain a valuable experience. Do not try to embrace too much in your labors. If you do this, you will not have opportunity to study the characters of your children. {21MR 18.4}

I should not advise you to connect with any of our large institutions, to be exposed to the many temptations that will come. We all accept too much responsibility in connection with our work, when we need instead more restraint and a deeper sense of

what God is to us and what we may be to Him. How many there are who live under such a pressure of worry that they taste but little of the sweetness of God's love. They do not know the meaning of the words, "That My joy may be in you, and that your joy may be full." {21MR 18.5}

Your dependence must be in God. You are not to let other men

empty their minds into your mind. You are not to allow them by their persuasions to lead you into false paths. Put your trust wholly in Him who declares, "I will never leave thee, nor forsake thee." {21MR 18.6}

God has made a covenant of grace with you. Christ is your hope, your refuge. It will be well for you to consider carefully your accountability to Him, your need of walking in the ways of the Lord, so that you may be enabled to carry the responsibilities placed on you in consecrated, prayerful dependence on Him, with an eye single to His glory. God will help you to labor in a way that will bring encouragement and upbuilding to those who are striving to follow the Lord in self-denial and who cherish pure, unadulterated principles. {21MR 19.1}

Our salvation is not in our own keeping. It has been placed in the hands of our Mediator. We are safe only while we keep a firm hold on the unerring Guide. Our success is sure if we do not weave our natural inclinations into the doing of God's work. When we bring self into our efforts, our feelings are stirred upon the least provocation, and we speak and act with an authority that God does not design His children to exercise toward one another. {21MR 19.2}

All who have a part in God's work are to remember that He is the Ruler, and that those who have been appointed to take charge of His work must be under His rulership, body, soul, and spirit. And they are to remember that it is not enough that they do no wrong; they are not to suffer wrong to be done. They themselves must cherish a fear to offend God that will effectually restrain them from doing evil. {21MR 19.3}

He who is engaged in God's service must look constantly to Jesus, filled with the determination to follow Him who gave His life for the life of the world. Our abrupt words and actions show a zeal that is not according to knowledge. We need always to be on watch lest the policy of the world creep in, and one-sided plans unbalance the mind. Many are in positive danger of being led astray because they do not realize that they are in positive danger. They breathe the tainted atmosphere of the enemy, and as a thief in the night deception creeps upon them. The clear spiritual vision is dimmed. A line of action formed on false conceptions is followed, and the Holy Spirit is grieved. {21MR 19.4}

With this I shall send to you something which I wrote several months ago about your work and that of Elder Daniells. You may have seen it. Please read it again. In it you will find encouragement and instruction.--Letter 92, 1903.

Ellen G. White Estate

Silver Spring, Maryland
May 10, 1990. Entire Letter. {21MR 19.5}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1506 - Stay Away From Political Strife; The Fruit of True Conversion

MR No. 1506 - Stay Away From Political Strife; The Fruit of True Conversion

(Written December 14, 1897, from "Sunnyside," Cooranbong, N.S.W.)

When your letter came to me on the subject of gold and silver, a political question, I knew that I could not help you by any words that I might say. Your self-confidence would be very strong, and any words I might offer would be as seed sown upon the rock. The Lord did not want you to employ your God-given time, and set your talents to work, in wrong channels. Your work has not set you in that line at all. Neither you nor any of your brethren had any work to do in arguing or writing or taking any part whatever in politics. God was dishonored by all who acted any part in politics. {21MR 20.1}

God has chosen a people who are to proclaim the third angel's message to the world. They are to be a separate and peculiar people in this world of churches who are transgressing His commandments. We have a special work to do to prepare the people for the greatest event the world has ever seen. The books of Daniel and Revelation are of great consequence to us, and should be studied with great earnestness.

[Deuteronomy 7:6-11, 15, quoted.] {21MR 20.2}

The Lord would have His people a separate and peculiar people, bearing the sign and seal of the Sabbath, in preserving the memorial, the seventh day, upon which the Lord rested after His work of creation. "And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made" [Genesis 2:3]. He gave the Sabbath to man as a day of rest, when His people might assemble to worship Him and come in close relationship with God. All heaven is interested in the worship of God's people. {21MR 20.3}

When man is created anew in Christ Jesus, he becomes a partaker of the divine nature. God has, through His own power, united in man the human and the divine. He clothes humanity with the robe of Christ's righteousness. Man is enabled to discern the Saviour, and by beholding he is changed into the likeness of His character. He recognizes the words of Christ, "All power is given unto Me in heaven and in earth." He who discerns Christ is a partaker of His Spirit and His righteousness. He has the inward assurance that Christ is abiding in the soul-temple. {21MR 20.4}

The redemption of men draws them away from political strife to rest

and peace and quietude in God. All who contemplate this will indeed have the mind of Christ, will be clothed with the garments of Christ's righteousness. And all who are thus blessed will, with ardor, cry, "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." {21MR 20.5}

Here was presented to the human mind spiritual and glorious light. "The Word was made flesh, and dwelt among us . . . full of grace and truth." What nearness to God we may experience! What views of heaven we may obtain! But that which is of the greatest importance to all who live their life to God is for them to understand their daily service for Jesus Christ, in representing His character in meekness and lowliness of heart, and in being good and doing good. {21MR 21.1}

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." The soul that has been misled by wrong influences and has become a partaker of sin through association with others to do contrary to the mind and character of God, need not despair. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" [Hebrews 7:26]. Christ is not only priest and intercessor for our sins, but the offering. He offered Himself once for all. {21MR 21.2}

The conversation of those who are converted to God will not be the same as before their conversion. The words of the apostle Paul to the Philippians are, "Let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" [Philippians 1:27]. {21MR 21.3}

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, many grow up into Him in all things, which is the head, even Christ" [Ephesians 4:11-15]. {21MR 21.4}

This is the service we are to render to God. Speaking the truth in love, we are to grow up into Him in all things, which is the head, even Christ. "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in

the measure of every part, maketh increase of the body unto the edifying of itself in love. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind" [verses 16, 17]. {21MR 21.5}

This chapter is full of instruction. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and

clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" [verses 30-32]. {21MR 22.1}

This is the fruit of true conversion. I ask you, my dear brother and sister, to count the cost. Christ requires that you give soul, body, and spirit to Him. He shed His blood on Calvary's cross to make this possible. Make an honest reckoning. Put into one scale Jesus, which means life, truth, and heaven, and into the other put every attraction the world may offer. Into the one put the loss of your soul, and in the other a life that measures with the life of God. Weigh them well; weigh for the present time and for eternity. While you are thus engaged, Christ speaks. What does He say? "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?" [Mark 8:36, 37]. What will your answer be? {21MR 22.2}

You may have the witness of the Spirit that your ways please God. This is obtained by believing in the Word of God, by appropriating that Word to your own soul. This is eating of the bread of life, and this will bring eternal life. Compare scripture with scripture. Study the representation of the life of a true Christian as delineated in the Word of God. {21MR 22.3}

The law of God is the great standard of righteousness. This the apostle declares is holy, just, and good. David says, "The law of the Lord is perfect, converting the soul." Christ says, "If ye love Me, keep My commandments." "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." {21MR 22.4}

"He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him" [John 14:21]. This is most assuredly the witness of the Spirit. "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." "As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments [from the heart], ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love" [John 15:8-10]. {21MR 22.5}

Those who are obedient to the will of God will not have a hard and miserable time in this life. Hear again the words of Christ: "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full" [verse 11]. This is the witness which it is the privilege of all to have--the joy of Christ in the soul through appropriating the Word of God, eating it as the bread of life, believing the Word, and bringing the requirements of Christ into the practical life. There is full assurance of hope in believing every word of Christ, believing in Him, being united to Him by living faith. When this is his experience, the human being is no longer under the law, for the law no longer condemns his course of action. {21MR 23.1}

The Word of God gives the description of a true Christian, which corresponds with the work of the Holy Spirit on the heart and life. The children of God know at once they have the evidence in their own hearts that they are born of God. He that "will come after me," says Christ, "let him deny himself, and take up his cross, and follow Me" [Mark 8:34]. It means depth and breadth of experience to follow the Lamb whithersoever He

goeth. Self-denial and self-sacrifice will always be found in the path that leads through the strait gate to the broad meadows of the Lord's pastures. {21MR 23.2}

To them that believe, Christ is precious. His Spirit moving upon the mind and heart of the believer is in perfect agreement with that which is written in the Word. The Spirit and the Word agree perfectly. Thus the Spirit beareth witness with our spirit that we are born of God. {21MR 23.3}

The man who finds in his heart no resemblance to the great moral standard of righteousness, the Word of God, has no Christ to confess. His language, his thoughts, are not in harmony with the Spirit of Christ. His profession of faith is a counterfeit one. Do you ever find cream rising on water? The soul must have the vivifying influences of the breath of life from Christ in order to reveal in his conversation that Christ is formed within, the hope of glory. Men never gather grapes from thistles. The words of a Christian will be in accordance with his enjoyment of Christ. Those who are perpetually talking doubts and demanding additional evidence to banish their cloud of unbelief do not build on the Word. Their faith rests on haphazard circumstances; it is founded in feeling. But feeling, be it ever so pleasing, is not faith. God's Word is the foundation upon which our hopes of heaven must be built. {21MR 23.4}

It is a great misfortune to be a chronic doubter, keeping the eye and thoughts on self. While you are beholding self, while this is the theme of thought and conversation, you

cannot expect to be conformed to the image of Christ. Self is not your saviour. You have no redeeming qualities in yourself. "I" is a very leaky boat for your faith to embark in. Just as surely as you trust yourself in it, it will founder. The lifeboat, to the lifeboat! This is your only safety. Jesus is the Captain of the lifeboat, and He has never lost a passenger. {21MR 23.5}

Discouraged doubters, how can you expect to find your heart glowing with the love of Christ; how can you expect His joy to remain in you and your joy to be full, while you are meditating and feeding upon your own imperfect characters? Says Christ, "If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him" [John 14:23]. Do you believe Christ tells the truth? If you do, talk faith, talk hope, talk courage. {21MR 24.1}

What shall we say to you who are periodically doubters and grumblers? Indigestion is a trial, but do not make it worse by quarrelling with circumstances. Get your Bibles and hymnbooks, and read and sing and pray, and go to work to help some poor soul who is in bodily suffering or despondency of soul. Pray in faith for the Lord to help both him and you. Do not, as you try to recover, put on a dismal, mourning attitude as though prison walls enclose you and shut out every ray of sunlight. Pray short, easy prayers full of words of promise, and you will find yourselves out of the darkness into the light. {21MR 24.2}

It is your duty to war against oppressive thoughts and melancholy feelings, just as much as it is your duty to pray. It is your duty to counterwork the agencies of the enemy, to place a firm hold upon the bridle of your tongue as well as your thoughts. Of all the times in your life when you need a supply of grace, it is when the sensitive, inflamed digestive organs are at work and you are worried and tired out. You may look surprised at this, but it is a species of swearing to be constantly irritated and irritating others by your fault-finding and gloomy reflections. These fits of indigestion are trying, but hold fast to the bridle, that you shall not swear to those who are your best friends or to those who are your enemies. {21MR 24.3}

It is your duty, poor, afflicted soul, to come to the great Healer. He is as much afflicted by your afflictions today as when He was upon the earth. He sympathized with all human woe. "All power is given unto Me in heaven and in earth," He says. Then come to your Saviour who can heal all your sicknesses and all your diseases. He conquered death. He is the risen Saviour, the Lord of life. Will you come just as you are, and pray in faith to be healed of all manner of diseases, of all maladies which afflict the soul and the body? Center your faith so

deeply and securely in Jesus Christ that no circumstance of any kind will jostle your faith. Let your life be hid with Christ in God. {21MR 24.4}

Do not waste your thoughts in dwelling upon the defective characters of others. This will not cure your defects of character. By dwelling upon the wrongs of others, you will be changed into the same image. Whenever you are tempted to talk of others' follies, or blame them for injuries they have done to you, consider that they have wounded the heart of Christ in the person of His saints. Then take your Bible, and open it before God, and plead with Him for the healing balm of His peace. {21MR 25.1}

The Lord would have us represent Christ, and show to the world His attractive character. We may have joy in the Lord if we will keep His commandments. If we indeed have our citizenship above, and a title to an immortal inheritance, an eternal substance, then let us have that faith that works by love and purifies the soul from every spiritual defilement. {21MR 25.2}

If our citizenship is above, what right have we to be engaging in political strife? We are not called to any such service. "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, and ye shall be My sons and daughters, saith the Lord Almighty" [2 Corinthians 6:17, 18]. What more could we ask? We shall be members of the royal family, children of a heavenly King, heirs of God and joint heirs with Christ to an immortal inheritance. We shall have the crown of life that fadeth not away. {21MR 25.3}

We are heaven bound. Then why should we not show the attractive part of our faith?

Why should we go as a crippled band of mourners, groaning and complaining all along the journey to our Father's house? Just before He left, He said to His disciples, "Let not your heart be troubled, neither let it be afraid" [John 14:27]. "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" [verses 1-3]. {21MR 25.4}

Praise the Lord; praise Him; for He is our Saviour, and liveth to make intercession for us. [2 Timothy 1:7-10, quoted]. {21MR 25.5}

From this time believe that the Lord can do all things, that He can make you a consistent Christian who wears the beauty of His heavenly character in the home life. A loving, lovable Christian is the most powerful argument in favor of the truth. Love your Saviour. Have your heart saturated with the holy oil that is

emptied from the two olive trees (Zechariah 4:11-14). We want that oil emptied from the olive trees into our hearts every day. Then our tongues will speak forth the praise of our God. Looking unto Jesus, catching the light of His countenance, the light of His righteousness, we can turn deformity and sullenness and our many words of speech, into sound words, and our deformity of character will be removed. {21MR 25.6}

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" [Philippians 4:8]. {21MR 26.1}

"My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared Me, and was afraid before My name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with Me in peace and equity, and did turn man away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts" [Malachi 2:5-7].--Letter 11, 1897.

Ellen G. White Estate
Silver Spring, Maryland
May 10, 1990. Entire Letter. {21MR 26.2}

MR No. 1507 - The State of the Work in Australia; Ministers and Church Members to Work for Souls; Influence of Parents; The Need for Health Reform

(Written April 9, 1898, for presentation to workers in the Echo office.)

There is nothing of greater necessity than for each individual to realize his accountability to God as well as his high privileges, and walk, not in murmuring and sorrow, but in the joy of the Lord. We are to serve our heavenly Father with newness of life and gladness every day, knowing that we have access to the throne of grace and that our names are written in the Lamb's book of life. We are to be steadfast, immovable, always abounding in the work of the Lord. Then we shall realize by experience that the joy of the Lord is our strength. {21MR 27.1}

We are not to linger about the tomb, as though Christ were there. We are to remember that Christ is a risen Saviour. We have a living Christ; He is not lying in Joseph's new tomb. There are those who are always complaining of something in their life or religious service. Full of complaint, their tongues do great mischief. The Lord does not enjoy our sorrow and tears. He would have us walk before Him in obedience, with grateful thanksgiving. {21MR 27.2}

"Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength" [Nehemiah 8:10]. The Lord would have us realize our high privileges as His children. He would have us appreciate the great plan of redemption, dwelling with thanksgiving and praise upon the coming of our Lord. {21MR 27.3}

"If I go and prepare a place for you," He said, "I will come again, and receive you unto Myself; that where I am, there ye may be also." Should we not rejoice in the blessed hope of the soon appearing of our Lord and Saviour Jesus Christ? Should not gratitude well up in our hearts that we have access to the mercy seat, that we may cast all our care upon Him who careth for us? We are the heritage of the Lord, and Christ's righteousness is the white linen of His saints. Our garments may be pure and white. Talk it, sing it, pray it. {21MR 27.4}

God wants His children to be strong in His strength. There is no such thing as being strong in our own strength. Let our churches keep their souls low in the meekness and lowliness of Christ. When trial comes, do not think that some strange thing has happened unto you, but hear the voice of God saying in your test and trial, This is My beloved Son, in whom I am well pleased. God desires you to hear His voice amid the

cloud. It is a voice of peace and not of war, telling you to look to Jesus, who is the Author and Finisher of your faith, a Saviour able and willing and longing to save to the uttermost all who come to God by Him. He declares, I am touched with the feeling of their infirmities. Those who put their trust in Him will never be confounded. The shepherd's crook, which stops you from turning into strange paths, is not an evil; it is a mercy. Thus God would draw you away from evil to good. The refining fire must purify the gold and silver from all dross, that those who claim to be Christians may offer to God an offering in righteousness. {21MR 28.1}

God is seeking to fit us for everlasting life. He longs that His people shall catch the strains of heavenly music, for He is our crown of rejoicing. He has put a new song on our lips, even thanksgiving unto our God. Penitence mingled with thanksgiving should be our experience every day. "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" [1 Corinthians 6:19, 20]. Study every plan, every method, used in your business, and think whether this business will most glorify God. To every man God has given his work. {21MR 28.2}

We should carefully weigh the matters relative to the work we take up. Will this work be a blessing to souls? God has not given us work merely to keep us busy, but for His name's glory. Many are busily engaged gathering wood, hay, stubble. But this will all be consumed, leaving nothing to prepare souls for that great day when every work is to be tried by fire. Many will find that the work that has occupied their time and attention has perished with the using, and that they themselves have barely been saved, as by fire. {21MR 28.3}

Such a result as this is not after God's order. By God's appointment each man has his post of duty. The careful, prayerful inquiry is to be made, What duty is assigned us individually, as men and women under accountability to God? And whether our labor be wholly limited to spiritual things, or whether it is temporal and spiritual combined, we are to faithfully discharge our work. Things secular and things sacred must be combined, but spiritual things are not to be hidden by secular matters. {21MR 28.4}

Christ requires the service of the whole being, the physical, mental,

and moral powers combined. These are to be enlisted in God's service. Man is to remember that God has the ownership of all, and that his pursuits are invested with a sacredness that they did not possess before he enlisted in the army of the Lord. Every action is to be a consecrated action, for it occupies God's entrusted talent of time. Holiness unto the Lord is inscribed on all the actions of such a one, because his whole being is brought unto subjection to God. {21MR 28.5}

No business is to be undertaken, even in ordinary life, if it is corrupting in its influence upon the senses. We are in the Lord's training school, and He has His own appointed means whereby we may be brought into His service, so that His name may be glorified by the work we do in this world. Many are troubled because they are not working directly for the advancement of God's kingdom. But the humblest work must

not be ignored. If it is honest work, it is a blessing, and may lead to the higher parts of the work. Those who do this work need not accuse themselves of uselessness in the great household of God. This is not necessary, for theirs is a work that someone must do. {21MR 29.1}

The publishing house has its work and its position in the cause of God. Those connected with this institution are to remember that their time and talents are not to be occupied merely in the busy activities of this life. If they devote their abilities to a cheap, common business, they are bringing to the foundation wood, hay, and stubble. This kind of education will not improve the mind or manners of the workers. It will not do anything toward strengthening their faith or enriching their experience, but it will lead to the idea that the Echo office is a common workshop in which men and women engage in business from a financial standpoint. {21MR 29.2}

The Lord would educate the leading men to reason from cause to effect. Weak men are not to be put in places where physical strength is required, neither are men with small intellectual capacity to be entrusted with work that requires tact, intellect, and sharp discrimination. Men qualified for their appointed work, who have excellent judgment and experience, who are able to do a precious work for the advancement of the cause of truth, should be selected for these positions. {21MR 29.3}

It would be a very poor policy to place such men in positions where they would be gathering wood, hay, and stubble, carrying it to and fro through the earth, for the capabilities are brought to the level of the work in hand. They would not improve in wisdom and knowledge by doing such work. How much assistance do those handling wood, hay, and stubble get from God and the angels? Their work takes them out of the channel of light and knowledge.

They do not increase in capacity. They are not strengthened to do the work of God intelligently. {21MR 29.4}

There is in the Echo office work enough to keep all very busy. This is made an excuse for the workers to think that they have no time to ask the Lord to aid in all the work being accomplished. An angel was represented to me as passing through the office, examining every part of the machinery and the quality of the work being done there. The words were spoken, Have you thought what this hurry and anxiety amounts to? What is the end and object of much that you are doing? What will be the harvest of this kind of seed sowing? The young men and women apprentices in the office require diligent culture. The faculties of mind and body which develop by exercise require that kind of teaching that will lead the workers to be co-laborers with God to do His work. {21MR 30.1}

It takes a great deal of education to produce a man with capabilities sufficient for the work of God. Divine and human energies must be combined to make an experienced, capable worker of growth and education. God provides all that is necessary for the

physical and mental growth of men and women. It is a great thing to become a man in God's sight, to be thus written in the books of heaven. This is an honor the meaning of which few realize. He who is a man in God's sight obeys the words, "Trust in the Lord with all thine heart; and lean not to thine own understanding" [Proverbs 3:5]. "In all thy ways, Acknowledge Him, and He shall direct thy paths" [Proverbs 3:6]. Man must walk with God in perfect harmony. How can two walk together except they be agreed? {21MR 30.2}

Brethren and sisters, do we believe the Word of God, or not? Do we not see the signs fulfilling all around us? Do we realize that we are standing on the very verge of eternity, that we have no time to make crooked paths and blundering movements involving the worth of the soul? When the last call shall be made, Behold the bridegroom cometh; go ye forth to meet him, shall we represent the foolish virgins, who had no oil in their vessels with their lamps? Whatever our line of work, let us remember that we cannot carry it ourselves. Let us be sure that we are making every possible effort to save souls. Self and self-serving have no place now and never had in a true religious experience. Everything we do must be done to the glory of God. Work and pray, and God will cooperate with your efforts. {21MR 30.3}

The Lord God has work for women as well as men to do. They can do a work in families that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Therefore their labor is needed. We must have it. We who

love God in truth are all working for a heavenly kingdom. There is no time to waste upon a class of work that has no Christ in it, or upon that work that woman, who is man's equal, can do if her heart is imbued with the love of Christ our Saviour. {21MR 30.4}

There is a religion that is worth less to the possessor. Those who possess it come to the house of God with those that claim to believe the truth. They hear, and return to their homes to drink their tea and stimulate themselves by this beverage. Then they think that they can talk. But as they are not spiritually minded, as the love of Christ is not in their hearts, they have nothing profitable to bring from the treasure house. Evil thinking and evil speaking is a part of their religion. They let their light "so shine" that they criticize the speaker and the words spoken by the servant of God. They sow seeds of evil in the minds of those who hear them, and their sentiments are reproduced by other minds. {21MR 31.1}

In this way the leaven of evil has been introduced into the Echo office to injure the influence of the workers. Let every man and woman remember that God has declared, "I say unto you, That every idle word that men shall speak they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" [Matthew 12:36, 37]. Idle words are not thought to be

swearing, but they are not of a character to help or bless anyone. They confuse the senses and cause doubt to spring up in regard to believing the words spoken by the Lord's ambassadors. {21MR 31.2}

Are those who speak these words converted, and from what? Are their tongues converted, their appetites converted? Can it be said of them, Ye are laborers together with God? They do not realize what it means to wear Christ's yoke or to lift His burden. Their children may be members of the church, or they may be impenitent still, for they have never lived in an atmosphere of faith and love, and therefore they do not know what real service to God means. When the overflowing scourge shall come, it will not pass them by. God has a love for their souls, but they have ceased to have any love for themselves. {21MR 31.3}

If ever Satan had faithful workers, it is among the members of our churches in the suburbs of _____. Those who live in spiritual darkness cannot diffuse light. Those who have not kindled their tapers from the divine altar are cold and dead at heart. They have no overflowing and subduing influence for good to pour out upon the lost. They grumble like the Pharisees because so much time is devoted to hunting up the lost sheep. This is a terrible representation to the heavenly universe. These churches have had

every spiritual advantage. They have been given the most solemn truths for this time, and yet they do not trim their lamps that they may shine. Whatever may be their numbers, such churches are weak. The worst of all is that they do not feel the least burden or the least love or sympathy for the souls for whom Christ has given His life. They complain of those who do carry this burden, who watch and hunt for souls. They seem to think that they should have all the attention that the breath of life may be kept in their souls. They expect to be nursed like sick babies, not like babes who long for the sincere milk of the Word. {21MR 31.4}

When, after the camp meeting in Adelaide, I stood in the new church at _____before the few who came out to hear me, I had a message for them. I was told to give them this message in the name of the Lord, whether they would hear or whether they would forbear. At that time some drank of the water of life, but there were others who refused to drink. Disaffection filled their minds. They ought to have been ashamed of their course of action. They might have been healed, but they have never recovered from the influence they there exerted. {21MR 32.1}

Since coming this time to _____ I have had no burden to labor for the _____ church. I have had perfect freedom in speaking to those who had not the knowledge of the truth. Poor souls; amid difficulties and temptations they were seeking for the truth as for hidden treasure. But a church that has not lived the truth, whose members are not doers of the Word, becomes hardened as was Pharaoh. They have eyes, but they see not; ears have they, but they hear not. {21MR 32.2}

It has been opened before me that the men who have thought they were doing something to help are not doing this. They are selfish. They think that all the labor of the ministers should be given to the churches. But the only way that the church can live and advance is to keep the way of the Lord, and then go to work interestedly for those who are now convicted and longing for the converting power of God. A sleeping church does not realize how many are hungering for the truth. {21MR 32.3}

When the gospel net draws, it gathers both good and bad. God sees the distinction, and those who have discernment will see it also. The members of God's church may be poor, illiterate, obscure, and unknown, but if they love Jesus, if they pray earnestly, their prayers are heard although they have no wealth or much education. They may not know from one week to another where they will obtain their bread, but if they walk reverently before God, seeking by humble prayer to know and do His will, the hiding of God's power is with them. Their influence

is saving, and will be felt throughout eternity. Their light does not flicker a little, and then go out. They reveal the similitude of Christ by watching to see how they can be a blessing to others. Wherever they go, their light shines. By them Christ is glorified and His kingdom advanced. {21MR 32.4}

But the Lord is sorely displeased with the attitude of some in our churches. They reveal exactly the same spirit that the elder brother revealed because his father rejoiced over the returned prodigal. Will not the members of our churches remember that those who have had labor bestowed on them should have a knowledge of God and of Jesus Christ whom He has sent? If Christ is formed within, the hope of glory, they will seek to save those that are lost. A living church will not be a gossiping church, planting doubt, questioning, evil surmising, and jealousy in the hearts and minds of others. It will be an earnest, working church. The members will be the Lord's chosen vessels to carry the message of salvation to others. They will be His light bearers. {21MR 33.1}

The right discipline is not given to our churches by encouraging them to expect to be constantly fed with sermons from the ministers who ought to be giving the truth to those who know it not. The members of these churches ought to be taught to reflect the light of truth to all with whom they come in contact. A working church is ever delivering by precept and example an effective testimony to the world. By their burden for souls, by the prayers they offer in sincerity for their fellow creatures, the members are stretching out their hands all the day long. Theories and arguments do not interest them. They strive to bring the truth close to hearts. They hunt for souls. But let a church be given food constantly, while the members do not do righteousness in their own homes or in the church, and it is a curse instead of a blessing. {21MR 33.2}

The Lord is much displeased by the attitude of some who have thought they were building up the church by murmuring because constant ministerial efforts were not made for the church. They have acted selfishly, as did the elder brother. They have not

the spirit of Christ who left the ninety and nine in the fold and went to seek the lost sheep. Instead of using their strength and talents in the work of helping the minister to carry the burden, instead of wearing the yoke of Christ, they have expressed unjust sentiments, speaking as though the church had been robbed of labor it should have had. God has heard their words and has seen their attitude. {21MR 33.3}

Those who love the truth will strive to make the labors of the ministers a perfect success. Their zeal

and fervor will constantly increase. This is the work God requires of every converted soul. Those who love Christ will love those for whom Christ has died. They will not feel it their work to hold up the church while neglecting the perishing souls around them. {21MR 33.4}

Had proper efforts been put forth by the church to save souls, had the members been earnest in cooperating with the servants of Christ, who need every jot of their help and talent to war against the forces of the powers of darkness which are ever exercised against good, more than one hundred souls might have been added to the church of such as should be saved since the Balaclava camp meeting. And it would have been recorded of these laborers in the books of heaven, Ye are laborers together with God. But the spirit that some have cherished has been a great hindrance instead of being a help. Notwithstanding the light shining from the Word showing that it is the duty of all who love God to seek for perishing souls, a hindering influence has been exerted. {21MR 34.1}

Those who are light bearers need to be educated in regard to health reform. As this is the very work to be done for this time, the Lord has given light upon it. This subject has been presented in the churches, but the light has not been received. The selfish, health-destroying indulgences of men and women have counteracted the influence of the message that is to prepare a people for the great day of God. {21MR 34.2}

If the churches expect strength, they must live the truth God has given them. If the members of our churches show that they care not for the light on health reform, but continue to walk in the light of the sparks of their own kindling, they will lie down in sorrow. And the painful part of the history is that the influence of these older church members will leaven those newly come to the faith. The Lord could not now bring many souls into the truth because of the church members that have never been converted and those who were once converted but who have backslidden. What good would these unconsecrated members do the new converts? They would make of none effect the message God has given His people to bear. {21MR 34.3}

Every church should be staunch and true to the light God has given. Some justify their use of tea and of meat by saying that they have been in the habit of eating meat and drinking tea. But this is a great evil. He who thus tries to justify these practices is not walking in the light. Some try to live the truth, but their habits are not brought into

conformity with the will of God. Their appetites and passions bear away the victory, and the safeguards are broken down. How then will the church be prepared to help those newly come to the faith?

They are far behind in the principles of health reform, and lead others in the same line. {21MR 34.4}

Shall we have to say of our churches in _____, and especially of the oldest church, the _____ church, it is dark itself, and cannot diffuse light; it is cold at heart, and has no overflowing and subduing influence to pour out upon the lost? With all its members, that church is weak, and for the service of Christ, worthless. It is a dark church that cannot shine. Have its members done despite to the Spirit of God? I fear greatly that were Christ on earth today, He would say, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." {21MR 35.1}

Our churches in _____ do not possess discernment. They are not walking in the light of truth. Many know the truth, but do it not. Their practice is not in accordance with the truth. Self-indulgence in eating, drinking, and dressing is idolatry. How few live a life of humility and meekness, seeking the Lord in earnestness. How few realize that as fathers and mothers they are educating their children to show as little respect for sacred things as they themselves have shown. The atmosphere surrounding the souls of fathers and mothers fills the whole house and is felt in every department of the home. {21MR 35.2}

If Christ does not abide in the hearts of the parents, the children will be filled with selfishness, and the door of their hearts will ever be opened to evil things. Let the conversation at the family board be such as is calculated to leave a fragrant influence on the minds of the children. The parents walk directly contrary [to the counsels] of God brought to His people by men whom He has chosen. Even when quite young, children notice, and if the parents show that the Word of God is not their guide and counsellor, if they disregard the messages brought to them, the same reckless spirit of, "I don't care; I will have my own way," will be shown by the children. {21MR 35.3}

Many parents have never yet been converted, therefore their old self-indulgent habits have been brought with them into the church. They were not dead to self when they observed the ordinance of baptism. They were buried alive, and they have remained full of murmuring, full of faultfinding, hating the messages that come to them through the Lord's servants, because of the wickedness of their hearts. They are at enmity with God, and their children breathe in the same atmosphere. They may have good instruction in Sabbath school, they may listen to the most solemn appeals, but they care for none of these things. When

in the house of worship, they have little sense that the Lord is giving them instruction through His messengers. Some children sit and read a book or a paper while the words of truth are being presented from the oracles of God. In their present spiritual deadness, the parents feel no special burden, and never will until God shall send His judgments upon them. {21MR 35.4}

When the ministers go forth to lift Christ among those who must hear the message of mercy, the class who appreciate the gospel so little, who are not doers of the truth, is the first to feel aggrieved because the word of truth is carried to those who have not had the privilege of hearing it. These hearers, who listen to the most solemn message but have closed the door of the heart against it, have no burden for the perishing souls around them, and are themselves dead in trespasses and sins. They think that they ought to be entertained by preaching, but the word spoken does not profit them, not being mixed with faith in them that hear it. {21MR 36.1}

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Those who believe in a crucified Redeemer, who receive Him as their personal Saviour, have eternal life. Christ drank the bitter cup in their behalf. He took upon Himself the guilt of every sinner then in the world and every sinner that should afterward be born. As He bowed His soul to receive the load of guilt, He cried, "If it be possible, let this cup pass from Me." He made a voluntary sacrifice. He contemplated the burden of sin. He alone could measure its magnitude. {21MR 36.2}

He knew every step of self-sacrifice that must be trodden, of the humiliation that He must meet. He saw Himself in the hands of men moved by demons. He saw Himself betrayed by one of His professed disciples. Before Him passed the scene of rejection. He felt the agony of hearing Peter say, "I know not the man," and that Man his Lord and Saviour; and the cruel injustice of Pilate's course when he said, "I find no fault in this man," and yet gave Him up to be mocked and scourged, to endure the contradiction of sinners against Himself. {21MR 36.3}

The basest of human beings spit in Christ's face. Priests and rulers, full of satanic triumph because they had nailed Him to the cross and lifted Him up in the sight of the mocking multitude, said, "We have Him secure now. He said He was the Son of God. Let God deliver Him if He will have Him." Hanging on the cross, Christ endured this degradation till nature spread her merciful covering over Him, her dying Author. {21MR 36.4}

The Saviour knew that this was to come, and He cried, "If it be possible,

let this cup pass from Me." But had this cup passed from Him, as He prayed, the plan of redemption must have been frustrated. There rose before Him the picture of a lost world, and He added, "Not My will, but Thine, O God, be done. For this cause came I

into the world." {21MR 36.5}

Hanging upon the cross Christ was the gospel. Now we have a message, "Behold the Lamb of God, which taketh away the sins of the world." Will not our church members keep their eyes fixed on a crucified and risen Saviour, in whom their hopes of eternal life are centered? This is our message, our argument, our doctrine, our warning to the impenitent, our encouragement for the sorrowing, the hope for every believer. If we can awaken an interest in men's minds that will cause them to fix their eyes on Christ, we may step aside, and ask them only to continue to fix their eyes upon the Lamb of God. They thus receive their lesson. Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. He whose eyes are fixed on Jesus will leave all. He will die to selfishness. He will believe in all the Word of God, which is so gloriously and wonderfully exalted in Christ. {21MR 37.1}

As the sinner sees Jesus as He is, an all compassionate Saviour, hope and assurance take possession of his soul. The helpless soul is cast without any reservation upon Jesus. None can bear away from the vision of Christ Jesus crucified a lingering doubt. Unbelief is gone. {21MR 37.2}

I present this before you to whom these lines are applicable, and I ask you, Do you know anything about self-denial and self-sacrifice for Christ's sake? Have you with the eye of faith contemplated the scenes of His sufferings? Or have you allowed your own selfishness to overshadow the sense of what Christ has endured for you? Oh, my brethren and sisters, I lift up Christ, who has been crucified among you, as your eternal center. {21MR 37.3}

But I must tell you that the church in her present state is represented by the ten virgins, five of whom were wise, and five foolish. The foolish had lamps, but had no oil in their vessels with their lamps. Those represented by this class will die greater sinners than they were before they professed to believe the truth, because when they knew God, they worshipped Him not as God. Self, self, self, in all its perverted attributes, hardened the heart and closed the door against Jesus Christ, that He should not enter and abide with them. {21MR 37.4}

Many are unconverted. They have hard hearts and unappreciative minds. Their eyes are blinded by self-indulgence. "If our gospel be hid," Paul declares, "it is hid to them that are lost: in whom the god of this world hath blinded the minds of them

which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" [2 Corinthians 4:3-6]. {21MR 37.5}

Brethren, we are far behind. The things which the church should do to be a living church, are not done. The Lord has sent you light upon health reform, but who receives

it and believes it? Many indulge their own appetites, and place themselves in such a condition of health through the indulgence of a hurtful appetite that there is a constant warring against the soul's highest interests. The truth, though presented in clear lines, is not accepted. It cuts at the idols of the church members, but they refuse to put them away. {21MR 38.1}

The holy law itself rejoiced in Christ's righteousness. The living representation of the law, Christ, could look around on a nation of witnesses, and say, "Which of you convinceth Me of sin?" Truth never languished on His lips, never suffered in His hands for want of perfect obedience to its requirements. "To this end was I born," Christ declared, "and for this cause came I into the world, that I should bear witness unto the truth." And the mighty principles of truth fell from His lips with the freshness of a new revelation. The truth was spoken by Him with an earnestness proportionate to its infinite importance and to the momentous results depending on its success. {21MR 38.2}

"We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain" [2 Corinthians 6:1]. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain" [Philippians 2:12-16]. {21MR 38.3}

Those who leave their work in the service of God for some others to do, freeing themselves from religious responsibility, will not experience the latter part of the assurance, "For it is God which worketh in you." I wish to set this matter before every member of our churches. The religious life requires the harmonious action of mind and heart with the divine forces. No man can of himself work out his own salvation, and God cannot do this work for him without his cooperation. But when man works earnestly, God works with him, giving him power to become a son of God. {21MR 38.4}

Man is utterly dependent on God for his spiritual health. He must work intelligently to cut away from his life practice every perverted appetite. He is not to say, "Tea does not hurt me, tobacco does me no harm, wine and liquor do not hurt me." These are the very things that hurt the brain power and injure the digestive organs. Stimulating drinks of every kind, even that mild cup of tea, will leave an after effect. Brethren and sisters, when you go to meeting where your indulgences are not ready at your hand, you miss the stimulus and a headache is the result. You are obliged to make the humiliating acknowledgment that you must have your cup of tea in order to whip up your nerves to do their work. You carry with you the testimony that you are a slave to the habit of tea drinking. This is the lust that wars against the soul, stupefying the perceptive faculties. {21MR 39.1}

How little people understand that they are destroying themselves. Paul, the great apostle of God, wrote, "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]. {21MR 39.2}

What does God accomplish, and what does He demand of us individually in the work of saving ourselves? God works in us by the light of His truth, which lighteneth every man that cometh into the world. The Scriptures refer to the works of God as they are revealed in our world, as so many teachers whose voices have gone out through the whole earth, proclaiming the attributes of God. The mind must see the truth, and the will bend to its claims, when it is presented to us based upon Scriptural evidence.--Ms 49, 1898.

Ellen G. White Estate
Silver Spring, Maryland
May 10, 1990. Entire Ms. {21MR 39.3}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1508 - An Appeal for Personal Piety, Unity, and Fiscal Responsibility Among Denominational Workers

MR No. 1508 - An Appeal for Personal Piety, Unity, and Fiscal Responsibility Among Denominational Workers

(Written February 12, 1899, to Dr. J.H. Kellogg.)

We received your telegram in due time, and we felt grateful for the prospect of $5,000 in about three months' time. This will be a help indeed; for it is very much needed. You speak of Sister McCamly's giving $10,000 for the work of rescuing souls from the lowest depths and securing a home for them in Colorado, and that she is going to raise this sum to $50,000. This is where America has the advantage. There you have those who will make large donations, but we have no such standing. We are yet in the A B C of the work. It makes me sad when I think of all the donations poured into established homes in America, and remember that we have not been able to raise from any source whatever money enough even to make a respectable beginning. {21MR 40.1}

I wish you could have had the picture before your own eyes, then you could better understand how much we need means. We would praise God for the possibility of obtaining means with which to work. In every line we are pressed for means with which to make a start. What can we possibly do in regard to manufacturing health foods? We have a building, a sawmill, which can be fitted up for this work. We have secured this

from the school, but how to obtain means to commence manufacturing the foods is more than we know. We have no outlook yet, but we must have facilities to work with. Here are medical men, and workers are being educated in this line. We must start without delay. Can you give us any light? We want to do the work that must be done. {21MR 40.2}

This country is a new world, and I have invested everything as fast as I have obtained anything to invest. I have stood back of every new enterprise that the Lord has indicated [should be] started since coming to this field. We do not want to be far behind the providence of God, lest the favorable opportunities will pass by and never come again. The Lord wants us to be minute men, right on hand, that we may go to work with all the powers we can command. Then He will work with us. {21MR 40.3}

When I heard that one sister would give $10,000 to the institution in Colorado, I was relieved, for from the light given me by the Lord, wherever there is a sanitarium established there should be a building separate from the other buildings where consumptives can be cared

for. Such cases should be kept away from other patients who are in poor health. It is not right to allow consumptives to mingle with patients who are being treated for local difficulties. As rational beings, we must exercise care in separating the consumptives from those who have not the disease but who have weak lungs. They should not all be crowded into one building. The building in Colorado should be at a distance from the building we may call our sanitarium hospital, and far greater precautions must be taken with consumptives, lest the disease be communicated. {21MR 40.4}

We know that faith is a mightier conqueror of the world than even death. Whatever the diseases and afflictions humanity is subjected to in this period of the world's history, they are the result of the wickedness of the inhabitants of the earth. Their course of action has brought its sure result, until the very earth, the very cattle, are consumed with disease. But all we can do is to alleviate suffering, and to bring a balm, a solace, a hope, to those ready to perish. {21MR 41.1}

The fact that Christ when He was on this earth was a healer of all manner of disease, is an encouragement and hope amid the moral sickness and evil that prevails; and we should do far more as physicians and nurses, as ministers of righteousness, if, instead of looking down into the grave, we fixed our gaze upon the mighty Healer. Whatever the disorder may be, the glories of the heavenly will do more for the saving of body and soul than all the drug medication in the world, than all the terrors of the grave will do if kept before the helpless and apparently hopeless. {21MR 41.2}

Why is the sanitarium at Battle Creek in so much repute? Why has it been successful? It is because God presides, because heavenly intelligences are there, because truth and righteousness have opportunity to be all-pervading. The poor souls that are lost Christ came to pardon and to relieve. {21MR 41.3}

You need, my brother, to place burdens and responsibilities upon others, while you preside. You can be worked by the Holy Spirit to devise and plan after the order of God. But trust not to your own human wisdom. Trust not to poisonous drugs that will interfere with nature's work and leave their cruel trail behind. Work away from drugs, and never, never advise one under your influence to go to Ann Arbor or any other place to obtain the education supposed to be essential for the perfection of the medical practitioner. The stamp left upon them by such places is almost ineffaceable. Educate, educate, educate, by placing yourself and others in the closest connection with the greatest Healer the world has ever known. Keep in view the better world, which is attracting to itself all

who are receiving the grace of God in this world. {21MR 41.4}

The purity and holiness of entire consecration to God, entire conformity to His mind, His Spirit, His will, is essential, You need not be ever dwelling on doctrinal subjects but on that character all must have in order to please and glorify God. Do not be afraid that you will lose your influence. No one who is balanced by the Holy Spirit of God, who moves considerately, who sits with Christ in heavenly places, will lose the influence of any person, high or low, whose influence is worth having. You need never try to shape your religious experience in order that you may be a great man before the world. Your greatness depends upon your humility. {21MR 42.1}

Place yourself more habitually in that part of the temple of inspiration where the Holy Spirit of God will lavish upon you the richest currents of wisdom, which will then flow forth from you to others, magnifying God and increasing your love and hope and joy in the bright beams of the Sun of Righteousness. Make no special effort, thinking by outward display to attract. Just work out the principles of the Word of the living God; this will be your wisdom and your greatness and your strength. Time must be redeemed from things which are seen and temporal to meditate upon things unseen and eternal. You must resist an encroaching world, which if allowed will so press upon you as to separate you from the source of your strength. Put on Christ. In the closet commune with Him who seeth in secret. Lay hold by faith on His might. Make peace with Him, and you shall make peace with Him. Nothing else will carry you through the closing scenes of this earth's history, and give you the victory and the crown of life that fadeth not away. Press toward the mark of the prize. {21MR 42.2}

I am directed to impress upon you that you must have a stronger faith in God. Hold fast to the only source of strength. Then right where you are you will be a living epistle, known and read of all men. Faith is not sight. God requires you to bring into every phase of your character and into your work all the attractiveness possible, and Jesus Christ, His meekness, His love, His unselfishness. Let not the thought come into your mind that you must do battle for yourself because you think that your brethren in the faith make wrong moves and do not appreciate your work. This opinion will not change

God's estimate of your character. {21MR 42.3}

If you have Christ as your defense, you have a mighty power behind all your efforts; but you have not yet attained. You must reach higher spiritually. You must care more, far more, for that wisdom, that holiness, and that fragrance, the glory which Christ longs to give every true heart that hungers and thirsts after

righteousness. As long as no human agent can make one shade of your character darker or brighter, do not worry at all. The Lord has not appointed any man, even your brethren, to make you over. They cannot change one feature of their own characters without the cooperation of God, and neither can you. {21MR 42.4}

Concerning you and your associates God says, "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]. Each one of your associate physicians has an individual work to do. The prayer of faith shall save the sick. This is a word from the Lord to you who have so much to do with the sick. {21MR 43.1}

The prayer of faith in the sickroom, short and right to the point, prepares the way for the grace of God to speak to the soul. Even unbelievers feel this--to them--strange and new influence, and realize that God can and will hear their prayers. You cannot know, you who pray in the sickroom, what will be accomplished, and what has been accomplished, by the prayer of faith. By simple prayer the sick have been encouraged to believe that God will look with compassion upon them, else that prayer would never have been offered in their behalf. A ray of light penetrates to the hopeless soul, and becomes a savor of life unto life. {21MR 43.2}

Pray with simple faith. In the future world we shall see what great victories have been won by the prayer of faith. Prayer has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions [not only beasts of prey, but human beings], quenched the violence of fire, [we shall know what this means when we hear the reports of the martyrs who died for their faith and felt no pain], escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" [Hebrews 11:33, 34]. {21MR 43.3}

We shall want to hear all about these victories, and shall hear when the Captain of our salvation, our glorious King of kings, opens it before those of whom John writes, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" [Revelation 7:14-17]. {21MR 43.4}

Dr. Kellogg, there is a different, a more exalted experience to be obtained by every

worker in every phase of God's work. This experience all will gain if they read the Word of God, and appropriate that Word as the living bread which came down from heaven. But not one in a hundred knows the value of eating the bread of life. The directions given by Jesus Christ, the invisible Leader of Israel, in the Old Testament Scriptures, are full of marrow and fatness. No soul will repine in spiritual hunger if they take these words and eat them. The words spoken in the sixth chapter of John have special reference to the spirituality of the Word. {21MR 44.1}

The living oracles are the flesh and blood of the Son of God, although He had not then been crucified among them. His work as the substitute for all sin was the only hope of ancient Israel, and after the plan of God had been fulfilled in the death of Christ, the New Testament was written by holy men as they were moved by the Spirit of God. This additional blessing, the New Testament Scriptures, was given, not that the Old might be cast aside, but that the light of the New Testament might be reflected back into past ages, giving significance to the whole Jewish economy. The directions so plainly laid down in reference to practical holiness should enter the life of every one who claims to be a Christian. All should fulfill the terms and conditions given to ancient Israel in regard to practical obedience. {21MR 44.2}

Let all remember that the mysteries of the kingdom cannot be learned by reasoning. True faith and true prayer--how strong they are! The prayer of the Pharisee had no value, but the prayer of the publican was heard in the courts above, because it showed dependence reaching forth to lay hold of Omnipotence. Self was nothing but shame. Thus it must be with all who seek God. Faith expressed by prayer are as the two arms with which the needy suppliant lays hold upon the power of infinite love. Faith sees the advantage of making peace with God. {21MR 44.3}

Now, my brother, I have written you matters just as they were presented to me. You were devising and planning, and feeling that you must have the cooperation and sympathy of all the men standing with you; but, my brother, you cannot be supported in drawing from the Foreign Mission Board to sustain the workers in medical missionary lines who are working in America. You cannot depend on the Foreign Mission Board for means just as you choose. This is not as it should be. There must be a Foreign Mission treasury. But this must not be drawn upon so that when the missionaries in foreign countries look to America for help, they will find nothing there. The medical missionary work in America must not be launched out as

largely as it has done, unless workers know where their means of support are coming from. {21MR 44.4}

There are other lines of work, my brother, that you have not discerned and estimated as you should have done. They have been out of your sight. You need to see afar off, as well as near. You need to consider carefully how the workers in other parts of God's moral vineyard are to be assisted. The places where the work is new, where

prejudice and opposition abound, where there are no Seventh-day Adventist churches to which the workers can appeal, need help. You have just as little consideration for foreign missionary labor and the work to be started in new fields as you suppose the Foreign Mission Board has for your work. {21MR 45.1}

You receive large donations in the medical missionary work. You received a large amount of money in the sanitarium. Light has been given me that you are planning to use means in various ways which will absorb more than the treasury can afford. You cannot do this unless you shall interest outside parties to furnish you means. {21MR 45.2}

I am authorized to call for means from the treasury to advance the work in this country. I should have done it long ago for the establishment of a sanitarium here in Australia. But your demands have been too readily made. You, as well as I, need to exercise care in the outlay of every penny. God's work has not yet been established in New South Wales, and this must be done. If we had received that help which we ought to have had years ago from the resources in America, we should now have institutions on paying bases. {21MR 45.3}

I have just been reading over the testimony written when the sanitarium was started in Battle Creek. The entreaties and supplications made then for help for that sanitarium and for our school were just as strong as the entreaties I am making now for the help I ought to have had here. In the establishment of the work in Oakland, California, I felt the same distress of mind. I have spent many sleepless nights over the establishment of work in these places. Now they stand on vantage ground, and the workers in them should have understood the situation without compelling me to plead in behalf of a field where there is nothing to give character to the work. It makes me ashamed to think they have not. {21MR 45.4}

My brother, you are on test and trial, and if you throw your arms about so many responsibilities that are unending in their duration, and make them first, you will not do right. You must consider that it absorbs means to sustain the increasing demands which your devising creates. To whom shall those who are in hard and trying fields look for

strength and financial support? If they could receive anything approaching the donations that you have received, they would be able to work with far more courage, and, having facilities, could accomplish far more work. {21MR 45.5}

All these things need to be considered. There is the sanitarium in Battle Creek--a place of great influence. You have been honored by God; and I do not want you to increase and increase a certain line of work that absorbs so much that other fields are left with little or nothing. {21MR 46.1}

You have represented the case to me as you view it, saying that you do not have the sympathy of many of your brethren. Do not suppose that because you are not upheld in

all you propose to do, you can invest means in various ways, and then feel hurt if you are not sustained. If you were not bound about in some way, all missionary work in foreign countries would be so handicapped for want of financial aid, that the workers might better leave the field. {21MR 46.2}

You exaggerate in your statements to me, for in your imaginations the matter looks so to you; but it is not a correct representation. You must be just as willing that your voice and your judgment shall not have all the preference. The very exaltation God has given you, as you will see by my letters He has given you, should make you afraid. Temptations have come to you, and will come to you more and more. The Lord has placed you in a position of great responsibility, but He can remove you at any time. {21MR 46.3}

We do not want you to be removed, and I am now commissioned to give you warning that you are certainly in danger. It is just as much your duty to draw nigh to your brethren and help them and sympathize with them in the difficulties which have come into the conference, which is a most humiliating, heart-sickening matter, as it is for them to help you; yea, more, for you are looked up to by many of the so-called great men of the world. You have their confidence, and they honor you. The position that you are in is not so very trying if you would be candid and not view matters in a distorted light. {21MR 46.4}

The Lord has given you great blessings. Will you then show that you appreciate your position of trust, as not created by yourself but by the Lord God of heaven? My brother, you can pursue a course that will deprive you of the wisdom God has given you; but I do not want you to do this. I want you to remain as true as steel to your God and to your brethren. Just as soon as you begin to show a sense of superiority and a masterly spirit, the Lord will work to show that He is God and not man. Walk humbly with God. Bear in humility all the honor God has seen fit to give you. Do not exalt yourself

and demerit your brethren; for then you show distinctly that the Spirit of the Lord is departing from you, and that you will be left to your own wisdom. {21MR 46.5}

Never has there been a physician who has not had his trials. The very work in which you are engaged makes you a target for the enemy. It is becoming to you to hide yourself in God. Let Him place you in the cleft of the rock, and cover that rock with His hand, that you may see His glory. Never must you show overmastering passion. {21MR 47.1}

Do not think that in giving success to the sanitarium, God is dependent upon any one man. The heavenly intelligences have in God's plan appointed the sanitarium as a place where His name shall be magnified. He would make it a place where He can use men as His agencies to cooperate with Him in exalting the truth, giving strength and beauty to the column, building as workers who follow His directions. The mysteries so precious and essential that it is God's purpose to reveal--His eternal truths--He will

make known to the world in a most simple manner. {21MR 47.2}

The grace of God has been viewed from the outer court. It is the Lord's purpose to rend away the veil. The revelation of His own glory in the form of humanity hid in Christ will bring heaven so near to men that the beauty adorning the inner temple will be seen in every agent in whose heart Christ abides. Hearts will be captivated not by the glory of the man, but by the inward adorning of an abiding Christ. It is the revelation of Christ in the man that captivates the hearts of men and women. They behold the beautiful character of Christ, revealed by good works. {21MR 47.3}

All the self-exaltation of man, his high estimate of himself, are not of the least value in God's sight. If man has that faith which in its simplicity works by love and sanctifies the soul, Christ says to him, Ye are a laborer "together with God: ye are God's husbandry, ye are God's building." Man must be worked by God, builded by God. Material of the first quality must be used in the character building. You know that poor timbers have been put into your building. God has been working to remove these timbers. Do not build yourself after your own model. Let God make you a holy temple for Him. He has loved you. He is proving you. Make no failure. You are not to suppose that you are superior to your brethren. But God has given your every capability, your every success. {21MR 47.4}

You have made many mistakes, yet the Lord uses you still. Do not take credit to yourself. All that you are comes from God. It is the heavenly intelligences that work through human agents, and when you take any glory to yourself by exalting yourself, you greatly dishonor God; for you reveal a disposition that

shows you are not yoked up with Christ, but are drawing a load on your own account. Many do this. {21MR 47.5}

I feel the deepest interest in you. In the letters I sent in the mail before last, a few days before your letters arrived, I stated facts plainly. In a few days another mail came, the last. Well, I have not dared to withhold the light, for things are constantly opening before me. For some time now, excepting three nights, I have not slept after two o'clock. Some nights I awake at half past one, and the night before last I awakened at twelve o'clock and commenced writing to you. I wrote as fast as my pen could travel over the paper. {21MR 48.1}

Walk softly before God, not in the strength of Dr. Kellogg. "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 that exercise lovingkindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord" [Jeremiah 9:23, 24]. The Lord has kept you by His power, and He will still keep you if you do not try so hard to keep and run yourself. God can guide you, my brother, beautifully and in perfect consistency in all things; but just as soon as you feel yourself superior to your brethren,

and criticize them, you are out of your place, as they are out of their place in criticizing you. My brother, you must strive to work in perfect harmony with your brethren. The work is one the world over. {21MR 48.2}

Do not suppose that every man is to be as interested to the same degree in the medical missionary work as you yourself are. They cannot be, for God has laid upon them the work of ministry. This is fully as essential as any work you have been carrying on. {21MR 48.3}

The ministry and the medical missionary work must be combined. Never lose sight of this. There must be no alienation among brethren. If our brethren have ought against us, the first missionary work to be done is to be reconciled to our brother or brethren. God has pointed out the path we must follow. He has shown us that we must love one another. When the love of Jesus Christ pervades the soul, many words that you now speak to those who love God and keep His commandments just as conscientiously as you do, you will not speak. They are not in a position where they can be honored and exalted as you are. Let not this be a snare to you; for as the Lord has presented matters to me, the spirit you have manifested toward your brethren must be different from what it has been in the past. Love as brethren, be pitiful, be courteous. Christ died to save your brethren as surely as He died to save you. {21MR 48.4}

He that searcheth the heart knoweth what is in the heart of every

man. There must be a decided change in your attitude toward your brethren. Be assured that when this change takes place, you will see a decided change in your brethren. I feel so sorry for my Saviour. I feel such longing of soul that Christ shall mellow and change the soul-temple of His people. You need to soften. You need not feel that your brethren are all in the wrong, because they are not. You need the working of the Holy Spirit on your heart as much and even more than many of your brethren need it. When you become one with your brethren, as is represented in the seventeenth chapter of John, you may expect the love and power of God to flow in rich currents into your soul. The work of God is not divided; it is one, and if there is any separation between the medical missionary work and the ministry, it will be because the Holy Spirit is not working upon hearts. {21MR 48.5}

Come, brethren, the angel of the covenant is working by His intercession, even the Lord Jesus Christ, to prevent the very thing which will take place unless there is complete unity in your work. Christ is opening His lips in supplication. He is pouring out His petitions to God for you who claim to believe in Him and yet are not living in unity. You are jealous and suspicious of one another. Your Redeemer would restore to His people healthful heart-beats for each other. {21MR 49.1}

This passing judgment upon one another prevents the working of the Spirit of God. Christ is not divided. God wants to give an enlarged current of His love to His people. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot

be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God" [Romans 8:26, 27]. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever" [Jude 20-25]. {21MR 49.2}

My brethren, I write these things to you because they are truth, and you all need them. All faultfinding, all criticizing, all envy, jealousy, and evil-surmising, must be put away with all evil-speaking. You are to prepare the highways of the Lord. You are to strive to be one with Christ in God.

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Then there will be given to the world an evidence of the great goodness of God in sending His Son to die for men. True, genuine love will be expressed, for Christ is abiding in the heart. Then your prayers will be offered in the spirit and power of God, and God will be revealed. Where you are now standing, in disunion, the atmosphere about your souls is of Satan's creating. It is his own breath. Obey the Word, and love as brethren, and God will bind you together with the great love wherewith He loved His Son. This is the love you each are to express to the world.--Letter 40, 1899.

Ellen G. White Estate
Silver Spring, Maryland
May 10, 1990. Entire Letter. {21MR 49.3}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1509 - Commentary on the Epistle to the Ephesians; Medical Work to Be Connected to the Church

MR No. 1509 - Commentary on the Epistle to the Ephesians; Medical Work to Be Connected to the Church

(Written in 1898 to J.H. Kellogg.)

"Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace: wherein He hath abounded toward us in all wisdom and prudence" [Ephesians 1:1-8]. {21MR 51.1}

These promises are not made to a few, but to all who will come to the heavenly banquet that God has prepared by sending His Son to our world to die in our behalf, that through faith in Him we should become one with God. The praise and glory of His grace, power, and wisdom is the effectual salvation of a peculiar people. Wonderful possibilities are provided for every one who has faith in Christ. No walls are built to keep any living soul from salvation. The predestination of which God speaks includes all who will accept Christ as a personal Saviour, who will return to their loyalty, to perfect obedience to all God's commandments. This is the effectual salvation of a peculiar people, chosen by God from among men. All who are willing to be saved by Christ are the elect of God. It is the obedient who are predestinated from the foundation of the world. {21MR 51.2}

There is a serious, solemn work to be done at this time. In all places the standard is to be lifted. God has "made known unto us the mystery of His will, according to His good pleasure which He hath purposed in himself: that in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him: in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will: that we should be to

the praise of His glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth" [verses 9-13]. The word of truth, Bible truth, present truth, is to be presented calmly, soberly, in the demonstration of the Spirit, for the angels of God are making impressions upon minds. "The gospel of your salvation: in whom also after that ye believe, ye were sealed with that Holy Spirit of promise." {21MR 51.3}

What is the seal of the living God, which is placed in the foreheads of His people? It is a mark which angels, but not human eyes, can read; for the destroying angel must see this mark of redemption. The intelligent mind has seen the sign of the cross of Calvary in the Lord's adopted sons and daughters. The sin of the transgression of the law of God is taken away. They have on the wedding garment, and are obedient and faithful to all God's commands. {21MR 52.1}

"Which is the earnest of our inheritance," Paul continues, "until the redemption of the purchased possession, unto the praise of His glory. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of His glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power" [verses 14-19]. {21MR 52.2}

You are engaged in a great work, but you are treating yourself unwisely. You must guard yourself and those who look to you for instruction, that you may not work away the healthy tone and fragrance which reveals the sound, sensible principles that make sound, sensible workers who can advance God's cause. This thing you must remember: every standard raised in the work is to be founded on the Book, that storm and tempest may be unable to sweep it away. {21MR 52.3}

"According to the working of His mighty power, which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all" [verses 19-23]. {21MR 52.4}

You must not educate your students to look to and depend on you. Do not tell them, as a master does his servant, what work they are to do. You may advise, but let them go to

the Lord for counsel. He has given to every man his work. {21MR 52.5}

If you should follow your human judgment, you would do the very things that would be out of harmony with God's purposes and plans. Warn every student against placing dependence on you, for you are not beyond temptation. Even now, though doing the very work the Lord designs to have done, you are embracing too much. The light of Christian instruction may be turned in wrong channels, and the work God would have done may become too scattered, thus bringing confusion and discouragement upon the workers. {21MR 53.1}

The Lord alone must be your counselor. Remember that Satan has come down with

great power to work with all deceivableness of unrighteousness in them that perish, because they yield to his plans. You are not above temptation. You are not to feel confidence in your own strength. Your only dependence must be in God. Lean hard on Jesus Christ. You have worked hard to bring about good results. Do not now make any mistakes. {21MR 53.2}

You must never, never seek to lift one pin, remove one landmark, that the Lord has given to His people as truth. You can manipulate matters to suit your own plans and devices. But just as soon as you allow your influence to lead away from the strait and narrow path that the Lord has cast up for His people, in order to accommodate yourself, your prosperity will cease; for God will not be your guide. The record of Nebuchadnezzar's life has been presented to me again and again to present to you, that you may be warned not to trust in yourself and your own wisdom, or to make flesh your arm. Never seek for popularity. Never let the banner be lowered or drop from your hands in order to blend in the wording of the message for these last days anything but that which will keep the features of our faith prominent. "Here are they which keep the commandments of God, and the faith of Jesus" [Revelation 14:12]. {21MR 53.3}

You are in positive danger. You are placing too many duties upon yourself and those connected with you. Unless you give yourself time for prayer and for study of the Scriptures, you will be in danger of accommodating the Scriptures to your own ideas. Take heed that in the work you are doing you do not misapply your powers, giving all you have to a work which is not a whole but only a part of the work to be done. Keep the part you are doing in symmetrical proportion with the other lines of the work, that the structure we are building may be firm and solid, able to withstand the stress of circumstances and temptation. {21MR 53.4}

The Lord's church is to Him the dearest object on earth. Creation itself was originated in the purpose of

God that He might glorify Himself in the redemption of His people. Your work is not to shape itself. It is not to be separated from the church. Neither are you in any way to demerit the ministry and exalt the work you are doing above the church. You are not to allow the students to suppose your work is separate, because in doing this you will show that you are not a co-worker with God. You may carry things in such a way that those connected with you will be led to think that should you be taken away, all that you had advised, planned, and set in operation would have to go forward just as you had planned. {21MR 53.5}

We hope that the blessing of God will attend you because you walk humbly with God, yoked up with Christ, that He will spare your life to accomplish a work that will be as enduring as eternity. The apostle teaches us God's purpose when He calls the gospel "the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and

powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord" (Ephesians 3:9-11). {21MR 54.1}

Rest assured that God has a church, and that you are to be a colaborer with Him. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" [Ephesians 4:1-6]. {21MR 54.2}

By Christ the work upon which the fulfillment of God's purpose rests was accomplished. This was the agreement in the councils of the Godhead. The Father purposed in counsel with His Son that the human family should be tested and proved to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God's commandments, and live. God gave to His Son all who would be true and loyal. Christ covenanted to redeem them from the power of Satan, at the price of His own life. We have the condition of this covenant. "Yet it pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous Servant

justify many; for He shall bear their iniquities" [Isaiah 53:10, 11]. {21MR 54.3}

In giving Christ, God gave heaven's choicest gift. He has given us all the rich blessings presented in the Word. When Christ ascended to heaven, the Holy Spirit took His place, and was a perfect representation of Him. It is the work of the Spirit to minister the richest grace, and make it effectual in the hearts of God's people, that the elect may be gathered into one family. We need more quiet, abiding trust in God, and then the very best and highest activities will be put forth. Not one false movement will be made. We need to cultivate a calm and obedient trust in God. To young and old, this is worth more than tongue can tell. {21MR 55.1}

Genuine religion brings its sanctifying influence into all a man thinks, says, and does. Let everyone connected with you, my brother, see that you are discharging aright the duties God has laid upon you, that you are keeping your heart free from every scheme of selfishness. You may say, "What does Sister White mean?" Look carefully, my brother, for there are schemes that savor of selfishness. You may be sure that these must be purged away if, in that work that is a right work, you strive lawfully. Loving God supremely and your neighbor as Christ has loved you, you fulfill the divine law. In any business transaction, in any line of service, be sure that not one thread of selfishness is drawn into the fabric. {21MR 55.2}

The work you have entered upon is good, but you are carrying it to excess. Thus you are absorbing talent and means which should be devoted to other lines of work, which are suffering. {21MR 55.3}

There are many things that need to be lifted and strengthened in various ways. The amount of work done for the needy and destitute is to be equally divided. You should gather less upon yourself, and do some real work to place workers in destitute fields, where they can work in the same lines in which you are working. You are becoming dizzy; you are losing your clear, firm, healthful conception of the work of God for this time. Know your limitation, for the sake of those who have been trying to plant the standard in fields where they have nothing. Know what you can do and what you cannot do. {21MR 55.4}

There is an importance attached to every phase of the work done now. You are not to break the coupling pin. This may seem to you not of much value, but it means a great deal to you. For the safety of those you would educate, God has given the coupling pin, and you and your students need to be educated and trained not to make the mistake some have made by breaking the coupling pin which unites you and your work

firmly with the body of God's commandment-keeping people. {21MR 55.5}

The spirit of fidelity must be taught and practiced. Remember that in all your work that is done under the sun, the spirit in which the work is done will appear, whether it be good or evil. Work so that your neighbor shall not suffer the least injustice in any particular by any of your arrangements. {21MR 56.1}

The work you have hold of is only a piece of the work God would have done. Say to your students, I can give you only what the Lord has given me. As you go forth from this school, look to God as your companion, your counselor. Whether you preach the Word, whether you teach in our schools, whether you practice as a physician, whether you cultivate the soil or follow a trade, look to the Lord as your guide, your helper, your friend. {21MR 56.2}

You may be called to act in councils. You may be called upon to go to foreign lands. Remember that you can never go beyond the domain of God. Give to what you do all the tact and strength of mind and heart, sinew and muscle. Do your best. You are not to seek to be controlled by men. Christ is your Master. Remember that you are only one member of the body, and that the different members of the body are to be controlled by the Holy Spirit. "Be ye clean, that bear the vessels of the Lord" [Isaiah 52:11]. Keep yourselves unspotted from the world. It is only as the different members of the body perform their several offices that the unity of the body is preserved. You can never be an independent whole. There is only one head. I am not your master. Call not any man master. You have one Master, who is in heaven. {21MR 56.3}

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry,

for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ: from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" [Ephesians 4:11-16]. {21MR 56.4}

"Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet

smelling savor. . . . For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them" [Ephesians 5:1, 2, 8-11]. {21MR 56.5}

These Scriptures were given me to give to you. Especially were the principles laid down in the twelfth chapter of Romans enjoined upon you for careful study. The men of God's appointment will not be sustained if they are not doers of His Word, in small matters as well as large. You are in positive danger. Satan is trying by every device to weaken you, so that you will become exalted in your own opinion. Thus you will permit the enemy to gain power over you. God, who is high and lifted up, will use men as His instruments as long as they will work humbly, seeking wisdom from Him. {21MR 57.1}

The Lord has a church upon this earth. He has a people who are working with an undivided interest, a people who is dear to His heart because they are consecrated to Him. There are also men whose names are on the church books who are not serving God, who are robbing Him by withholding the tithes and offerings which He, as the householder, requires as His portion. But because there are tares among the wheat, shall we disparage the church of God? Never! We may disparage ourselves, but never disparage those who are striving amid temptation and trial. These are the ones whom God loves. {21MR 57.2}

The medical missionary work is not to be divorced from the church. Men of power and strength of mind are to grasp every opportunity of becoming acquainted with the Word of God. This Word each individual who would win eternal life must eat and drink as the flesh and blood of the Son of God. All our new converts need training. Well-directed labor should be put forth that they may receive light. There is constant need of men with well balanced minds, who will not step aside either into the fire or into the water. {21MR 57.3}

Some who read the Word catch at ideas which they suppose give them great light. They present this supposed light as truth, but as they have not really studied the Word, as some have done, they will, full of ardor and zeal, present theories which, if received, will counterwork the efforts which have been put forth since 1844 to give the people of God a connected chain of truth. They do not know what they are doing, but they disturb those who suppose they have a solid foundation. These crave for new ideas and suppositions, which mar the symmetrical development of character. Under the influence of the Holy Spirit, those with this enthusiastic

temperament would be enabled to do the highest service. The quickening influence of the life in their message would give character to the work, and advance it, diffusing the grace and spirit of truth in all its lines. But let such a one put his whole mind upon some idea which is not correct, and deformity rather than symmetry is developed. {21MR 57.4}

This is the danger now existing in the medical missionary work. Many who go to school to be educated in this line do not obtain as much as they thought they would. If they had not placed themselves in a school, but had remained where they could be constantly receiving and constantly giving, they would have received increased light. {21MR 58.1}

There is a great work to be done in calling for volunteers for the canvassing work. Canvassers are not to be restricted by being told that they must not talk upon subjects of the truth, that they are to give no Bible readings. They are to put all their energies and enlightenment into the work, and if they can help anyone by speaking to him directly and personally, let them do it. They should be perfectly free to speak or to pray with those who are awakened. Some have not the burden to do this work, and they should not try to converse with those they meet, for they would be unable to enlighten them. The truth must go forward. The church militant is not the church triumphant. It has been shown me that those who are fitted to enlighten minds will often have opportunity to read from the Bible or from books which teach the truth, and thus bring the evidence of truth to enlighten souls. {21MR 58.2}

The youth should be encouraged to learn what they can do in medical missionary lines. They should be taught how to reach the masses who are sunken so low that their condition is apparently hopeless. And they should not be restricted in regard to working with ministers. This is not the Lord's mind or will. I speak decidedly, for these questions are constantly coming up for decision. The people of God are called now to do a sacred work.--Letter 126, 1898.

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May 10, 1990. Entire Letter. {21MR 58.3}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1510 - The Proper Attitude in Prayer

MR No. 1510 - The Proper Attitude in Prayer

(Portions of this manuscript have appeared in the *SDA Bible Commentary* , vols. 1 and 3, and *Selected Messages* , book 2.)

I have received letters questioning me in regard to the proper attitude to be taken by a person offering prayer to the Sovereign of the universe. Where have our brethren obtained the idea that they should stand upon their feet when praying to God? One who has been educated for about five years in Battle Creek was asked to lead in prayer before Sister White should speak to the people. But as I beheld him standing upright upon his feet while his lips were about to open in prayer to God, my soul was stirred within me to give him an open rebuke. Calling him by name, I said, "Get down upon your knees." This is the proper position always. {21MR 59.1}

[Luke 22:41; Acts 9:40; 7:59, 60; Acts 20:36; 21:5; Ezra 9:5, 6; Psalms 95:6; Ephesians 3:14, quoted.] And this whole chapter will, if the heart is receptive, be as precious a lesson as we can learn. {21MR 59.2}

To bow down when in prayer to God is the proper attitude to occupy. This act of worship was required of the three Hebrew captives in Babylon. At the dedication of the golden image, representing the king of Babylon, and which Nebuchadnezzar the king had set up, a herald cried aloud, "To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up" [Daniel 3:4-7]. {21MR 59.3}

This act of bowing the knees to the great image was understood to be an act of worship. But such an act was homage to be rendered to God alone--the Sovereign of the world, the Ruler of the universe; and these three Hebrews refused to give such honor to any idol even though composed of pure gold. In doing so, they would, to all

intents and purposes, be bowing to the king of Babylon. Refusing to do as the king had commanded, they suffered the penalty, and were cast into the burning fiery

furnace. But Christ came in person and walked with them through the fire, and they received no harm. {21MR 59.4}

Both in public and private worship it is our duty to bow down upon our knees before God when we offer our petitions to Him. This act shows our dependence upon God. {21MR 60.1}

At the dedication of the Temple, Solomon stood facing the altar. In the court of the Temple was a brazen scaffold or platform, and after ascending this, he stood and lifted up his hands to heaven, and blessed the immense congregation of Israel, and all the congregation of Israel stood. [2 Chronicles 6:1-11, quoted.] {21MR 60.2}

"For Solomon had made a brasen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven" [verse 13]. {21MR 60.3}

The lengthy prayer which he then offered was appropriate for the occasion. It was inspired of God, breathing the sentiments of the loftiest piety blended with the deepest humility. {21MR 60.4}

I present these proof texts with the inquiry, "Where did Brother J obtain his education?" At Battle Creek. Is it possible that with all the light that God has given to His people on the subject of reverence, that ministers, principals, and teachers in our schools, by precept and example teach young men to stand erect in devotion as did the Pharisees? Shall we look upon this as significant of their self-sufficiency and self-importance? Are these traits to become conspicuous? {21MR 60.5}

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee that I am not as other men are, extortioners, unjust, or even as this publican. I fast twice in the week, I give tithes of all I possess" [Luke 18:9-12]. Mark you, it was the self-righteous Pharisee who was not in a position of humility and reverence before God; but standing in his haughty self-sufficiency, he told the Lord all his good deeds. "The Pharisee stood and prayed thus with himself" [verse 11]; and his prayer reached no higher than himself. {21MR 60.6}

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" [verses 13, 14]. {21MR 60.7}

We hope that our brethren will not manifest less reverence and awe as they

approach the only true and living God than the heathen manifest for their idol deities, or these people will be our judges in the day of final decision. {21MR 61.1}

I would speak to all who occupy the place of teachers in our schools. Men and women, do not dishonor God by your irreverence and pomposity. Do not stand up in your Pharisaism and offer your prayers to God. Mistrust your own strength. Depend not in it; but often bow down on your knees before God, and worship Him. {21MR 61.2}

And when you assemble to worship God, be sure and bow your knees before Him. Let this act testify that the whole soul, body, and spirit are in subjection to the Spirit of truth. Who have searched the Word closely for examples and direction in this respect? Whom can we trust as teachers in our schools in America and foreign countries? After years of study shall students return to their own country with perverted ideas of the respect and honor and reverence that should be given to God, and feel under no obligation to honor the men of gray hairs, the men of experience, the chosen servants of God who have been connected with the work of God through almost all the years of their life? {21MR 61.3}

I advise all who attend the schools in America or in any other place, Do not catch the spirit of irreverence. Be sure you understand for yourself what kind of education you need, that you may educate others to obtain a fitness of character that will stand the test that is soon to be brought upon all who live upon the earth. Keep company with the soundest Christians. Choose not the pretentious instructors or pupils, but those who show the deepest piety, those who have a spirit of intelligence in the things of God. {21MR 61.4}

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." This is the only safe knowledge that students can obtain. {21MR 61.5}

The light reading of the Scriptures makes my heart ache. Whilst I am writing I groan in spirit as I see how superficial is the understanding of the Scriptures. There is an abundance of profession of Christianity, but very little practice. Jesus says, "I am the Way, the Truth, and the Life." Who will prove themselves wise virgins? Who are the foolish virgins? Those who have no oil in their vessels with their lamps. Shall it be as represented--half wise, and half foolish? {21MR 61.6}

We are living in perilous times. Seventh-day Adventists are professedly the commandment-keeping people of God; but they are losing their devotional spirit. This spirit of reverence for God teaches men how to approach their Maker--with

sacredness and awe through faith, not in themselves but in a Mediator. Thus man is kept fast under whatever circumstances he is placed. Man must come on bended knee, as a subject of grace, a suppliant at the footstool of mercy. And as he receives daily mercies at the hand of God, he is ever to cherish gratitude in his heart, and give expression to it in words of thanksgiving and praise for these unmerited favors. Angels

have been guarding his pathway through all his life, and many of the snares he has been delivered from he has not seen. And for this guardianship and watchcare by eyes that never slumber and never sleep, he is to recognize in every prayer the service of God for him. {21MR 61.7}

All should lean upon God in their helplessness and daily necessity. They should keep humble, watchful, and prayerful. Praise and thanksgiving should flow forth in gratitude and sincere love for God. {21MR 62.1}

In the assembly of the upright and in the congregation should they praise the Most High God. All who have a sense of their vital connection with God should stand before the Lord as witnesses for Him, giving expression of the love, the mercies, and the goodness of God. Let the words be sincere, simple, earnest, intelligent, the heart burning with the love of God, the lips sanctified to His glory to make known the mercies of God not only in the assembly of the saints, but to be His witnesses in every place. The inhabitants of the earth are to know that He is God, the only true and living God. {21MR 62.2}

There should be an intelligent knowledge of how to come to God in reverence and godly fear with devotional love. There is a growing lack of reverence for our Maker, a growing disregard of His greatness and His Majesty. But God is speaking to us in these last days. We hear His voice in the storm, in the rolling thunder. We hear of the calamities He permits in the earthquakes, the breaking forth of waters, and the destructive elements sweeping all before them. We hear of ships going down in the tempestuous ocean. God speaks to families who have refused to recognize Him, sometimes in the whirlwind and storm, sometimes face to face as He talked with Moses. Again, He whispers His love to the little trusting child and to the gray-haired sire in his dotage. And earthly wisdom has a wisdom as it beholds the unseen. {21MR 62.3}

When the still small voice which succeeds the whirlwind and the tempest that moves the rocks out of position, is heard, let all cover their face, for God is very near. Let them hide themselves in Jesus Christ; for He is their hiding place. The cleft in the rock is hidden with His own pierced hand while the humble seeker waits in bowed attitude to

hear what saith the Lord unto His servants.--Ms 84b, 1897.

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September 13, 1990. Entire Ms. {21MR 62.4}

MR No. 1511 - The Judgments of God

(Portions of this manuscript have appeared in Manuscript Releases 210 and 214.)

"The law of the Lord is perfect, converting the soul" [Psalms 19:7]. {21MR 64.1}

There is wickedness that is being made strong through making void the law of Jehovah. Many have regarded the divine precepts as a dead letter; they have not accepted God's law as the rule of their life in all business transactions. And in their disregard of this law they give expression to a disregard for the authority of the Governor of the universe of heaven. {21MR 64.2}

All the earthly kingdoms are now under God's supervision. He who made the heavens and the earth is Supreme Ruler. In the whole territory of the world which He has created, there is not a kingdom that is independent of God. And when men and women in an earthly kingdom or community understand the laws made to govern the subjects of the Ruler of the universe, but still refuse obedience, they bring themselves under condemnation of the law that God, our Supreme Ruler, has established from the foundation of the world. {21MR 64.3}

It was while there was a disregard of His holy precepts, that God called His people from Egyptian bondage, away from the influence of human authority, to be set free from their life of slavery. The Dignitaries of heaven had ordained that God's people, as a nation, should be delivered from slavery and become a separate and peculiar people who served the Lord God of heaven. {21MR 64.4}

Because of the stubbornness of Pharaoh, it was decided that the voice of God, in words of command, must demand that the Israelites be set free from their life of slavery. Pharaoh refused, and the Lord punished the kingdom because the earthly ruler would not let God's people go to become a kingdom under divine rulership. Pharaoh's refusal brought many plagues upon Egypt, until the stubborn king was impelled to concede to God's plan. And then he again hardened his heart in rebellion against God, and sent his immense army to bring the Israelites back to continual service for the Egyptian ruler. {21MR 64.5}

The Lord wrought wonderfully for the salvation of His people. He made a way of escape in the midst of the Red Sea. The waters were piled up as a strong wall, and a path of deliverance was made for the hosts of Israel following the leadership of Moses. {21MR 64.6}

The vast armies of Egypt ventured to traverse the sea by the same path, in pursuit of Israel. A dark

cloud was before them, and yet they pressed on. When the whole army--"all Pharaoh's horses, his chariots, and his horsemen"--were in the very bed of the sea, the Lord said unto Moses, "Stretch out thine hand over the sea." Israel had passed over on dry land, but they heard the shouting of the armies in pursuit. As Moses stretched out his rod over the sea, the embanked waters that had stood as a great wall, rolled on in their natural course. Of all the men of Egypt in that vast army, not one escaped. All perished in their determination to have their own way and to refuse God's way. That occasion was the end of their probation. {21MR 64.7}

Thus it will be with every class who choose to refuse the light God gives, and persist in following a course of action that makes void the law of Him who is Supreme Ruler over all kings--over all human powers that oppose themselves to the law of the Supreme Ruler of the universe, and set themselves in array against the expressed will of the great I AM. {21MR 65.1}

"And beside Me there is none else." In the destruction of the old world by a flood of waters, God gave evidence that men had exceeded the bounds prescribed through His long-sufferance. And whenever a people, with a "thus saith the Lord" to guide them, presume upon His mercy, and go decidedly counter to His will, despising all His warnings, they finally exceed the limits of grace. Then God interferes and vindicates the honor of His law. He represses the increase of unrighteousness, by blotting out the race who become indifferent to His law which had been made known to the inhabitants of the Noatic [world]. Thus the Lord reveals to the whole human family that it is possible to go so far in sin and disgraceful transgression of His law, that it becomes necessary for Him to limit human life, and interpose in His wrath to prevent their spoiling one another in continual disobedience and defiance of His law. {21MR 65.2}

In the antediluvian world, man refused to obey. There was an extraordinary prevalence of feeling of self-importance. Sinful man, with swelling pride, continued in deeds of unrighteousness. The Lord bore long with transgressors, and in mercy gave man a probation of one hundred and twenty years. If the evil-doers repented not, they were to be swept from the face of the earth by a flood of waters. Noah and his helpers were constantly at work preparing an immense boat. Many of the believing ones kept the faith and died triumphant. {21MR 65.3}

Finally the long period of probation was about to close. By the standard of God's law, the obedient were distinguished from the disobedient. The time was a most critical one. Will Noah become tempted by the universal scorn which he sees thrown

upon God's law and upon himself and his helpers, and will he have less reverence and love for this law? No; for Noah, and those who died in the faith, preached all the more earnestly, in proportion to the ridicule and scorn heaped upon them for building that immense ark--a boat on dry land. {21MR 65.4}

When the ark was finished and the goods were stored, another sign was given. Approaching the ark were seen cattle and all other living creatures, two and two. {21MR 66.1}

These having been housed, there came a period of testing. No rain fell for one week. What revilings there were on the part of the unbelieving mockers about the ark! But after six days--the one week's trial following the shutting in of the believers by an invisible hand, a week during which the fruit of unbelief, in words and acts of mockery, had been fully revealed--a steady rain set in, and continued until the whole of the unbelievers who were outside of the ark were perishing in their sins. Not a living being or a dumb animal outside the ark, was left alive. {21MR 66.2}

Said Christ, "As it was in the days of Noe, so shall it be also in the days of the Son of man" [Luke 17:26]. Let all read and understand the warnings given by the Saviour. {21MR 66.3}

"And as He went out of the temple, one of His disciples saith unto Him, Master, see what manner of stones and what buildings are here! {21MR 66.4}

"And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down" [Mark 13:1, 2]. {21MR 66.5}

Men will continue to erect expensive buildings, costing millions of money; special attention will be called to their architectural beauty and the firmness and solidity with which they are constructed; but the Lord has instructed me that despite the unusual firmness and expensive display, these buildings will share the fate of the temple in Jerusalem. That magnificent structure fell. Angels of God were sent to do the work of destruction, so that one stone was not left upon another that was not thrown down. {21MR 66.6}

"And as He sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked Him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?" [Mark 13:3-37, quoted]. {21MR 66.7}

I am bidden to declare the message that cities full of transgression, and sinful in the extreme, will be destroyed by earthquakes, by fire, by flood. All the world will be warned that there is a God who will display His authority as God. His unseen agencies will cause destruction, devastation, and death. All the

accumulated riches will be as nothingness. Notwithstanding the scientific care with which men safeguard buildings from destruction, one touch of the great and rightful Ruler will bring to nothingness the idolatrous possessions that have been laid up in a sightly and magnificent display. The devices of men will come to naught. {21MR 66.8}

The injustice in our world, the masterly power man has taken unto himself, the oppressive, man-made unions that bring confusion and violence and strife, and the manipulation of a power to rule men and to acquire means through underhand deceptions--these conditions God cannot pass by with silence. Those who are under

the influence and teaching of the great deceiver will find that although God has borne long with their deceptive acuteness, He has not been deceived, and He will reward every transgressor according to his works. He keeps a strict account of every lie framed, and when He takes matters in His hand, He will deal in accordance with every man's secret and hidden devising. {21MR 67.1}

Bible history is to be repeated. Calamities will come, calamities most awful, most unexpected; and these destructions will follow one after another. If there will be a heeding of the warnings that God has given, and if churches will repent, returning to their allegiance, then other cities may be spared for a time. But if men who have been deceived continue in the same way in which they have been walking, disregarding the law of God and presenting falsehoods before the people, God allows them to suffer calamity, that their senses may be awakened. {21MR 67.2}

It is in the exercise of His long-sufferance that God gives men opportunity to come to their senses. A time of probation is granted, but if they go on making gold and silver their god, erecting their expensive buildings and accumulating iniquity by false dealings, they may expect nothing but an outbreak of the Lord's indignation to extinguish the sinner. And those who have been deceived by satanic agencies have often deceived others to their eternal ruin. {21MR 67.3}

The Lord calls upon men everywhere to repent of their transgression of His law. Those who are so foolish as to trust in man, making flesh their arm, will be deceived and deluded, to their certain ruin. {21MR 67.4}

The Lord's terrible denunciations of sinful practices are made the more awful because of the restraint He has placed upon His own prerogatives and power. He who was reviled and reviled not again, declared before multitudes that the blood of all the prophets that had been shed from the foundation of the world should be required of the nation He addressed. The Lord will show before

a world transgressing His holy law, that He is God, and beside Him there is none else. He has borne long with the deceptions of men claiming piety. While He has been provoked by their impieties, He has inflicted less punishment than they deserved. {21MR 67.5}

The Lord will not suddenly cast off all transgressors, or destroy entire nations, but He will punish cities and places where men have given themselves up to the possession of satanic agencies. Strictly will the cities of the nations be dealt with, and yet they will not be visited in the extreme of God's indignation because some souls will yet break away from the delusions of the enemy, and will repent and be converted, while the mass will be treasuring up wrath against the day of wrath. {21MR 68.1}

The Lord bids the abandoned of this our day to fill up the cup of their iniquity to its full measure. God will arise speedily in His authoritative power, and will pour out His wrath on those who have been working through Satan's science to deceive if possible

the very elect. {21MR 68.2}

Those who are deceiving souls will find that it is a most serious matter to have worn out divine patience. God's wrath will fall upon them signally, unexpectedly, fiercely. Though they may then humble themselves ever so much, there will be no further opportunity for repentance. They have persisted in leading souls to ruin. God's law has repeatedly been made void. {21MR 68.3}

Will God's people be aroused? He has been calling, calling after certain ones who have defied Him; and the figures have been accumulating against them, while their ingenuity has been increasing in the work of deceiving if possible the very elect. With satanic cunning they have striven to gain control of minds and of property. They have spurned many overtures of mercy upon condition of repentance. The list of their evil deeds has been swelling. The wrath of God's signal displeasure is hanging over them; and they will not always be permitted to continue practicing their deceptive methods to draw souls into masked nets. Finally the word will go forth that divine patience has been exhausted. {21MR 68.4}

We have now reached a time when souls must be saved from becoming completely deceived by falsehoods in the lips of Satan's followers. Long has God's law been made void. The necessity of divine interference will soon be manifest. Incorrect conceptions of our God have been formed by many who ought to have known better, and would have known better had they heeded the warnings that God has given. {21MR 68.5}

I must now leave this subject and continue it again when my soul shall have rested awhile. I am weak under the pressure upon me. May the Lord give me grace to conclude this matter,

is my prayer, in order that some souls shall refuse to be spoiled through the various turnings and twistings of falsehood.--Ms 35, 1906.

Ellen G. White Estate
Silver Spring, Maryland
September 13, 1990. Entire Ms. {21MR 68.6}

MR No. 1512 - Christ Our Helper; Seek for Unity

(Written May 8, 1903, from "Elmshaven," Sanitarium, California, to the Doctors Kress.)

I have read the letters that came to me from you in the last mail from Australia. I will try to write you a few lines in reply. My left eye must be kept bandaged, because of its weakness and pain, and I cannot read your letters over again, so you must excuse me if I do not speak of all the points you mentioned. {21MR 70.1}

One point stands out clearly before me--the proposition that Elder Starr and his wife connect with you in the sanitarium. This is just what I was going to propose. They will, I think, be a blessing to you. {21MR 70.2}

The work upon which you have entered so recently will bring new duties, and the faithful performance of these duties will bring new blessings. New trials will come, new dangers and difficulties. You will have new problems to solve. But though a veil hangs over the future, you have a knowledge of the Lord's mercies in the past. Allow no difficulties to discourage you. You have passed through trials, and you will be called to pass through trials again. You have had to pass through experiences not altogether agreeable, and these experiences may be repeated. Temptations have come to you, and temptations will come to you again. {21MR 70.3}

We know not what is before us, but we know that we have the privilege of committing our souls to God, as unto a faithful Creator. Let us thank God that we have a refuge in trial. Let us remember that Christ is a present help in every time of need. The promises of God's Word are rich and full and free. God is with us; He cares for us. {21MR 70.4}

God is revealed to us in Christ. Our Saviour is the image of the invisible God. Oh, how near to heaven we may be. "He that hath seen Me hath seen the Father," Christ declared. {21MR 70.5}

Let us allow no worldly business to absorb our energies. Let us allow nothing to occupy the place that God should fill. We must have periods of rest, times set apart for meditation and prayer and for spiritual refreshing. Christ went about doing good, healing all manner of sickness and forgiving all sins, comforting the mourners, banishing sorrow by His presence. Let us behold Him, the very compassion and lovingkindness of God Himself. {21MR 70.6}

Let us seek the Lord. He will be your Helper as you commit the sick ones in the sanitarium to His care. Rest assured that He will cooperate with those that are connected with

the sanitarium. Never forget that you are God's little children. Refuse to worry about what you cannot help. If you make mistakes, go to the compassionate Saviour and ask Him for forgiveness. Tell Him that you want to follow His will. Be polite to God. Remember that He cares for you and that He will be a present help in every time of need. His "tender mercies are over all His works." {21MR 70.7}

It is our privilege to open our hearts and let the Saviour in. Let us praise Him for the brightness of His presence. Let us carry the sunshine of His love on our countenances and bring it into our words. Then His joy will be in us, and our joy will be full. {21MR 71.1}

There is one thing I wish you to do, you and Brother and Sister Burden and Brother and Sister Starr. Search out what is written in the Scriptures and in the Testimonies on the subject of unity, and read it often. You will be tried by the ways of your fellow workers. Never forget that God's plan is that there shall be unity in diversity. The breath of the higher life is to be breathed into our life-work. This will bind us to one another and to God. The love of Christ needs to come into our experience. Then we shall love one another as Christ has loved us. I feel an intense desire to see the people of God united by the strong bonds of love and unity.--Letter 81, 1903.

Ellen G. White Estate
Silver Spring, Maryland
September 13, 1990. Entire Letter. {21MR 71.2}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1513 - Accept God's Plans; Be Humble; Trust Fellow Workers

MR No. 1513 - Accept God's Plans; Be Humble; Trust Fellow Workers

(Written June 30, 1902, from "Elmshaven," Sanitarium, California, to E.J. Waggoner.)

I have read a copy of your letter to Professor Prescott in regard to connecting with the school at Berrien Springs as Bible teacher. I cannot approve; in all respects, of the proposition that you have made. I think that the terms upon which you consent to accept the invitation settle the matter. It is evident to me that these propositions are not

prompted by the Holy Spirit. It is evident that you do not fully understand your own spirit nor the situation at Berrien Springs. Other letters have come to me showing plainly that some are placing a low estimate on the work of Brother Sutherland and his associates at Berrien Springs. {21MR 72.1}

Brother Sutherland is a man who loves and fears God. For the last few years his and Brother Magan's work has been a work of wrestling, just the kind of work to fit young men to be wise, trustworthy stewards of the grace of Christ. At one time, when Brother Sutherland was making a mistake, advocating extreme ideas, the Lord corrected him, pointing out the right way. Brother Sutherland accepted the reproof, and the Lord has blessed him as he has tried to walk in the light. Brother Magan also has gained a valuable experience. {21MR 72.2}

My brother, if you can come to Berrien Springs and as Bible teacher take your place in the school with your brethren, having confidence in them, believing that God has been leading them in their work as He has been leading you in your work; if you can come trusting yourself in the hands of God, willing to do the work He calls you to do, without insisting on the carrying out of such propositions as were made in your letter, then come. But if you cannot come unless these propositions are accepted, I could not advise you to come. We do not know the end from the beginning. God does not want you or me, in our human judgment, to lay down such plans for the future. God's hand leads those who will be led. His righteousness goes before them. {21MR 72.3}

I have confidence that the teachers in the Berrien Springs school are servants of Jesus Christ--humble men who are seeking most earnestly to glorify God. Take your place with them as a learner. Christ 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." {21MR 72.4}

If you see light in coming to Berrien Springs and taking your place with your brethren as a learner of the kind pointed out in these words, remembering that your brethren love the Lord and are striving as earnestly as you are to do His will, and that neither you nor they are your own supervisors, but that you are laborers together with God, come; and as you unite with your brethren as a co-laborer with Jesus, you will see of the salvation of God. {21MR 73.1}

Distrust of brethren must be laid aside; for it brings bondage. In the harvest-field there are many sowers and many reapers. To all is given the admonition, Be diligent workers, "stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." What can be said more? "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in

you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" [2 Peter 1:5-8, 10, 11]. {21MR 73.2}

Let us humble our hearts before God. As we draw nigh to God, He will draw nigh to us to work in us and by us and through us to the glory of His name. But if we weave self into the web, the pattern will be spoiled. {21MR 73.3}

May God help you, my brother, whom I love in the Lord, to make straight paths for your feet, lest the lame be turned out of the way. {21MR 73.4}

I write this letter because I dare not refrain from sending you these words. Be hopeful. Be of good courage in the Lord.--Letter 101, 1902.

Ellen G. White Estate
Silver Spring, Maryland
September 13, 1990. Entire Letter. {21MR 73.5}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1514 - Obtaining and Using Funds for Buildings and Publications; Strong Areas of God's Work to Help Weaker Ones

MR No. 1514 - Obtaining and Using Funds for Buildings and Publications; Strong Areas of God's Work to Help Weaker Ones

(Written February 19, 1899, from "Sunnyside," Cooranbong, to J. N. Loughborough.)

I have received and read your letter. I was very thankful for the loan you sent in the same mail. We received one hundred dollars from a sister in St. Louis, Missouri. This money will help us a great deal just now. Last Thursday we received a cable message from Dr. Kellogg saying that within sixty days he could raise five thousand dollars. We were just then planning how we could obtain means to complete the school building which is partly erected. W.C.W. went to Newcastle to try to borrow some money. He was disappointed there, and went at once to Sydney. On Thursday the telegram came from Dr. Kellogg. We wrote at once to Elder Daniells and W. C. White, to set their

minds at rest. {21MR 74.1}

The interest in Newcastle is wonderful. The Sabbath has been presented to the people, and one week from today twenty-five will be baptized. I shall speak in Newcastle next Sabbath and Sunday. {21MR 74.2}

We are trying to raise money enough to purchase an old stone church in Wallsend, ten miles from Newcastle. The roof is gone, the floor is partly gone, and the windows are smashed, but the location is excellent. I shall go to see it. We think we can obtain some means from the new believers. If so, we shall not have to use the five hundred dollars you sent, but can let the sanitarium have it to obtain some facilities for the branch office in Newcastle. {21MR 74.3}

The medical missionary work has taken well with the people in Newcastle. Some of the leading men in the city are enthusiastic over the subject. Both Dr. Caro and Dr. Rand will spend some time in Newcastle. Dr. Caro gives health lectures there once a week. People from outside are calling for a cooking class. I think this will be held in the tent. I wish we had a cook who could do justice to the work by showing the people how to make good bread and other simple articles of food. Instruction in medical missionary lines is just what the people in Australia appreciate. In every place where camp meetings have been held, this subject has created intense interest. It is allied to the third angel's message as surely as the right arm is joined to the body. {21MR 74.4}

I said that twenty-five had taken their stand. As many more are convinced, but business prospects hold them back. The work has extended from Newcastle to Maitland, and in the towns between Cooranbong and

Newcastle there are many interested ones. {21MR 74.5}

Some weeks ago I received some money from California, and you cannot tell how glad I was to get it. I sent one hundred pounds to Brisbane that they might make a start on their meetinghouse there. The weather was so rough that they could no longer hold meetings in the tent without imperiling the lives of those who attended. Those who had newly come to the faith helped by purchasing the land. They are all poor people, but they did what they could. If we could have obtained money from any source by borrowing, we would have done so, but there was no money to be had. The building is now going up, and we are so thankful for the sake of the people and the workers there. I had pledged five pounds toward this building, not knowing how I could raise that much. My workers have not been paid for last year's work. I can let them have only what they need for their actual necessities, and no more. {21MR 75.1}

The second one hundred pounds of the money I received from California I placed in the hands of Elder Daniells, to be used in building bathrooms for the sanitarium. John Wessels wrote me from Africa for counsel regarding his future movements. I said in reply, Come to Australia, for the way is open for our work. I told him to telegraph us at once regarding this matter, that we might know what to do. If he can come soon, we

shall not invest our money in building bathrooms which will have to be moved, but will secure a site for a sanitarium. The house now used for a sanitarium is in no way appropriate. {21MR 75.2}

A new tent had to be purchased for the work in Newcastle, and I gave toward this ten pounds of the money from California. There is now only a little left, which I shall invest in putting a fence around our church here. It stands in a large open pasture. {21MR 75.3}

Not one dollar of this money have I invested for my own personal use. I would not at that time have called for the money invested in the mission school in Chicago had it not been necessary. But while in Illinois we came to a deadlock. I was led out to pledge one thousand dollars. I had to hire this money and pay seven percent interest for two years. Just at that point his satanic majesty was in the management of my books published at the Review and Herald office. Those at the head of the publishing work there would handle neither *Great Controversy* nor *Patriarchs and Prophets,* the very books God had signified the people must have at once. {21MR 75.4}

They promised me faithfully that after certain months they would handle these books, but they failed to keep their word. When the *Great Controversy* should have been circulated everywhere, it was lying dead in the Review and Herald office and

Pacific Press. Brother Jones urged me to accept less and less royalty on these books, promising solemnly that they would push them to the very limit of their capability, but they did no such thing. The word of men was not as they will some day realize the word of God is. {21MR 75.5}

Then the word came to me from the Lord, Take your books into your own hands. I tried to hire money, but could not; and the light given by God for the people was hidden in the printing office. The inward working of this matter was presented to me. The men who told me to my face that the canvassers would not handle my books were themselves arranging matters so that they should not handle them. They told me falsehoods, and I was in such distress of mind that it was impossible for me to sleep. {21MR 76.1}

For two years I stood thus, trying to counterwork those who were working at cross-purposes with God. From the time that their double-dealing was presented before me, I had no confidence in the men who composed the book committee. They were a fraud, and their endeavor was to get all they could from authors by underhand schemes. {21MR 76.2}

You may ask, Will the investigation now being made reveal this matter? No; it will never be revealed as it was. We cannot now see the injustice, the swerving from right, the intriguing methods, the overbearing, dictatorial tone assumed by these men to those who were their superiors in intellect and moral worth. {21MR 76.3}

I had to stand and see men triumphing in their evil work. The Lord said, I will punish

for these things. Then came the word of the Lord to me, "Make no large concessions. There are those who will not appreciate any sacrifice you might make. You must maintain principle. Take your books out of the hands of those who are not right with God; for they will harass and perplex you and grieve your soul. The Lord desires you to be a steward of means; He will be your counsellor. Trust not in man nor in the word of man, for they will fail you. The Lord would not have you brought in strait places, as you now are; for this will prevent you from doing the work I have commanded you to do as My messenger. You are not to be placed in the position where those who are reproved will be greatly gratified by your supposed dependence. You are to lead out; you are not to be led into poverty and left there, for the word of the Lord is to be proclaimed more decidedly in the future than in the past." {21MR 76.4}

The Lord is a sufficiency. I do not want means to gratify myself, but that I may lead out, that I may have something to invest in the work that should be started in new places, and that I may help those who are cast down and oppressed, who need to be helped to help themselves. This we

have done in many cases, and the Lord has made us a blessing. {21MR 76.5}

In regard to the one thousand dollars, as things are I do not want it. I thought that should I make this donation, it would open the way for others to give. And a large sum was donated by a man and his wife who the leading men thought had nothing. So that one donation meant several hundred dollars. Then others pledged. {21MR 77.1}

When the mission house was sold, and I was casting about in my mind if I could get some money, I thought, Why could not those in Illinois transfer that donation to this new field--I might say, new world--and help us here as I helped them at great inconvenience and expense to myself? We certainly needed help from some quarter; that was plain to me. We were in the ABC of our pioneer work in a new field, and those in America had buildings and facilities and more than was wise for them to have. {21MR 77.2}

This is my explanation. Had I not understood by your letter that the board agreed to the proposition, I should not have called for the means in as urgent a manner as I did. I have been instructed that after, in a place, the work essential for the advancement of the work has been done, after by self-sacrifice and urgent labor facilities have been gathered, and the Lord has prospered the work, those in that place should give of their means to help God's servants who have been sent to new fields to go over the same ground, beginning at the ABC of the work. Those living where the work has been placed on a good foundation should feel themselves bound, even at considerable self-sacrifice and self-denial, to help by transferring to those in need a portion of the means once invested in their behalf. Thus the Lord designs that His work shall increase. The talents given to His servants are to be doubled by being put out at interest in gifts and offerings and influence. {21MR 77.3}

This is the law of restitution on right lines. One portion of the Lord's vineyard is

worked, and brings in fruit. Then another portion is taken up. It is the Lord's plan that the unworked part shall receive help from the part which has been worked. This should be done with cheerfulness. Thus the work in every part becomes a success. When the principles of the law of God are practiced, the work moves forward solidly and with double strength. Then the workers are enabled with great power to proclaim the third angel's message and the second appearing with power and great glory of our Lord and Saviour Jesus Christ. {21MR 77.4}

P. S. Brother Loughborough: This letter was mislaid and forgotten and it has just come to the front again. Elder Irwin is here, and we are very busy in council. The Avondale Health Retreat is prospering well.

The frame is up and soon the roof will be on and the building enclosed. We shall hope to have a printed prospectus to send you soon. We are all busy preparing for the soon coming meeting of the Australasian Union Conference.--Letter 35, 1899.

Ellen G. White Estate
Silver Spring, Maryland
September 13, 1990. Entire Letter. {21MR 77.5}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1515 - God's Judgments on the Cities

MR No. 1515 - God's Judgments on the Cities

(Written November 15, 1906, from Sanitarium, California, to her granddaughter, Mrs. Mabel E. Workman. Portions of this manuscript have been printed in *Selected Messages* , book 3, and in several Manuscript Releases.)

I have been suffering with malaria, and I am kept quite busy coughing and clearing my throat and lungs. But I do not feel despondent. {21MR 79.1}

One week ago last Sabbath I filled an appointment to speak in the church in San

Francisco. We had an excellent meeting. There seemed to be an earnest desire to hear, and an interest in the words spoken. {21MR 79.2}

This is the first time I had spoken in the San Francisco church since long before the earthquake and fire. The building was in a much better condition than I expected to find it. The meeting room is large and well kept. On the platform, and in front, the floor is carpeted with red Brussels. The carpet is well preserved and is kept looking nice. The pulpit is well arranged. {21MR 79.3}

Your grandfather and I were the one who worked up the plans for erecting this building. A few others united with us, and we all worked together as best we could. {21MR 79.4}

There are large, stained glass windows, which help to give a good appearance. The baptistry is nicely arranged. Back of the pulpit the wall swings back on hinges and the baptistry is thus brought into full view of the audience. I cannot express my thankfulness that the Lord preserved this large meetinghouse through the earthquake and the fire. We appreciate it now very much. {21MR 79.5}

The church is rented to the Presbyterians for services on Sunday. This makes it a little inconvenient for us at times, but as their meeting-house was destroyed, they feel very grateful for the privilege of using ours. {21MR 79.6}

In some of the lower rooms dispensary work is carried on, and there are well-equipped treatment rooms. The work that has been done here has been a blessing to many, especially since the fire. {21MR 79.7}

The baptismal service was very impressive. I first spoke to the people and prayed with them. The Lord Jesus seemed to come very near, and that to bless. I entreated the people not to become careless and not to disregard the admonitions given by the great calamity that has befallen San Francisco. {21MR 79.8}

For years Jesus labored to convince the Jews that great calamities would come upon their nation unless

they should repent. Christ pronounced the woes that would come upon Jerusalem. To the blind priests and unbelieving Pharisees He spoke words of entreaty, but denounced the wickedness of their course. [Matthew 23:34; 24:1, 2, quoted.] {21MR 79.9}

The disciples were amazed at His words. They could not see how they could possibly be fulfilled. As they looked at the massive stones of their grand, beautiful temple, it seemed to them that the structure must stand forever. {21MR 80.1}

Was not this the opinion that the inhabitants of San Francisco entertained regarding their grand, towering structures, and the probability of their destruction? The Lord looks upon impenitent cities. He sends to them by His messengers messages of reproof and of warning, but when His messengers are despised and abused and the messages rejected, when it is seen the patience and forbearance will not turn the hearts of men to Him, God will send judgments, as He has done upon San Francisco. No human power

can stand against the mandates of Jehovah. {21MR 80.2}

Read this whole twenty-fourth chapter of Matthew. The Lord, we know, is near, at the door, and we must move carefully, in the Lord's way. Christ has warned us of the judgments that will come upon cities because their inhabitants have greatly dishonored God. Now is our opportunity to warn the world that the end of all things is at hand. {21MR 80.3}

"Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what hour the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." {21MR 80.4}

The Lord is sending His judgments to arouse the inhabitants of the world from their condition of apathy. {21MR 80.5}

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when He cometh shall find so doing." Where are the faithful and wise servants in our cities today? {21MR 80.6}

"Verily I say unto you, That he shall make him ruler over all his goods." That servant who diligently searches the Word, speaking the words of truth in faithful warnings, calling attention to the dangers that beset the world, Christ calls a faithful and wise servant. Let those in each town and city who have read these warnings manifest a diligent concern for souls. Let them speak of the truths of the Word of God. "Blessed is that servant whom his lord when he cometh shall find so doing." May the

Lord arouse us from our sleeping indifference! {21MR 80.7}

"But, and if that evil servant shall say in his heart (and what he says in his heart his actions will manifest), My Lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." {21MR 81.1}

Will the inhabitants of the cities heed the warnings of God? We are thankful that Oakland suffered but lightly, but will the inhabitants of Oakland now repent of their sins? Will they continue to allow the saloons to deal out liquor to make men insane, when they know the sure result? It is the privilege of men of influence to cooperate with God and with the One who gave His life to redeem every son and daughter of Adam. But when men in authority permit the open saloons, which leads to such awful results, these men will have a serious account to settle with the great Judge of the earth. {21MR 81.2}

I feel alarmed for the cities of our land, unless men will heed the words of warning from the great Ruler of the universe, unless people believe His word and arise to sweep

away the curse of drink. Where are our temperance workers? How does our great Ruler regard the conditions that exist in our wicked cities? {21MR 81.3}

"Woe unto them," He declares, "that rise up early in the morning, that they may follow strong drink." {21MR 81.4}

The men who rule need to be brought under control to the all-wise God, who will certainly punish the inhabitants of the earth for their iniquity. The time is near at hand when "the earth shall disclose her blood, and no more cover her slain." This chapter should be printed in a tract and circulated everywhere. {21MR 81.5}

After the calamity that came to San Francisco, if their rulers had acted in the fear of God, it would not now be necessary to bring before the people of these cities the strong language that is found in these chapters. These words will be literally fulfilled unless the inhabitants of our world awake and become converted. {21MR 81.6}

Let those who have their Bibles and who believe the Word of God become active temperance workers. Who will now seek to advance the work of our Redeemer? Let every church member work in the right lines. There is a great work to be done to exalt the truth. {21MR 81.7}

Shall we permit the satanic agencies to triumph completely? We stand guilty before God because of our neglect of His work. What are the servants of God doing? One who is mighty in counsel is taking measure of character. Where are the ministers of the gospel? In the ministry of

God's Word the very best talent is needed. {21MR 81.8}

"Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Let us exalt the Lord as the One who has rightful dominion as the Supreme Ruler in His church. Shall not those who are soundly converted lift up their voices in an earnest effort to stay the awful deeds that are bringing the judgments of God upon our nation and upon the world? We seem as men who know not what the living out of the law means. Let Christ be exalted in His mediatorial work.--Letter 18a, 1906.

Ellen G. White Estate
Silver Spring, Maryland
September 13, 1990. Entire Letter. {21MR 82.1}

MR No. 1516 - God's People to Be the Light of the World

(Written May 10, 1906, from Sanitarium, California, to Edson and Emma White. Portions of this manuscript appeared in Manuscript Release No. 285.)

I have begun several times to write to you, but before the letter has been finished, each time I have had to pack up my writings, and so nothing has been finished. I shall make another beginning. {21MR 83.1}

We are very pleased to be at home again. Yesterday we gathered peas from our garden for dinner. This is the second dish we have had this season. We found when we arrived home that Brother and Sister King during our absence had had a general housecleaning. Everything smells sweet and clean. {21MR 83.2}

We thought it right on our way home to drive through the city to see the ruin wrought by the earthquake and fire. We drove in an easy carriage through the ruined district. I have no language with which to describe the awful scene. There are some who are now boasting that in restoring San Francisco they will make it proof against such casualties in the future. But these worldly wise men do not know that there is an omnipotent Ruler in the heavens, who possesses all power, and that He will do according to His will. {21MR 83.3}

I was pleased to see that the church which your father and a few who united with him built, was untouched by the fire. The house close beside it, which Brother Chittenden built, is also unharmed. {21MR 83.4}

The park nearby looked beautiful with its fine trees and flowers and green grass. The fire came quite close to this section, but it also escaped injury. We feel that God has greatly favored His people in this time of calamity. Although so many living in San Francisco have been killed, we have not heard of one Sabbathkeeper who was killed or injured in the disaster. {21MR 83.5}

The ascension of Jesus to the Father was a matter of rejoicing to the early church. It enabled the Saviour to vouchsafe to His followers in a special sense, through the agency of the Holy Spirit, His guidance and protection. The promise of the Father concerning His Son had been, "He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." At the close of His work on earth the Saviour could say, "I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." {21MR 83.6}

Christ claims His own recompense for His conquests. He specified in His wonderful prayer, recorded in the seventeenth chapter of John, what that recompense is. "I am glorified in them." His ransomed church is to be the chief source of His glory. Through them, unto principalities and powers in heavenly places, is to be made known the manifold wisdom of God. {21MR 84.1}

"I have given them Thy word," the Saviour declared, "and the world hath hated them,

because they are not of the world, even as I am not of the world." [John 17:15-26, quoted.] {21MR 84.2}

Christ humbled Himself, and became obedient unto death, even the death of the cross. "Wherefore God hath highly exalted Him." A marvelous work has been wrought in our behalf. Shall we allow ourselves to become depressed, or to murmur and complain? [Hebrews 3:12-19, quoted.] {21MR 84.3}

True believers are the light of the church and of the world. God has true messengers of healing in our world. They are those who are taught of God, who are imbued with His Spirit, ministers who experience the sanctification of the Spirit. Sons and daughters of God have a great work to do in the world. They are to be its light. They are to accept the Word of God as the man of their counsel, and impart it to others. They are to diffuse light. All who have received the engrafted Word will be faithful in giving that Word to others. They will speak the words of Christ. In conversation and in deportment they will give evidence of a daily conversion to the principles of truth. Such believers will be a spectacle to the world, to angels, and to men, and God will be glorified in them. {21MR 84.4}

Let us ask ourselves the question, Shall I not seek to honor God daily? The time has come for me to present these things before you as the Lord has presented them to me.--Letter 141, 1906.

Ellen G. White Estate
Silver Spring, Maryland
September 13, 1990. Entire Letter. {21MR 84.5}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1517 - Dedication of Paradise Valley Sanitarium; Results of the San Francisco Earthquake; Defense of the True Sabbath

MR No. 1517 - Dedication of Paradise Valley Sanitarium; Results of the San Francisco Earthquake; Defense of the True Sabbath

(Written May 12 and 26, 1906, from Sanitarium, California, to Edson and Emma White. Portions appear in Manuscript Release No. 285.)

I address you a few lines this morning. I have begun letters to you during the past few weeks, but have been unable to finish them. {21MR 85.1}

This morning I am weak, because of an attack of influenza that came upon me during our visit to southern California. While at the Paradise Valley Sanitarium I drove to San Diego to speak in the church there; and then, after taking a cold bath, I drove back to the sanitarium, nearly seven miles. This did not seem to weary me; but afterward I was traveling from place to place, and bearing heavy burdens, and in some way I contracted a cold that it has been difficult for me to throw off. {21MR 85.2}

While we were at the Paradise Valley Sanitarium, this institution was dedicated. Early in the afternoon of April 24 the invited guests and many friends of the sanitarium began to come onto the grounds to inspect the buildings. The dedicatory exercises passed off very pleasantly. Elder S. N. Haskell was on the program as the first speaker, but his train was late, and so I spoke first, on the theme, "In Touch With Nature." I began by reading a portion of the forty-second of Isaiah, in which scripture are emphasized the power of Jehovah, His care for His people, and His yearning desire to bring under His beneficent care those who are ignorant of His purposes concerning them. {21MR 85.3}

Through the prophet Isaiah, Jehovah, "He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein," declares to His people: "I the Lord (Jehovah) have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house....Sing unto the lord (Jehovah) a new song, and His praise from the end of the earth." {21MR 85.4}

I related some of my early experiences in caring for the sick, and showed how outdoor life, exercise, and good food, in connection with the best of treatments and faith in God's healing power, will do wonders in the restoration of health. {21MR 85.5}

Elder Haskell spoke next, on the healing of the one sick of the palsy. Brother J. F. Ballenger offered the dedicatory prayer. Elder Reaser was chairman of the afternoon service. {21MR 86.1}

While many of the guests were looking over the buildings and grounds, I had a very interesting interview with Dr. Mary L. Potts, the one who formerly owned the property now known as the Paradise Valley Sanitarium. Mrs. Potts is one year younger than I am, and seems to be a woman of ability. She is an excellent speaker, and is still going from place to place to deliver public lectures on health and temperance. During the evening exercises she spoke before the large assembly, and told the story of her effort to establish and maintain a sanitarium-home in this beautiful place, and of her pleasure that the work she was unable to carry on is now taken up by us. She seemed to be very thankful that the place is in good hands. {21MR 86.2}

I had a long talk with Dr. Potts, and gave her a copy of *Ministry of Healing.* She told me that the original sanitarium building had cost her twenty-five thousand dollars. It is a three-story structure, besides the basement and the garret--all finished with excellent

taste and wise calculation. The parlors and sitting room and dining room are well arranged, and built for the comfort and the health of the patients. There are several bay windows, and the building stands so that the sunshine enters the rooms to the best possible advantage. {21MR 86.3}

The new addition to the main building is in the form of a long "L," with well-arranged bathrooms on one end. The second floor has been finished for the accommodation of patients. The third floor is not yet finished, but will be arranged as a dormitory for the helpers. {21MR 86.4}

May 26. There is a general feeling of uncertainty, a trembling, in regard to future events; for at times there is a trembling of the earth. I am now at work preparing some articles for the papers or for publication in some other form. Now, while men and women are thinking seriously, I can make a strong point on the Sunday question and on the closing of liquor saloons. I mean to speak quite strongly on these points. {21MR 86.5}

Light has been given me that as we near the close of this earth's history we shall have the scenes of the San Francisco calamity repeated in other places; and I do want to gather strength, that I may be able to stand before the people and bear a clear, decided testimony. The period of time in which we are living is a very solemn one. {21MR 86.6}

We had quite a shaking up in our houses here at home. Chimneys were thrown down, but no great damage was done. The printing plant at Mountain View suffered considerably. The side and back

walls of the factory were shaken down. The front remained standing. The new post office building, just finished, was a complete wreck, and some large store buildings were also in ruins. Several other buildings in Mountain View were twisted and broken in pieces, more or less. In San Jose, very many of the buildings were ruined, and many chimneys were thrown down. {21MR 86.7}

These things make me feel very solemn, because I know that the judgment day is right upon us. The judgments that have already come are a warning, but not the finishing, of the punishment that will come on wicked cities. Our cities are most terrible places, wherein are practiced all kinds of sin and iniquity of the most revolting character. The Lord's name is greatly dishonored. {21MR 87.1}

When we reached San Francisco on our way home, we took a carriage and rode through the streets of the city for an hour and a half. We went up to Van Ness Avenue, and on to our church building. The meetinghouse is still standing. It has sustained some damage, but can soon be repaired. It would have been a hard matter to arouse courage sufficient to rebuild if it had been destroyed. Beautiful Jefferson Park, close by the church property, is filled with tents and people. {21MR 87.2}

San Francisco in ruins is the most complete, thorough, awful calamity I have ever looked upon. In the night season I have had many presentations of the judgments of

God coming upon our cities; and now I can understand better the real meaning of these scenes that I have witnessed. {21MR 87.3}

In Micah we read: (Quote Micah 1:2-7; 2:1-5, 7, 12, 13; Micah 3.) {21MR 87.4}

Oh, how soon the scenes of destruction and desolation will come and be universal, we cannot tell. "Be ye also ready," saith the Lord, "for in such an hour as ye think not the Son of man cometh." {21MR 87.5}

In Habakkuk we read:

(Quote 2:1, 2 "it will not tarry" [beyond the time appointed]).

(Quote 2:3-20.) {21MR 87.6}

In Zephaniah we read:

(Quote the entire book.) {21MR 87.7}

In connection with these scriptures, read the first four chapters of the prophecy of Zechariah, and the entire book of Malachi. {21MR 87.8}

These scenes will soon be witnessed, just as they are clearly described. I present these wonderful statements from the Scriptures for the consideration of everyone. The prophecies recorded in the Old Testament are the word of the Lord for the last day, and will be fulfilled as surely as we have seen the desolation of San Francisco. {21MR 87.9}

Will any body of men bring upon themselves the displeasure of the Lord by framing a law for the observance

of a spurious sabbath, and then compelling obedience to this law? Will they insult God by profaning His holy day, and assuming authority, as gods, to exalt the first day of the week to be observed by all? {21MR 87.10}

How can men set aside the true Sabbath, when they know that God came to our world and from Sinai's mount in awful grandeur proclaimed His law to be observed in commemoration of the day He had ordained as a day of rest--a day ever to be kept as a memorial of God as the Creator of the heavens and of the earth? He made the world in six days, and rested on the seventh day, and was refreshed. He sanctified the seventh day because that in it He had rested. He instituted the Sabbath as a memorial pointing to the fact that He was the Creator of the world, the Monarch of the universe. The Lord has given to men the day that He has chosen to be observed by all the world and regarded as a sacred rest day. {21MR 88.1}

In the twentieth of Exodus we find the commandments that God has given as Ruler of the world. All who set one of these aside, and present in its place the observance of a day that bears no sanctity, will be dealt with by Jehovah as usurping an authority that infringes upon His divine prerogatives. The Sunday sabbath, a child of the papacy, is set forth to be observed as the Lord's Sabbath; and to obey this human law would compel men to transgress the laws of Jehovah. Human enactments that conflict with the laws of God bear not the stamp of divine approval. {21MR 88.2}

We should remember with what awe-inspiring authority God has set apart the

sacred Sabbath as a memorial by which men shall acknowledge that He is God and beside Him there is none else. In the closing verses of the thirty-first of Exodus, God speaks, for we read: (Quote Exodus 31:12-18.) {21MR 88.3}

Whoever of the human family will dare to defy the Lord God will pay the penalty by meeting the great Lawgiver over His broken law. The Word has gone forth. It is not the Word of a human power, but of Almighty Authority, of a living and true God. Will man dare trifle with the sacred law of Jehovah, and place in its stead a common workday that marks the beginning of the week for the transaction of ordinary business? Who will venture to meet Jehovah over His broken law? {21MR 88.4}

The Creator has with His own authority given you His Sabbath to observe; and yet human agencies will attempt to set aside the seventh-day Sabbath, which commemorates God's holy work of creating the world in six working days, and resting on the seventh day. How can men dare assume the authority of Jehovah, and represent themselves as God, to change times and laws? {21MR 88.5}

I call the attention of thinking men to these things. Dare you continue to take a human enactment that bears not the stamp of divine approval, and place it before the people as something to respect and honor? Will you substitute a counterfeit in place of the true and genuine? Will you thus meet God over His broken law, and stand with threats of persecution and severe punishment against the people whom you regard as criminals because they choose to obey the law of Jehovah in place of a spurious sabbath that man has created? {21MR 89.1}

The patient tenderness with which God instructed the Israelites and prepared them for receiving His law, is revealed in the nineteenth of Exodus: "Ye have seen," He declared, "what I did unto the Egyptians, and how I bare you on eagles' wings." (Quote verses 4-9.) {21MR 89.2}

God desired to be near His people in order that they might realize the terrible majesty of His power and the sacredness of His law; and so in mercy He drew near and caused a thick cloud to separate Him from their sight, that they might not be destroyed by the presence of His glory. Through the thick cloud they could hear His voice. {21MR 89.3}

The habitations of men were not chosen as the place where God would speak His law. He chose not the magnificent palaces of the wealthy, but led His people to the foot of Mount Sinai, so that they might be surrounded by His created works while He appeared at the top of the mount. Far removed from all that man had built in pride and self-glorification, the Israelites were made to realize man's utter insignificance in the presence of the Almighty. (Quote Exodus 19:17-24.) {21MR 89.4}

Then the ten commandments were spoken. {21MR 89.5}

It would be well to keep these commandments, in printed form, in plain sight in every house.--Letter 154, 1906

Ellen G. White Estate
Silver Spring, Maryland
September 13, 1990. Entire Letter. {21MR 89.6}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1518 - Locate Sanitariums Away From the Cities

MR No. 1518 - Locate Sanitariums Away From the Cities

(Written May 10, 1906, from Sanitarium, California, to the Doctors Kress. Selections from this manuscript have appeared in Manuscript Releases 435, 714, and 787.)

We have your recent letter. I need not wait for reflection before saying that I believe the best plan is that of first strengthening the work in Adelaide. The climate is more healthful, and the spiritual atmosphere much more favorable than that of Melbourne. This is the way that the matter has been presented to me, but I hoped you would decide the matter from your own judgment. I believe that after placing the whole matter before the Lord, the brethren will come to a harmonious decision. The Lord understands all our necessities. {21MR 90.1}

The outlook for establishing a sanitarium at Adelaide is much more favorable than the outlook for establishing one at Melbourne. The city of Melbourne is not the place to establish a sanitarium. It has been plainly presented to me that the sanitarium which you are planning to establish should be located in the most healthful place you can secure. But my warning is that of the angel who, standing in Melbourne, said in a clear, distinct voice, Establish not schools or sanitariums in the cities. In the future, cities will certainly feel the terrible results of earthquakes and fires. Cities will be destroyed by flood and by lightnings. Out of the cities, is my message at this time. {21MR 90.2}

Be assured that the call is for our people to locate miles away from the large cities. One look at San Francisco as it is today would speak to your intelligent minds, showing you the necessity of getting out of the cities. Do not establish institutions in the cities, but seek a rural location. The call is, "Come out from among them, and be ye separate." The very atmosphere of the city is polluted. Let your schools be established away from the cities, where agricultural and other industries can be carried on. {21MR 90.3}

The Lord calls for His people to locate away from the cities, for in such an hour as ye think not, fire and brimstone will be rained from heaven upon these cities. Proportionate to their sins will be their visitation. When one city is destroyed, let not our people regard this matter as a light affair, and think that they may, if favorable opportunity offers, build themselves homes in that same destroyed city. {21MR 90.4}

Great precautions were taken to make everything in San Francisco secure against

earthquakes, floods, and fires, yet today that great city is lying a mass of debris. Where is there

one who, seeing this, can fail to reason from cause to effect? {21MR 90.5}

A few days ago we passed by the great costly Stanford University. Many of its buildings now lie in ruins. {21MR 91.1}

Yesterday, on our way home from Mountain View, we stopped to take a view of the destruction in San Francisco. Notwithstanding some of the buildings were of the most stable kind and were supposed to be proof against disaster, the city is a ruin. In some places the buildings are sunken into the ground. This city presents a most powerful picture of the inefficiency of human devising and human skill to withstand the carrying out of the Lord's mandate. {21MR 91.2}

For our people to begin commercial enterprises in such a place will be to soothe the fears of those to whom they will come with the Bible message of truth. {21MR 91.3}

Let all who would understand the meaning of these things read the eleventh chapter of Revelation. Read every verse, and learn the things that are yet to take place in the cities. Read also the scenes portrayed in the eighteenth chapter of the same book. {21MR 91.4}

"And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." It will not be to the credit of any who believe the word of the prophecies of this book to ignore the special indications of God, and show indifference in regard to this wonderful display of the power of God because of the sins of this city recently destroyed. The Lord forbid that those who have witnessed this great destruction shall make light of the matter and flatter themselves that in the future they will have buildings far in advance of any buildings they have yet had. For if those who have felt the rebuke of God shall set themselves defiantly to invest their means as they have done, God will exercise His power to counteract their efforts. This calamity calls for men who have abused their privileges and taken advantage of their fellow men, to make amends for the wrong they have done. The Lord has spoken. Will men hear His voice? {21MR 91.5}

Let not a mammoth sanitarium be built in any place. If there are large buildings miles away from the cities, that in the providence of God are offered at a price much below their value, and if you see the evidence of God's hand in this, work judiciously to obtain possession of these buildings. {21MR 91.6}

Let your sanitariums be conducted by physicians and ministers who are in harmony with the light God has been giving to His people for the last half century. Place not men in positions of holy office who will not listen to God's counsel concerning His way and His will. There are influences working mightily against the very work God requires

to be done. The time has come when the Lord's name is to be magnified in all your camp meetings. Every soul must now draw in even cords. Unbelief has taken possession of men who have been warned in regard to the seducing influence of Satan's working and the methods of his work, yet who have taken no heed. They are of the party that will give heed to seducing spirits and doctrines of devils. Where is this party that will depart from the faith? Consider this. Do not place in charge of your important work or even of the less important enterprises, those who will lead minds away from the truth which is to decide the destiny of souls. {21MR 91.7}

Our Lord has the power that must be recognized by our people. God calls for unity in conformity to His expressed will. The flock of God should be watched that they shall not be led into false paths. Unite with no human influence that is not in agreement with the truth of God which has stood the test for half a century. {21MR 92.1}

In conclusion I would say, Let not Brethren James and Semmens wait for new developments in Melbourne. Take hold at Adelaide, and lay your plans wisely.--Letter 158, 1906.

Ellen G. White Estate
Silver Spring, Maryland
September 13, 1990. Entire Letter. {21MR 92.2}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1519 - Churches to Be Built in Oakland and Mountain View; Structures to Reflect Our Belief in Christ's Soon Coming

MR No. 1519 - Churches to Be Built in Oakland and Mountain View; Structures to Reflect Our Belief in Christ's Soon Coming

(Written January 18, 1907, from Sanitarium, California, to the members of the Oakland church. Portions of this manuscript have been printed in *Series B* , No. 9, and various Manuscript Releases.)

I must write to you regarding your proposed church building. I am pleased with the

site you have selected. It is near to the street railway, and thus very convenient for those who come from a distance. {21MR 93.1}

I have been bidden to give you words of warning regarding the meetinghouse that you shall build. This is a time for you to examine yourselves to see if you are standing in the right position regarding this matter. {21MR 93.2}

In Oakland we need a church building. Soon a simple and inexpensive place of worship should be erected. In this the brethren and sisters in Oakland are to show that they fear the Lord, by refusing to build a stylish and costly church. We are living in perilous times; judgment is to follow judgment. Let us now reveal in our works that we believe that the time of God's judgments is come, that we are approaching the day when there will be no certainty regarding anything in this world. By our works as well as our testimony we are to tell that the end of all things is at hand. {21MR 93.3}

We are to take heed to the warnings given in the calamity that has overtaken San Francisco. The people of Oakland must not give the people of San Francisco cause to think that they feel secure. But that is what they would understand your action to mean if at this time you should erect a large and costly meetinghouse. {21MR 93.4}

The great earthquake of San Francisco is to be followed by earthquakes in other places. We need not be surprised if after a time Oakland should become so wicked that calamities will fall on this city also. {21MR 93.5}

Those who do not believe that the Lord is coming soon are building without stopping to consider why the Lord wiped out a greater part of the city of San Francisco; but the leading men of San Francisco are no pattern for us to follow. {21MR 93.6}

One thing will be plainly developed at this time, one question be clearly settled--whether we are solid Christians or merely professors. We should let it be well understood that we regard this terrible calamity as the stroke of an offended God, because

His treasure has been lavishly spent to glorify self. Let our works be such that men can see that we are but sojourners here, that we are seeking a better country, even a heavenly. {21MR 93.7}

We may well fear and tremble for the things that shall be in the future. Many of the citizens of Oakland will be weighed in the balances and found wanting. Would you be of that company? You need now to show in life and character the sanctification of the gospel and a belief in Christ's soon coming in power and great glory. Will you show faith by genuine faith in the signs of the Lord's second coming? {21MR 94.1}

We are to bring the truth into all our works; we are to be sanctified through the truth, and show to a world dead in trespasses and sin that we are a holy nation, a peculiar people, a chosen generation, zealous of good works. {21MR 94.2}

The death of Christ was accomplished to make us genuine Christians through faith in Him. We carry a message of sacred truth, and through the righteousness of Christ

we are to become one in Him, separate from the world, distinguished from it by the features of our faith that make us heirs of God and joint heirs with Christ. We are Christ's witnesses. By our baptismal vow we are under solemn pledge to witness for Him. Through the merits of Christ we are to let our light shine forth to the world, that they, by seeing our good works, may glorify our Father which is in heaven. {21MR 94.3}

At this time the building of costly meetinghouses in any place is not in accordance with our faith. There are many places where meetinghouses will soon have to be built, therefore we should not put large sums of money in any one place. {21MR 94.4}

At Mountain View a meetinghouse is greatly needed, and should soon be built. The Oakland church will need to help the brethren and sisters in Mountain View. If five thousand dollars could be given for the building of a suitable meetinghouse for this sister church, the enterprise could go forward at once, and the two meetinghouses would soon be completed. {21MR 94.5}

All who help in this essential work will receive the blessing of God. I hope that none in Oakland will object to appropriating a portion of the means to help in building the meetinghouse in Mountain View. {21MR 94.6}

May the Lord help and sanctify and bless in the work of building in Oakland and Mountain View. May all hearts he made willing, is my prayer. The Lord will certainly bless those who will work unitedly to carry forward this work at this time.--Letter 10, 1907

Ellen G. White Estate
Silver Spring, Maryland
September 13, 1990. Entire Letter. {21MR 94.7}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1520 - Ministers to Proclaim the Word; Avoid the Appearance of Evil

MR No. 1520 - Ministers to Proclaim the Word; Avoid the Appearance of Evil

(Written September, 1902, from Los Angeles, California, to A. T. Jones. Portions of this manuscript appear in *Evangelism* and in various Manuscript Releases.)

The Lord has presented your case before me several times, and I have written out the instruction given me for you, but I cannot now find it among my writings. Since coming here I have once more been given a presentation of your case. Your work has been represented to me in figures. You were passing round to a company a vessel filled with most beautiful fruit. But as you offered them this fruit you spoke words so harsh, and your attitude was so forbidding, that no one would accept it. Then another came to

the same company, and offered them the same fruit. And so courteous and pleasant were His words and manner as He spoke of the desirability of the fruit, that the vessel was emptied. The words were spoken, "Be ye clean that bear the vessels of the Lord." [Isaiah 52:7-10; Psalms 23; Psalms 25:4-10, quoted.] {21MR 95.1}

These scriptures I have been directed to write to you. It is the spirit revealed in these words that you are to bring into your work. In the past you have presented the truth in a fierce way, using it as if it were a scourge. This has not glorified the Lord. You have given the people the rich treasures of God's Word, but your manner has been so condemnatory that they have turned from them. You have not taught the truth in the way that Christ taught it. You present it in a way that mars its influence. Unless you are converted, do not stand before the people with the truth. You are not blessed yourself in the belief of the truth, and you present the rich fruit from God's Word to the people in a very objectionable way. Your heart needs to be filled with the converting grace of Christ. {21MR 95.2}

It is the Lord's will that for the coming year you shall labor in California, but there will be a trial before us. Unless you learn your lesson, so that you will heed the words of Christ, you will not be able to change the atmosphere that prevails in this conference. {21MR 95.3}

You have not been as careful as you might in your teachings in regard to church government. You must be more guarded, to save the church from serious difficulties. But the Lord would have you serve another year in this conference, that your efforts may not be recorded as a failure, as they would be were you to

leave your position now. May the Lord help you to have a converted tongue and a converted heart. {21MR 95.4}

If you are made president of a conference, you must not mistake your work. You do not altogether comprehend what is included in the work of the president of a conference. You seek to embrace too much. You must not think that your position gives you liberty to rule over God's heritage. When you attempt to rule, your labors are a positive injury. {21MR 96.1}

In dealing with the Lord's people, bring gentleness and tenderness and grace into your voice and your words. You need to change in this respect. You need to learn how to deal with minds. Guard yourself against being rash and impulsive and speaking harshly. You need to consider that the effect of your harsh words is deleterious to your own soul and to the souls of those to whom you speak. Do not accept the position of president of the conference unless your spirit is softened and subdued by genuine conversion, for otherwise you cannot fill the position acceptably. You need to become as a little child in meekness and lowliness. {21MR 96.2}

Let not your manner be harsh and domineering, like that of a schoolmaster who rules his pupils in a way that arouses the worst passions of the heart. Do not create

bitterness and strife, for others will follow your example. This makes the truth distasteful, in the place of leading people to desire it. {21MR 96.3}

Recently I was talking with a young man who is departing from right paths. He makes the course pursued by yourself, when he was at Healdsburg years ago, an excuse for his defects. He spoke of the attention that you paid to young women, and to one in particular, and said, "His example is much worse than any example I have set." That transaction was opened before me, and it is not strange to me that your wife wears so sad a countenance. {21MR 96.4}

The attention that you have recently been paying to a married woman is not wise. It is not prompted by the Spirit of God. As the president of the conference, you must guard your reputation. You are to be an example of consistency. {21MR 96.5}

If any woman, no matter who, casts herself upon your sympathy, are you to take her up, and encourage her, and receive letters from her, and feel a special responsibility to help her? My brother, you should change your course with regard to such matters, and set a right example before your brother-ministers. Keep your sympathy for the members of your own family, who need all that you can give them. {21MR 96.6}

When a woman is in trouble, let her take her trouble to women. If this woman who has come to you has cause of complaint against her husband, she should take her trouble to

some other who can, if necessary, talk with you in regard to it, without any appearance of evil. {21MR 96.7}

You do not seem to realize that your course in this matter is exerting a wrong influence. Be guarded in your words and actions. Do not speak and act hastily and impulsively. This hurts your influence. You need to give yourself more decidedly to prayer and to receiving the answers to your prayers. The result will be a more consistent life. {21MR 97.1}

The sixth chapter of Acts means much to you and to all who preach the word of God. Read this chapter, and take in its meaning. "It is not reason that we should leave the word of God, and serve tables," the twelve apostles declared. {21MR 97.2}

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." And the saying pleased the people, and they chose Stephen and six others to minister to the widows and fatherless and the others who needed help. "And when they had prayed, they laid their hands on them. And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." {21MR 97.3}

It is time, my dear brother, that you looked at these matters in a right light. You have been called away from the word of God to serve tables. You think, because you are president of the conference, that your duties embrace many things, yea, almost

everything. But you neglect things that ought to be done, and take up matters that do not need your personal attention. You think that because you are president you are the only one who is qualified to do certain things. But instead, the fact that you are president is the very reason that you should not do these things. You should hold yourself sacredly aloof from every appearance of evil. You should not make one movement that will give the people cause to speak unfavorably of you. {21MR 97.4}

There are women who fasten themselves to someone to whom they tell their home difficulties. But there are two sides to every question, and often these women are themselves in need of reproof. They speak only of their side of the question, and words of sympathy that they do not deserve are given to them. {21MR 97.5}

You are not to set such an example that women will feel at liberty to tell you the grievances of their home life, and to draw upon your sympathies. When a woman comes to you with her troubles, tell her plainly to go to her sisters, to tell her troubles to the deaconesses of the church. Tell her that she is out of place in opening her troubles to any man, for men are easily beguiled and tempted. Tell the one who has thrown her case upon you that God

has not placed this burden upon any man. You are not wise to take these burdens upon yourself. It is not your appointed work. {21MR 97.6}

I write you thus plainly because you are in danger of following such a course that your good will be evil spoken of. If these things had not been presented to me, and urged upon me, I would not express myself so plainly. {21MR 98.1}

Treat your wife tenderly. She needs all the care and comfort and encouragement that you promised in your marriage vow to give her. Do not give her the slightest occasion to question your loyalty or your sincere desire to fulfill your obligations to her and to your children. {21MR 98.2}

Writing to Timothy, Paul says, "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule this own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." {21MR 98.3}

Study this instruction, and bring it into your daily experience. {21MR 98.4}

Paul continues: "These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And 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." {21MR 98.5}

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love" [Ephesians 4:1, 2]. This is a love that proceeds not from human impulses, but from Christ Jesus. {21MR 98.6}

God has given His people a message to proclaim. Let them not hedge up one another's way. They are to labor in perfect harmony. [Ephesians 4:11-16, quoted.] {21MR 98.7}

Christ did not confine His labors to any special time or place. Often He taught in the outer court of the temple, that the Gentiles might hear Him. He entered the temple as a place that was His own, unawed by its splendor. In this temple, soon to

be the tomb of a departed dispensation, He must proclaim the truth. He was the foundation of the Jewish economy. It was to Him that the sacrifices and offerings pointed. Soon the need for these sacrifices was to cease, for in His death type was to meet antitype. {21MR 98.8}

Christ is the Good Shepherd, with earnest, unwearied steps seeking for the lost sheep. He attended the great yearly festivals of the nation, and to the multitudes, absorbed in outward ceremony, He spoke of heavenly things, bringing eternity within their view. He gained the attention of high and low, rich and poor. To all He brought treasures from the storehouse of wisdom. He delighted and comforted the poor and lowly with the assurance of God's love for them. He spoke to them in language so simple that they could not fail to understand, and His words lifted their minds to the heavenly Father, full of grace and tenderness. {21MR 99.1}

By methods peculiarly His own Christ helped all who were in sorrow and affliction. With tender, courteous grace He ministered to the sinsick soul, bringing healing and strength. The simplicity and earnestness with which He addressed those in need hallowed every word. {21MR 99.2}

Christ proclaimed His message from the mountainside, from the fisherman's boat, in the desert, in the great thoroughfares of travel. He was ready to take up His work at any time and in any place. He was a consecrated evangelist. Wherever He found those willing to listen, He was ready to open to them the treasure-house of truth. He is our example. His followers are to be ever on the watch for opportunities to speak words in season. And they are to speak with the same loving sympathy that He spoke. {21MR 99.3}

Christ was always ready to answer the sincere inquirer after truth. When His disciples came to Him for an explanation of some word He had spoken to the multitude, He gladly repeated His lesson. They grieved Him by contending for the supremacy. But instead of giving them a harsh rebuke, He took a little child, and setting him in the midst

of them, He said, "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 greatest in the kingdom of heaven" [Matthew 18:3, 4]. {21MR 99.4}

My brother, I have an intense desire that you shall be a man after God's heart. You must make a change in your life. You have most precious truth to present, but you must put on the gospel shoes--your feet must be "shod with the preparation of the gospel of peace." Your manner of addressing people is not always pleasing to God. {21MR 99.5}

You need to feel His converting power upon your soul every day. You are full of physical strength and energy, and you need much of the grace of Christ, that it may be said of you as it was of Him, "Thy gentleness hath made me great." When the Holy Spirit takes possession of your mind and controls your strong feelings, you will be more Christlike.--Letter 164, 1902.

Ellen G. White Estate
Silver Spring, Maryland
September 13, 1990. Entire Letter. {21MR 100.1}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1521 - Encouragement and Comfort From God's Word

MR No. 1521 - Encouragement and Comfort From God's Word

(Written September 3, 1907, from Sanitarium, California, to Emma White.)

I am very desirous of hearing from you. Will you please write me soon, even if you can send only a few lines. It would please me very much to get a letter from you. {21MR 101.1}

This morning I was able to rise at four o'clock and dress without disturbing any member of the family. After taking my cold bath, I sat down to write to you. I am able to continue my writing from early morning until evening. Then I put away my work. I am often surprised that my mind is so clear for the work of preparing articles. I am very thankful to my heavenly Father for this clearness of mind and that He gives me such precious thoughts. His Word is full of comfort and hope. Light, precious light, is sown for

the righteous, and truth for the upright in heart. {21MR 101.2}

W. C. White is away from home. He has attended the Los Angeles camp meeting. If we were both absent, our workers could not complete the writings we are preparing for publication. With my writing and reading these articles, I am kept diligently employed. {21MR 101.3}

My confidence in God is unshaken, notwithstanding some are departing from the faith, and giving heed to seducing spirits and doctrines of devils. My mind is clear and my heart is stayed upon God. I thank Him with heart and soul and voice this morning that He blesses me with His peace and grace. I can say with the psalmist, "Bless the Lord, O my soul, and all that is within me, bless His holy name." He is good, and greatly to be praised. Soon He will come to deliver His saints. {21MR 101.4}

The time of trouble has already begun. We hear continually of riots and accidents, of murders and robberies. Human life is no longer safe unless under the protection of God. God's servants must not be surprised that they meet with great difficulties and persecution at this time. In His day, the world's Redeemer, the Son of God, was shamefully treated by the people He came to bless. He had to go from city to city to ensure His safety, and this persecution followed Him until His work on earth was accomplished. {21MR 101.5}

I am so thankful that we have a faith that will stand the test of trial and opposition. As trouble in the world increases, the Lord's children will have to suffer; but the Word of God affords comfort and encouragement for such a time. Read the first and second chapters of First Corinthians; there are precious assurances here for the child of God. {21MR 101.6}

Paul is speaking to his brethren in the faith: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." {21MR 102.1}

We have some understanding of what this waiting means. In the messages given me to bear, we are constantly seeking to confirm the faith of our people. The testimony of the Spirit of God today harmonizes with that given through the apostle Paul: "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." I want you to read this chapter carefully, for it has been a great comfort to me. {21MR 102.2}

The apostle continues: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." This we are trying to do. In our labors in different lines there is need of carefulness of speech, of watchfulness of each action, that through the grace of Christ

the responsibilities that have been placed upon us may be borne in the Spirit of Christ, and without any friction. {21MR 102.3}

I will not write you a long letter now, but will write again when I have time. We would be pleased if you could come and visit us. I have a gentle horse, and you could ride out whenever you pleased. You know how we are situated, away from the main road with its noise and dust. If you will come, I will send the means to bring you here. I will await your answer with much interest.--Letter 266, 1907.

Ellen G. White Estate
Silver Spring, Maryland
September 13, 1990. Entire Letter. {21MR 102.4}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1522 - Nourishing, Appetizing Food to Be Served at Our Sanitariums

MR No. 1522 - Nourishing, Appetizing Food to Be Served at Our Sanitariums

(Written January 18, 1904, from "Elmshaven," Sanitarium, California, to the Doctors Kress. Most of this letter appears in *Counsels on Diet and Foods.*)

I have received instructions in regard to the use of flesh meat in our sanitariums. Flesh meat should be excluded from the diet, and its place should be supplied by wholesome, palatable food, prepared in such a way as to be appetizing. {21MR 103.1}

Those who come to our sanitariums for treatment should be provided with a liberal supply of well-cooked food. The food placed before them must necessarily be more varied in kind than would be necessary in a home family. Let the diet be such that a good impression will be made on the guests. This is a matter of great importance. The patronage of a sanitarium will be larger if a liberal supply of appetizing food is provided. {21MR 103.2}

Again and again I have left the tables of our sanitarium hungry and unsatisfied. I have talked with those in charge of the institutions, and have told them that their diet needed to be more liberal and the food more appetizing. I told them to put their ingenuity to work to make the necessary change in the best way. I told them to

remember that what would perhaps suit the taste of health reformers would not answer at all for those who have always eaten luxuries, as they are termed. Much may be learned from the meals prepared and served in a successfully conducted hygienic restaurant. {21MR 103.3}

Brother and Sister Kress, unless you give much attention to this matter, your patronage will decrease instead of increasing. There is danger of going to extremes in diet reform. {21MR 103.4}

When a letter came to me from Cooranbong, saying that Dr. Kress was dying, I was that night instructed that he must have a change of diet. A raw egg, taken two or three times a day, would give the nourishment that he greatly needed. {21MR 103.5}

I feared that Dr. Kress would not live till my prescription reached him, but the Lord graciously spared his life. {21MR 103.6}

Last night I was in my sleep talking with Dr. Kress. I said to him, You must still exercise care in regard to extremes in diet. You must not go to extremes either in your own case or in regard to the food provided for the helpers and the patients at the sanitarium. The patients pay a good price for their board, and they should have liberal fare. Some may come to

the sanitarium in a condition demanding stern denial of appetite and the simplest fare, but as their health improves, they should be liberally supplied with nourishing food. {21MR 103.7}

You may be surprised at my writing this, but last night I was instructed that a change in the diet would make a great difference in your patronage. A more liberal diet is needed. {21MR 104.1}

Will you not give heed to this instruction? It will be good for you as well as for the patients. {21MR 104.2}

I will not write more on this subject now. I have a deep interest in the family at the Wahroonga Sanitarium. I have their special good in view, and this is why I have written as I have. I woke at half past eleven, and rose at half past one to write this letter.--Letter 37, 1904.

Ellen G. White Estate
Silver Spring, Maryland
September 13, 1990. Entire Letter. {21MR 104.3}

MR No. 1523 - A Son Urged to Obey the Fifth Commandment

(Written July 28, 1902, from "Elmshaven," Sanitarium, California, to Hiland Butler. Portions of this manuscript appear in *Testimonies on Sexual Behavior, Adultery, and Divorce.*)

I am sending you with this a copy of a letter that I wrote to Brother and Sister Keck some time ago. The matter referred to in this letter was not mentioned to me by your father. Not one word has he ever spoken to me on this subject, or I to him. {21MR 105.1}

I know, my brother, that your father is in need of your help. He desires your help, and I cannot see why he should not have his desire. You can best serve God and His cause by fulfilling the claims that your father has on you. {21MR 105.2}

I was much gratified to see your father in so good a state of mind spiritually. "God moves in a mysterious way, His wonders to perform." One thing we must all do. We must be careful to follow the Lord "whithersoever He goeth." You are in danger of looking to men for guidance. {21MR 105.3}

There is much to be done in the cities of the South, in Greater New York, and in many other cities. Will you not join your father in his work for the great, needy Southern field? I wish you to feel that compliance with the wishes of your father is to be held above any other earthly obligation. Were I in your place, and should my father plead for my help in his work, I should feel that I was going contrary to God's will by refusing to work at his side. The words of the Lord Jesus were spoken to bless men and make them happy. He came to the world to bless all whom He could. In the place of using imperative command, He seems to lay aside the spirit of the legislator, and to strive to rescue from earthliness all that would accord with His purity and advance His work. Blessing after blessing flowed forth from His lips, as the gushing forth of a long-sealed current of rich life. Every sentence was a rich jewel from the treasure house of truth. {21MR 105.4}

From the ambitious favorites of the world, Christ turned to those they disowned, pronouncing all blessed who received His light and life. To the poor in spirit, the meek, the lowly, the sorrowful, the despised, the persecuted, He opens His arms of refuge, saying, "Come unto Me, all ye that labor, and are heavy laden, and I will give you rest. Take My yoke upon you"--the yoke of submission--"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." {21MR 105.5}

Christ presents before the learner every virtue, every feature of Christian excellence. He adds one endowment after another to the possessor of His graces, until at last He looks on him with delight. {21MR 106.1}

"Blessed are the poor in spirit," He declares. In their spiritual poverty He can discern wealth infinitely more enduring than the possessions of earth can give. {21MR 106.2}

Today Christ is ready to give abundantly. He will withhold from us nothing that is for our good. He longs to find channels ready to receive the blessings that He has to bestow. {21MR 106.3}

The Lord has been your Helper. He will be your Helper still. But you must remember the longing desire of your father. Remember the command that God has placed in the Decalogue: "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." This is God's charge to you. Upon every child rests the responsibility of doing all in his power to minister to the happiness of his parents. Whoever seeks to lead you to disregard your father's wishes might better repent before God. {21MR 106.4}

My brother, the son of one whom I greatly respect and love in the Lord, I advise you to comply with your father's request. Do not gratify the enemy by speaking words that a son has no right to speak to his father. I beg of you not to reproach your father. You should not feel as you do, for your father has done nothing that God condemns. His condemnation exists only in the minds of men. He has in no wise dishonored his children. He is keeping the way of the Lord, to do justice and judgment. The Lord is opening the way before him, that he may do a great and good work for His people. Christ is his Saviour, and in beholding Christ, he will be changed into His image. {21MR 106.5}

Your father has been a kind tender husband. For many years he served faithfully her whom he has always loved. Death separated him from the one who for so long had been his special charge. Then his sister was taken from him, and his home was broken up. {21MR 106.6}

Is it any wonder that under these circumstances, he should, after your mother's death, become attached to a woman in whose conversion to the truth he was instrumental? This woman is not young, but of an age to be a help to him in his work. Should your father's age have stood as a barrier to his happiness? {21MR 106.7}

I wrote to Brother and Sister Keck about this matter. He wrote me a letter in reply. Of this reply I will say nothing, for it is an expression of unbelief. I understand Brother Keck's feelings in this matter, but I greatly fear that they have not the endorsement of divine sanction. I fear that Brother and Sister Keck will hurt

their own souls, and that your father will have to suffer because some people's feelings were greatly shocked, when there was nothing whatever to be shocked about. {21MR 106.8}

Had your father married this lady, I believe that the Lord would greatly have blessed them both. But I do not think, seeing that the matter has been treated as it has, it will go any further. Those who refuse to sanction this union should remember that one day

they must meet the result of their action. But I must leave this matter with those who have been acting a part in it. {21MR 107.1}

I write this in much love to you both.--Letter 117, 1902.

Ellen G. White Estate
Silver Spring, Maryland
September 13, 1990. Entire Letter. {21MR 107.2}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1524 - Exercising Faith and Rejoicing in the Lord in Spite of Pain and Suffering

MR No. 1524 - Exercising Faith and Rejoicing in the Lord in Spite of Pain and Suffering

(Diary entries written in 1892 at Preston, Victoria, Australia. Large portions of this manuscript appear in various Manuscript Releases; *Selected Messages* , book 2; *This Day With God; Sons and Daughters of God* ; and *Mind, Character, and Personality* , vol. 2.)

I am deeply grieved as I see that those now in positions of trust in our work do not think of the sacrifices made in the past to establish the work in its various branches. It hurts me to see these new workers, who have made few sacrifices and borne few burdens, demanding the highest wages. They know nothing of what it has cost to bring the work to its present condition; and I can see that in my dealings with them I need not expect any consideration. Their actions have been so harsh and unfeeling that I am led to understand better the word of the Lord to me that I must lean upon His arm, that He will be to me a God and a Father. {21MR 108.1}

"I will comfort you," He says. "Selfishness rules in the hearts of these men, and they will grieve and wound and bruise souls. If they loved Me, they would love those who are united with Me as My co-workers. It is I, their Lord, whom they slight. They have no living connection with Me. They know not what they do. They have set at naught My counsel, and refused My reproofs. I demanded the love and allegiance of their hearts, but I did not receive it. {21MR 108.2}

"If your earthly treasures are taken away, you are not to grieve, for I will give you heavenly treasure. If I remove the dearest objects of earthly attachment, I will supply the lack with more of Myself. It is in the time of deepest sorrow that I send the richest tokens of My grace. I will cause the afflicted soul to break forth into the song of praise and thanksgiving, 'It is good for me that I have been afflicted.' The trials and losses that come to you are to purify and refine you, and fit you for immortality." {21MR 108.3}

This was the assurance given me, and I am determined to put my trust in the Lord. I will not murmur or complain. I am comforted every day, for the Lord understands my suffering. Even if He does not remove it, He will give me grace to endure the pain. I am comforted, and I praise the Lord with heart and soul and voice. {21MR 108.4}

Every worker in the Lord's vineyard will have trials and disappointments and grievous annoyances to bear. If the worker gives way to discouragement, his soul is wearied and his courage sapped. His only hope is in God. If he will look steadfastly

to Jesus for his orders as well as for his inspiration, he will be enabled to maintain self-control. There are times when difficulties are increased, when, though the Lord says, Go forward, some feel called upon to oppose His plans. To fight against the prejudices and opposition of those of like faith requires more taxing effort than the work of preaching the truth to unbelievers. {21MR 108.5}

April 22, 1892. This morning I awoke with increased hope and confidence in God. During the night I had many wakeful hours, and I called most earnestly upon the Lord. He has given me the assurance that I shall see in my body and spirit the salvation of God. During the past four months of pain and infirmity, I have constantly importuned God for help. He has said that those who come to Him He will in no wise cast out, and I believe His word. I believe that I shall be restored to health and enabled to bear my testimony in Australia. The Lord is good and greatly to be praised. I shall live to speak His praise in the congregation. I do not understand why I am lying here, unable to labor for the Lord; but God understands, and that is enough for me. {21MR 109.1}

Of late I have been thinking much of Martha and Mary, and their experience at the time of the death and resurrection of Lazarus. When Lazarus became sick, they sent Jesus the word, "Lord, behold, he whom Thou lovest is sick." There was no further word, no urgent message for Him to come. They fully expected that their beloved Friend would at once come and heal their brother. As soon as the messenger had gone, they saw a decided change for the worse in the sick man. His fever rapidly increased, and soon they realized that in the fight between life and death, death had triumphed. With hearts full of anguish, they saw their brother die. {21MR 109.2}

Did not Jesus know about the sickness of Lazarus, even before the messenger reached Him? He must have known what was taking place in that humble home at Bethany. Even from where He was, could He not have stayed the power of death? {21MR 109.3}

With heavy hearts the sisters prepared Lazarus for burial, all the while looking anxiously for Christ. They longed to see Him, and to hear His words of comfort. They laid their loved one in the grave, and then two long, sorrowful days passed before Jesus came. {21MR 109.4}

May 9, 1892. The past night has been a very long one, and I am so restless that I long for the day. I keep my mind as much as possible on the promises of God. I do not claim these promises because I deserve them, but because they are bestowed upon erring human beings as a free gift. I am comforted with the assurance that although constantly suffering pain, I am never forsaken. I

put my trust in One who is too wise to err and too good to do me harm. He will restore me to health. I shall yet speak forth His praise in the congregation of the saints. I am determined not to encourage feelings of despondency and gloom. {21MR 109.5}

May 10, 1892. I have had a rather singular night. Sometime during the night I woke to find myself lying stretched out on my back. My heart was beating only feebly. I felt as if my body were being crushed under a mass of rubbish. I could hardly move any of my limbs. I did not know where I was. I called my nurse, but she did not hear me. After trying several times, I succeeded in moving my limbs, but my body seemed helpless. It was more than half an hour before I could understand that I was in bed, and before I could use my mind or move my limbs freely. Then the thought came to me that the angels of the Lord had awakened me, or else I should soon have breathed my last. How thankful I felt that I was guarded by heavenly angels. I dared not try to sleep again, for my heart seems to be very feeble in action. {21MR 110.1}

May 13, 1892. Today the mail for America closed. It has been a trying day for us all, but we managed to get the letters off in time. I sent about fifty pages of letters away. After the mail had gone, Sister Tay, Marian, and I rode out. The weather was mild and pleasant and we enjoyed the drive. The sunset was very fine. The clouds were golden, and it looked as if the gates of heaven were ajar. {21MR 110.2}

I cannot yet move my left arm without pain, but thankfulness is constantly welling up in my heart. My head is perfectly clear, and my memory undimmed. {21MR 110.3}

I gain much consolation from dwelling upon the truth. Of this I never tire. Constantly different points of truth present themselves to my mind in a new light, and I have a feast of good things. {21MR 110.4}

May 14, 1892. The past night has been one of great tediousness. I was obliged to get up six times to change my position, for my back and limbs were full of pain. My neck was so painful that it distressed me to lie on the pillow. But the Lord is good, and He draws near to me as I lift up my heart in prayer to Him, beseeching Him for grace and for restoration to health. {21MR 110.5}

I have a longing desire to get well, that I may proclaim the truth in this country. While I stand in the shadow of the cross, I feel certain, as I see by faith the rainbow of

promise, that God's promise is sure. The Lord is indeed mine and I am the Lord's. I try not to be anxious or to feel restless or dissatisfied. {21MR 110.6}

May 15, 1892. In the house of Lazarus at Bethany, the Saviour often found a pleasant rest from care and labor. Lazarus loved Jesus with sincere, fervent love. He believed

Him to be the Way, the Truth, and the Life. His sister Mary was also an earnest listener to the Saviour's words. Lazarus knew how deep was the enmity that the Pharisees cherished against Jesus, and he knew the injustice of the charges they sought to fasten upon Him. The sympathy of the inmates of this peaceful home was wholly with Jesus. {21MR 110.7}

In the inspired record we are told that "Jesus loved Martha, and her sister, and Lazarus," yet after He received the message, "He abode two days still in the same place where He was." Guided by divine wisdom, He did not go at once to His beloved friends. The message that came to Him did not meet with an immediate response. Mary and Martha did not say, "Lord, come at once and heal our brother." They had confidence in Jesus, believing that He would do what was best for them. At length He said to His disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." {21MR 111.1}

By the raising of Lazarus, many were led to believe in Jesus. It was God's plan that Lazarus should die and be laid in the tomb before the Saviour should arrive. The raising of Lazarus was Christ's crowning miracle, and because of it many glorified God. But those who had again and again rejected light would not yield, even in the face of this overwhelming evidence. They were hardened in unbelief, and they went away immediately to tell the priests and rulers what Jesus had done. They aroused anew the hatred of His bitterest enemies, the Pharisees, whose jealousy was increased by every act of mercy performed by the Saviour. {21MR 111.2}

May 21, 1892. The trying, almost sleepless night is ended. Yesterday afternoon Elder Daniells and his wife, Elder Tenney and his wife, and Brethren Stockton and Smith came to our house at my request to pray that the Lord would heal me. We had a most earnest season of prayer, and we were all much blessed. I was relieved, but not restored. I have now done all that I can to follow the Bible directions, and I shall wait for the Lord to work, believing that in His own good time He will heal me. My faith takes hold of the promise, "Ask, and ye shall receive." I believe that the Lord heard our prayers. I hoped that my captivity might be turned immediately, and to my finite judgment it seemed that thus God would be glorified. I was much blessed during our season of prayer, and I shall hold fast to the assurance then given me: "I am your Redeemer. I will heal you." {21MR 111.3}

May 22, 1892. The past night was an almost sleepless one. I am so thankful that I could commune with God and leave myself without murmuring in His merciful hands. I

can use my arms and hands better than I

could, and with considerable effort I can dress myself. {21MR 111.4}

Satan is watching to see if I will hide my faith under a cloud of unbelief by murmuring against the One who has done everything for me. I am determined not to distrust God. I shall keep looking up to where the rainbow of promise encircles the throne. I shall triumph in God. Daily my soul is refreshed by the contemplation of the great love of our heavenly Father. {21MR 112.1}

June 15, 1892. The night has been long and trying. I lay awake from half past ten till half past two, so full of nervous pain that I could not rest. But I will not repine. "Though He slay me, yet will I trust in Him." I shall be glad when the days lengthen and the nights shorten. Constantly my petition is ascending to God for restoration to health, that while here in Australia I may bear my testimony to the people. But if the Lord has other plans for me, I am content. He knows what is for my good and the good of His people. He doeth all things well. {21MR 112.2}

June 16, 1892. Another long trying night has nearly passed. Daylight will soon come. I slept well during the first part of the night, but when I awoke, the nervous pain came on once more so severely that I could scarcely compose myself to pray intelligently. After a time the nervousness passed away, and I prayed most earnestly to my heavenly Father. I presented before Him the promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Even in my pain I can rejoice in the Lord, and this gives me peace. Christ is my personal Saviour. He has pledged His word to accomplish the salvation of all who believe in Him, and He will verify His promise. {21MR 112.3}

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." These words show us why God's wrath descended on His only begotten Son, why the innocent suffered for the guilty, why the just bore the punishment wholly due to the unjust. Jesus came to bear the penalty of man's transgression, to uphold and vindicate the immutability of the law of God and the rectitude of His government. He came to make an end of sin, and to bring in everlasting righteousness. He can lift sinners from their low estate, and in so doing magnify the law of Jehovah. These thoughts make me almost forget my pain. {21MR 112.4}

June 17, 1892. During the past night I have slept but little. I tried to look to Jesus, to place myself in the hands of the great Physician. He has said, "My grace is sufficient for thee." The grace of Christ leads men to speak right words under all circumstances. Bodily suffering is no excuse for unchristlike actions. {21MR 112.5}

During these sleepless hours, the subject of overcoming has been the burden of my thoughts. "To him that overcometh," the Lord declares, "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." {21MR

113.1}

There are those who are forever making excuses for walking in the counsels of the enemy. Some think that because they have physical infirmities, they are privileged to speak pettish words, and to act in an unlovely manner. But has Jesus made no provision for such ones to overcome temptation? Because of trial and affliction, are they to be unthankful and unholy? Are not the rays of Christ's righteousness bright enough to dispel the shadow of Satan? The grace of God is declared to be sufficient for all the ills and trials against which human beings have to contend. Is it powerless then against bodily infirmity? Shall divine grace stand back, while Satan takes the field, holding the victim in the power of his evil attributes? {21MR 113.2}

Oh, how precious is Jesus to the soul who trusts in Him. But many are walking in darkness because they bury their faith in the shadow of Satan. They have not done that which it was in their power to do through the grace of Jesus. They have not talked faith and hope and courage. Never for a moment should we allow Satan to think that his power to distress and annoy is greater than the power of Christ to uphold and strengthen. {21MR 113.3}

"Men ought always to pray, and not to faint." Every sincere prayer that is offered to God is mingled with the efficacy of Christ's blood. If the answer is deferred, it is because God desires us to show a holy boldness in claiming the pledged word of God. He is faithful who hath promised. He will never forsake the soul who is wholly surrendered to Him. You may ask the Lord for certain things that you think you must have, but He may see that to grant your desire would harm your soul. He gives you that which is for your good and His glory. If you become rebellious because you do not receive what you think you should, you show that your way is not in harmony with the will of God, that your way is not His way. Selfishness says, "My way, O God; much of self, and little of Thee." {21MR 113.4}

June 18, 1892. The past night was one of great suffering. During the evening I had a coke fire in the grate. I awoke with a sense of suffocation and pressure for breath. I called for help. By mistake all the windows in my room had been left closed. I felt sick all over and very faint, and for a time I lost all sense of things about me. At last May Walling and Emily Campbell came to my help, and every effort was made to give me ease. But I was not entirely relieved for some time. {21MR 113.5}

After all had been done that anyone could do, the windows were opened, and a screen placed around my bed, to prevent the air striking directly upon me. I slept again, a troubled, dangerous sleep. For the next two hours I was wrestling in my sleep to find my way out of a dense wood, to where I could get a free breath of air. When at last I aroused from sleep, I did not come to my proper bearings for some time, yes, for hours. Then I knew that something must be done. I was weak, and my heart pained me. I felt the need of a strong cordial, but there was nothing in the house but grape juice. I took some of this, and it strengthened me, but I was much exhausted. {21MR 114.1}

On the Sabbath, all the members of the family excepting myself went to church. During the day I wrote something in regard to missionary work. I felt deeply as I wrote, and my heart went up in prayer to God to set things in order in this country, and to raise

up men who have wisdom to recognize the talent that God has given to many who have accepted the truth. These can be fitted for a place in the work, but they need to be educated and disciplined, that they may know how to use their talents for the spreading of the truth and the upbuilding of God's kingdom in the earth. {21MR 114.2}

Christ is the greatest Missionary our world has ever seen, and I have faith that He will heal me. {21MR 114.3}

June 19, 1892. Another night has passed, and much more pleasantly than the previous one. I feel very grateful to my heavenly Father for His grace and His great mercy to me. {21MR 114.4}

Last night I was perplexed to know what to do for my aching nerves and muscles. All day the wind had been very high, and it seemed impossible to make the rooms warm enough for me to take treatment in them. I thought of a salt glow, and May Walling gave me one, with the lounge drawn as close as possible to the fire. This treatment was successful in quieting my nerves. This morning I feel stronger than I did yesterday. {21MR 114.5}

Elder Daniells came from Fitzroy to see me, and we had a pleasant conversation. I told him that come what may we must not for a moment lose courage or hope or faith, because that would give the victory to the enemy. We must be faithful soldiers, moving steadily forward. Whatever circumstances may arise, we must remember that the Captain of the Lord's host is leading us. To Him we must look for orders. Satan will not leave us in peace. He is ever seeking to destroy. If he cannot do this, he will seek in every possible way to annoy and hinder us. Knowing the will of the Lord, we must not

dishonor our Leader by speaking words of discouragement. {21MR 114.6}

Brother and Sister Byron Belden called to see me, and we had a season of prayer. In my suffering, the Lord is sacredly near to me. It seems that I can endure the seeing of Him who is invisible. During these long, wakeful nights, I have precious seasons of communion with my Saviour. I seem to look upon His face, full of tenderness and compassion. These words are impressed on my mind: "Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it" (Matthew 16:24, 25). {21MR 115.1}

June 20, 1892. I slept the first part of the night, but during the latter part I could not rest. I committed my case to the Lord, and was comforted by the thought that I am a subject of His care. I do find peace and comfort in prayer, but I should look upon it as a great blessing from the Lord if I could pass the hours of the night in sleep. These words comfort and strengthen me: "Be renewed in the spirit of your mind." This renewing is what I desire to have. "Though our outward man perish, yet the inward man is renewed day by day." The righteousness of Christ is the prize to which we are individually to reach forth. "Let this mind be in you," Paul writes, "which was also in Christ Jesus." We must walk as He walked and work as He worked. This means constant self-denial and a daily reaching out to do others good. We lose much because we are so apt to forget the

fulness of the grace provided for us through the merits of Christ. No one is safe who offers the Lord a dull, sleepy, indifferent service. In order to resist the temptations of the enemy, we shall have to wrestle in earnest prayer with God. By using the grace bestowed, we shall gain a vigorous Christianity. {21MR 115.2}

Day by day I am given an assurance of the love of God. "He that heareth My word," Christ says, "and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name," I long to proclaim the gospel of good news, the glad tidings of great joy. I am anxious to present to our people the message that the Lord has given me, that Christ has made us His own, that He has bought us with a price beyond computation. The Saviour declared, "I am come a light into the world, that whosoever believeth on Me should not abide in darkness." He would have all heed His invitation, "Whosoever will, let him take of the water of life freely." God presents salvation to all; He gives it to those who believe. {21MR 115.3}

June 21, 1892. Another night of restlessness and suffering has passed. I welcome the coming of five o'clock in the morning, for then Emily Campbell builds my fire, and I can be dressed. {21MR 116.1}

I will not allow my mind to dwell on the dark side. Jesus has light and comfort and hope and joy for me. I want to face the light, that the brightness of the Sun of Righteousness may shine into my heart, and be reflected to others. It is the duty of every Christian to shine--to shed abroad the light of the grace that Christ imparts. God would have me, even in my pain, praise Him, showing that I realize that His presence is with me. "Being justified by faith, we have peace with God." "This is the record, that God hath given us eternal life, and this life is in His Son." Whatever else the sin of Adam did, it did not give human beings an excuse for transgressing God's law. {21MR 116.2}

June 22, 1892. The morning gave promise of a very pleasant day, and there was talk of riding out. But soon the clouds began to roll up, and the air became cold. At one o'clock there was a flood of rain, with heavy thunder and frequent flashes of lightning. With greater and less severity, the storm continued during the day. {21MR 116.3}

Last night I slept better than during the night previous, but I was greatly afflicted with pain in my arms, shoulders, spine, hip-bones, and feet. This makes me painfully sick, but I will not become discouraged. I will press my petitions to the throne of grace. I have a sympathizing Saviour, who does not willingly afflict or grieve the children of men. I have much time to think, and my head is perfectly clear. Christ draws my attention to Himself. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." This is our confidence. I will rejoice in His love. {21MR 116.4}

June 23, 1892. Another night has passed. I slept only three hours. I was not in so much pain as usual, but was restless and nervous. After lying awake for some time, trying to sleep, I gave up the effort, and directed my whole attention to seeking the Lord. How precious to me was the promise, "Ask, and it shall be given unto you; seek,

and ye shall find; knock, and it shall be opened unto you." I prayed most earnestly to the Lord for comfort and peace, which the Lord Jesus alone can give. I want the blessing of the Lord, so that, while suffering pain, I shall not lose self-control. I dare not trust in self for one moment. {21MR 116.5}

The instant that Peter withdrew his eyes from Christ, that instant he began to sink. When he realized his peril, and lifted his eyes and voice to Jesus, crying, Save, Lord, or I perish, the hand ever ready to save the

perishing took hold of him, and he was saved. {21MR 116.6}

I long to follow on to know the Lord, that I may know that His going forth is prepared as the morning. I desire the words of my lips to be right words, the meditations of my heart to be of God. I desire to be strengthened with genuine faith. I do not want one vestige of presumption or self-confidence to appear in my life. I want faith, simple, trustful faith. I am determined to rely wholly on the promise of God, asking Him to keep my lips from evil, and my tongue from speaking guile. {21MR 117.1}

In my home I must daily seek peace and pursue it. "The eyes of the Lord are over the righteous, and His ears are open unto their prayers; but the face of the Lord is against them that do evil." And although the body is suffering, and the nervous system enfeebled, we must not think that we are at liberty to speak fretfully or to think that we are not receiving all the attention we should have. When we give way to impatience, we drive the Spirit of God out of the heart, and give place to the attributes of Satan. When we frame excuses for selfishness, for evil thinking and evil speaking, we are educating the soul in evil, and if we continue to do this, it will become a habit to yield to temptation. We are then on Satan's ground, overcome, weak, and without courage. {21MR 117.2}

If we trust in ourselves, we shall certainly fall. Christ says, "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." What is the fruit that we are to bear? "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." {21MR 117.3}

As I meditated on these things, I felt more and more deeply the sin of neglecting to keep the soul in the love of God. The Lord does nothing without our cooperation. When Christ prayed, "Father keep them in Thy name," He did not mean that we should neglect to keep ourselves in the love and faith of God. Alive unto God, through a living union with Christ, we trust in the promises, constantly gaining greater strength by beholding Jesus. {21MR 117.4}

What can change the heart or shake the confidence of the one who by beholding the Saviour is changed into His likeness? Shall such a one be on the watch for slights? Shall his imagination center on self? Shall he allow little things to destroy his peace of mind? {21MR 117.5}

He in whose heart Christ abides is willing to be pleased. He thinks no evil, and is content with the assurance that Jesus knows and values aright every soul for whom He died. God says, "I will make a man more precious than fine gold; even a man

than the golden wedge of Ophir." Let this satisfy the longing of the soul, and make us careful and guarded, very ready to forgive others because God has forgiven us. {21MR 117.6}

The happiness of life is made up of little things. It is in the power of everyone to practice true Christlike courtesy. It is not the possession of splendid talents that will help us to overcome, but the conscientious performance of daily duties. The kind look, the lowly spirit, the contended disposition, the unaffected, sincere interest in the welfare of others--these things are helps in the Christian life. If the love of Jesus fills the heart, this love will be manifested in the life. We shall not show a determination to have our own way, a stubborn, selfish unwillingness to be happy or pleased. The health of the body depends more upon heart-healthfulness than many suppose. {21MR 118.1}

One can imagine himself slighted, imagine that he is not in as high a position as he is capable of filling, and so make of himself a supposed martyr. He is unhappy, but who is to blame? One thing is certain--kindness and amiability of temper will do more to exalt him than any supposed smartness with the curse of an ungenial disposition. {21MR 118.2}

June 24, 1892. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." {21MR 118.3}

I know in whom I have believed. I have been purchased by the blood of the only begotten Son of God. He has graven me upon the palms of His hands. I am not my own. I have committed the keeping of my soul unto Him as unto a faithful Creator. He will keep that which I have committed unto Him against that day. {21MR 118.4}

Elder Daniells and his wife, Elder Tenney and his wife, and Sarah Belden took dinner with us today. We talked about the prospect of establishing a school in Australia to train workers for the islands of the sea. {21MR 118.5}

June 25, 1892. The past night was one of pain and of relief. I went to bed at nine, but was obliged to take treatment till twelve. I then slept for about three hours. During these wakeful nights I hold precious seasons of communion with God. My continual prayer is for the meekness and lowliness of Christ. Much time is lost in longing to do some great thing, some wonderful work, while the duties lying close at hand,

the performance of which would make the life fragrant, are lost sight of. The life that is Christlike in the home will be Christlike in the church. It is the neglect of the smaller duties in an effort to reach after a great work, that spoils the life of many a one. {21MR 118.6}

True Christians are a savor of life unto life because Christ abides in their hearts. Reflecting His image, they are children of the light. {21MR 119.1}

I put my trust in the Lord Jesus. I cry after God. "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." Here in the home, in my pain and suffering, I must be imbued with the Spirit of Christ. It is now that I must put my trust in the Lord. At times I can do little else than cling to Jesus, saying, "I am Thy child. I trust in Thee. I have Thy pledged word, 'My grace is sufficient.'" Then relief comes, and I praise the Lord for His goodness and mercy. {21MR 119.2}

Today quarterly meeting was held in the church. Willie spoke from Isaiah 50:10, 11. In the afternoon the Lord's supper was administered, preceded by the ordinance of feetwashing. The celebration of these ordinances is the fulfilling of the command, "If I, then, your Lord and Master, have washed your feet; ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you." What a place is this for hushing controversies, for forgiving those who have done us any injury. This is the time, if one has anything against his brother, to make it right, to settle every difficulty. Let there be mutual forgiveness. Let no strange flame be brought to the altar. Let no malice, no hatred, be cherished by those who meet round the communion table. Let high and low, rich and poor, learned and unlearned, meet together as those purchased by the blood of Christ. {21MR 119.3}

June 26, 1892. I am glad when the daylight comes; for the nights are long and wearisome. But when I cannot sleep, gratitude fills my heart as I think that One who never slumbers is watching over me for good. What a wonderful thought it is that Jesus knows all about the pains and griefs we bear. In all our afflictions He was afflicted. {21MR 119.4}

Some among our friends know nothing of human woe or physical pain. They are never sick, and therefore they cannot enter fully into the feelings of those who are sick. But Jesus is touched with the feeling of our infirmity. He is the great Medical Missionary. He has taken humanity upon Himself, and has placed Himself at the head of the new dispensation, in order that He may reconcile justice and compassion. {21MR 119.5}

June 27, 1892. Another night has passed, and although I suffered much from nervousness, yet I have the

peace that the presence of Jesus always brings. He gives me to drink of the cup of His salvation, and my heart is made cheerful in God. {21MR 119.6}

How earnestly we ought to labor for those who are unsaved. When we think of the infinite sacrifice that Jesus has made to redeem sinners, how can we be content to make no effort in behalf of our fellow beings? Shall we do nothing, when the Good Shepherd came from the throne of heaven to seek and save the lost? {21MR 120.1}

June 28, 1892. "Bless the Lord, O my soul; and all that is within me, bless His holy name." I am compassed with infirmities, yet I am of good courage in the Lord. Although the enemy is permitted to afflict me, yet I have great blessings from day to day. My head is free from pain, shielded by the hand of the Lord. My shoulders and arms are full of pain, but my right forearm, from the elbow to the tips of my fingers, is free from pain. I am able to do much important writing. {21MR 120.2}

I am deeply interested in the work of my ministering brethren. My heart is drawn out in sympathy with them, and I pray that they may honor God. "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." We can know Christ only by loving and obeying Him. {21MR 120.3}

The Lord calls for valiant men, who will not fail or be discouraged. Trials and disappointments will come to God's workers; but did they not come to Jesus? Shall we cover the Lord's altar with mourning and sighing and tears? God forbid. It comforts me to meditate upon the loving words of Christ, to think of His courtesy, His sympathy, His compassion. I long to be like Him. I will rest in His care. He will make me a conqueror over evil. {21MR 120.4}

June 29, 1892. My prayer on awaking is, Jesus, keep Thy child today. Take me under Thy guardianship. Make me a healthy, fruit-bearing branch of the living Vine. "Without Me," Christ says, "ye can do nothing." In and through Christ we can do all things. {21MR 120.5}

He who was the adored of angels, who had listened to the music of the heavenly choir, was ever touched, while upon this earth, with the sorrows of children, ever ready to listen to the story of childish woe. He often dried their tears, cheering them with the tender sympathy of His words, which seemed to hush their sorrows and make them forget their grief. The emblem in the form of a dove that hovered over Jesus at His baptism represents His gentleness of character. {21MR 120.6}

June 30, 1892. Another night of great weariness is nearly passed. Although I continue to suffer much pain, I know that I am not forsaken by my Saviour. My prayer is, Help me, Jesus, that I may not dishonor Thee with my lips. Let no unkind

words be spoken by me. I am told by some who come to see me that I shall never again have the use of my limbs. But I do not accept this view as truth. I know that the Lord has a work for me to do, and I will put my trust in Him. The outlook is not cheering, but God knows my situation. I rejoice that I can use my right hand. Bolstered up in a chair

with pillows, I write many pages. I am able to keep my workers supplied with all they can possibly do. I could keep two more busy. {21MR 120.7}

My heart is filled with gratitude for the goodness and mercy of God. My prayer goes up to heaven for grace, and the peace that passeth understanding is given me. I can trust the Lord Jesus to care for my weary body. I find in Him a present help in every time of need. His presence seems so real and is the evidence of His compassion. Sick or well, I feel that every power of body and mind should be employed in glorifying God. We are not our own, to please and gratify self. We have been purchased by the blood of Christ, and it is our daily duty as well as our privilege to consecrate all that we have and are to the Saviour. {21MR 121.1}

July 5, 1892. I am greatly distressed in mind. I see matters that need to be changed. Sister Daniells is greatly deceived in regard to her spiritual condition. She feels that she is far in advance of her husband and would instruct him. Whether with him or away from him, she assumes this attitude. She married him when his condition, as far as his health and usefulness were concerned, was not encouraging. Having done this, she feels that he is indebted to her for his advancement. But she should not cherish this thought, for it is not true. Elder Daniells is the Lord's child, and if Sister Daniells had not married him, God would still have led him onward and upward. But she did marry him, and therefore it was plainly her part to help him all she could. {21MR 121.2}

It is the Lord who has made Elder Daniells the man that he is, and when Sister Daniells takes the credit for this, she dishonors God. Often she has stood in Elder Daniells' way, discouraging and depressing him, because she was not walking in truth and righteousness. She has cherished in her heart the grievous sin of jealousy. This has separated her from the Saviour. She has been unjust to her husband, and unjust to others. She had no reason to feel as she did, for Elder Daniells is not guilty. But she has accepted Satan's temptations as the truth. Thus she has lost her peace of mind, and has taken a course which has disparaged her in the eyes of her brethren and sisters, and which has brought alienation between her and her husband. Elder Daniells would be received into the hearts of the believers in New Zealand if Sister Daniells were a humble, discreet woman. She must learn at the feet of Jesus to be meek

and lowly. Unless she does this, she will be a great hindrance to her husband. {21MR 121.3}

July 6, 1892. I am so thankful that I can tell the Lord all my fears and perplexities. I feel that I am under the shield of His wings. An infidel once asked a God-fearing youth, "How great is the God you worship?" "So great," was the reply, "that He fills immensity, and yet so small that He dwells in every sanctified heart." {21MR 122.1}

O precious Saviour, I long for Thy salvation. "As the hart panteth after the water brooks, so panteth my soul after Thee." I long for a clearer view of Jesus. I love to think of His spotless life, to meditate upon His lessons. How many times I repeat the words,

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest." {21MR 122.2}

Much of the time my body is full of pain, but I will not by complaining become unworthy of the name of Christian. I am assured that this lesson of suffering will be to the glory of God, a means of warning others to avoid continuous labor under circumstances so unfavorable to health of the body. {21MR 122.3}

July 7, 1892. The Lord strengthens me by His grace to write important letters. The brethren frequently come to me for counsel. I feel a strong assurance that this tedious affliction is for the glory of the Lord. I will not murmur; for when I wake in the night, it seems that Jesus is looking upon me. The fifty-first chapter of Isaiah is exceedingly precious to me. He bears all our burdens. I read this chapter with assurance and hope. {21MR 122.4}

July 8, 1892. The mail for America closed today. I sent off one hundred and thirty pages--letters to Elder Haskell, Elder Butler, J. E. White, Frank and Hattie Belden, Dr. Maxson, Ella and Mabel White, Sister L. M. Hall, Elder Smith, Elder Corliss, C. H. Jones, and many more. {21MR 122.5}

July 9, 1892. Last night I was not able to sleep after twelve o'clock. It was my thoughts more than pain of body that troubled me. There are some trials that it is not best to dwell upon, because there seems no clear way out of them. I try to cast my burden upon the Lord, but I do not always leave it there. I take it up again, when I should leave it with the Saviour. I feel deeply grieved that all connected with me in my work are not in a favorable state of mind to be controlled by the Holy Spirit. I cannot keep in my employ some of those now connected with me unless the Lord converts them, leading them to see that their hearts must be brought into harmony with His will. When self is not sanctified, it becomes a ruling power for evil. {21MR 122.6}

July 10, 1892. I awoke Emily at five o'clock to build my fire and help me to dress. I thank the Lord that I had a better night's rest than usual. My wakeful hours I employ in prayer

and meditation. The question forces itself upon me, Why do I not receive the blessing of restoration to health? Shall I interpret these long months of sickness as evidences of the displeasure of God because I came to Australia? I answer decidedly, No, I dare not do this. At times before leaving America, I thought that the Lord did not require me to go to a country so far away, at my age and when I was prostrated by overwork. But I followed the voice of the [General] Conference, as I have ever tried to do at times when I had no clear light myself. I came to Australia, and found the believers here in a condition where they must have help. For weeks after reaching here, I labored as earnestly as I have ever labored in my life. Words were given me to speak in regard to the necessity of personal piety. {21MR 122.7}

There is need of a decided change in the administration of the Echo Office. The lack

of proper planning has kept this institution bound down and limited in its influence when the Lord has a large work that must be done. {21MR 123.1}

During the conference the Lord wrought for us, but at its close I became aware that I had overdone. We moved into a retired cottage five miles out of North Fitzroy, and ever since I have been an almost helpless invalid. {21MR 123.2}

I think of this, and the mist and fog gathers about me. But the Lord speaks to me saying, Come up higher, breathe the pure atmosphere of faith. As I look to Jesus, the darkness flees away, and I am happy in Christ. How exceedingly precious is the promise, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." {21MR 123.3}

I am in Australia, and I believe that I am just where the Lord wants me to be. Because suffering is my portion, I have no thought of beating a retreat. The blessed assurance is given me that Jesus is mine and that I am His child. The darkness is dispelled by the bright beams of the Sun of Righteousness. Who can understand the pain I suffer but the One who is afflicted in all our afflictions? To whom can I speak but to Him who is touched with the feelings of our infirmities, and who knows how to succor those who are tempted? {21MR 123.4}

When I pray earnestly for restoration, and it seems that the Lord does not answer, my spirit almost faints within me. Then it is that the dear Saviour makes me mindful of His presence. He says to me, Cannot you trust Him who has purchased you with His own blood? I have graven thee on the palms of My hands. Then my soul is nourished with the divine presence. I am lifted out of myself, as it were, into the presence of God. {21MR 123.5}

Today I rode to the Echo Office and back. I have not been able to do this for weeks. I praise the Lord with heart and soul and voice that I am growing stronger. I long to bear my

testimony to the people in the Colonies. {21MR 123.6}

July 11, 1892. I did not sleep very well last night. I was urged to ride out in the afternoon, because the sun shone so beautifully. I did so, but it was too much of a tax on my strength. {21MR 124.1}

I am weighed down by the thought of the work to be done in these Colonies. We have so few workers, and these do not always try in the best way to seek and save the lost sheep. Some seem to think that to preach is the sum and substance of their work. But there is much more than preaching to do. Personal work must on no account be neglected. The faithful minister will watch for souls with the deep interest that a shepherd guards his sheep. He will do personal work for those to whom he preaches, talking and praying with them. Such efforts will bear fruit to God's glory. {21MR 124.2}

July 12, 1892. This afternoon I wrote a number of pages on the life of Christ. I long for a large portion of the Spirit of God, that I may write the things which the people

need. There is a great work to be done in this country. Some who are laboring for the people do not know what true conversion means. Some seem to think that if they can do a certain work, they are converted. But they are not submissive to the Spirit of the Lord. {21MR 124.3}

July 13, 1892 Last night I rested better. May Walling, my adopted daughter, kept up a good fire all day, and I felt no chill. In the morning I wrote on the life of Christ, and in the afternoon I rode out. {21MR 124.4}

I am sure that my work is not yet done. I feel great comfort in the thought that the Lord has a watchcare over me. I must assure all that the truth lived and practiced will have a convincing power over all who come under its influence. {21MR 124.5}

July 14, 1892. I was very nervous last night. The chills that I had on Monday and Tuesday resulted in lame, very painful shoulders and hips. I have done much earnest praying to the Lord for the presence of His Spirit. I must learn to live by faith. Then my dark and painful hours will be the brightest. Faith is not sight. It is the substance of things hoped for, the evidence of things not seen. I have no hope except in Christ. Salvation is of grace through faith; it is the gift of God. {21MR 124.6}

My heart longs after the Lord. I want to be led by His counsel every hour. I dare not trust my own judgment. I praise my Redeemer for His sustaining grace. I praise Him because He has not allowed the enemy to touch my head. My entire body, bone, muscle, and nerves, has been afflicted, but my head has been clear, my memory good. I have suffered much pain in my arms and across my shoulders, making it impossible for me to dress or undress myself. For months I was unable to get on or off

the bed without assistance. But my health is certainly improving. After arranging my position so as not to bring any strain on arms or shoulders, I go to work at my writing, asking the Lord to bless that which I write. I know that He helps me. During each month of my sickness, I have written nearly two hundred pages of letter paper. {21MR 124.7}

I am now writing on the life of Christ. I know that the enemy will make every possible effort to hinder me, but I shall cling to Jesus, for He is my dependence. {21MR 125.1}

During my wakeful hours I have sought the Lord most earnestly, asking Him to join my weakness to His strength, my ignorance to His wisdom, my unworthiness to His merit, my frailty to His enduring might, my poverty to His boundless wealth. {21MR 125.2}

When the affliction under which I have been suffering for several months came upon me, I was surprised that it was not removed at once in answer to prayer. But the promise, "My grace is sufficient," has been fulfilled in my case. There can be no doubt on my part. My hours of pain have been hours of prayer, for I have known to whom to take my sorrows. I have the privilege of reinforcing my feeble strength by laying hold upon infinite power. By day and night I stand on the solid rock of God's promises. {21MR 125.3}

My heart goes out to Jesus in loving trust. He knows what is best for me. My nights

would be lonely did I not claim the promise, "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me."--Ms 19, 1892.

Ellen G. White Estate
Silver Spring, Maryland
September 13, 1990. Entire Ms. {21MR 125.4}

MR No. 1525 - Divinely Led to Buy Elmshaven; Warning Against Fanatical Movements; Search the Word, and Believe its Promises

(Written October 10, 1900, from St. Helena, California, to Elder and Mrs. S. N. Haskell. Portions of this manuscript appear in Manuscript Releases 284 and 704; *The Faith I Live By; Selected Messages*, book 2; and *Revival and Beyond*.)

I have received several letters from you, one of which was sent to Australia and returned to me here. I send you a copy of a letter written to Brother and Sister Farnsworth. I could not get all copied that I had written, so I sent that which I had, and just got it copied in time for the Vancouver mail. I am much interested in all that you write me. {21MR 126.1}

You may be surprised to learn of our purchasing this place under the hill. In the providence of God this was brought to our attention as soon as we arrived here a week ago last Friday. {21MR 126.2}

For several days after reaching Oakland we spent the time in Oakland house hunting, to find a place to locate our families. We found nothing that was suitable, and I said, "I am done. I shall search no more. The Lord knows what our work is and where we should be located; and we shall wait the Lord's time." {21MR 126.3}

When I reached the Retreat I related my experience in looking for a place in Oakland. Sister Ings said, "There is a place under the hill that will suit you. It belonged to Brother Pratt's brother. Brother Burden has bought it, and he will be glad to sell it to you." {21MR 126.4}

As soon as we could, we went down to see the place, and we were well pleased with it. It is just the place I need. {21MR 126.5}

When I left Sunnyside, I sold everything, with the exception of Jessie White and my platform wagon. These I presented to Brother James as his own, to use in missionary work. Jaspar and Rowdy went with the place. Jessie Haskell I left with Brother and Sister Hughes. Sara sold them her carriage, and I hear that Sister Hughes drives out every pleasant day. {21MR 126.6}

Well, to go back to my story, the Lord planned for me, and I found that I could buy this place here for less than I received for my house in Cooranbong and all its belongings. This includes two horses, one rather old, four carriages and a platform wagon, much better than the one I gave away, and a house furnished throughout. It was like stepping out of my home in Cooranbong into a beautiful, roomy one here. It has surprised me much that we should be thus favored. {21MR 126.7}

The Retreat purchased ten acres from me for sewerage purposes, for which they paid one thousand dollars. They also paid one hundred and seventy five dollars for a place on which to build a food factory. This made my place cost me about six thousand dollars. I sold the place in Cooranbong for seven thousand. {21MR 127.1}

I am satisfied with the price paid for this place. I have not yet discovered all that is included in the sale, but Brother Burden has the matter in hand, and he will see that things are as they should be. {21MR 127.2}

This place was none of my seeking. It has come to me without a thought or purpose of mine. The Lord is so kind and gracious to me. I can trust my interests with Him who is too wise to err and too good to do me harm. {21MR 127.3}

Now I have a home where you will delight to be. You are invited to come and remain as long as you are happy here. If only it were fruit season, how glad we would be if you could be with us to enjoy the fruit. There are a variety of fruit trees in the orchard, but no fruit ripe now except grapes, and they will soon be a thing of the past. {21MR 127.4}

On Thursday evening I spoke in the sanitarium chapel. The room was well filled, and there were some standing at the entrance. I had much freedom in speaking. I hope the Lord will give me a hold upon the people. Friday night, by request, I spoke again. The blessing of the Lord seemed to rest upon me, and also upon the hearers. Quite a number of the patients came to hear me. {21MR 127.5}

Sabbath morning at half past five we went to the station to take the train for Napa, a town sixteen miles away. We ate our breakfast in a tent after reaching there. Sister Gotzian and Sister Ings were with me, and I do not remember when I enjoyed a journey so much or a meal so thoroughly. We all ate with excellent appetites. I wished that both of you were with us. {21MR 127.6}

I spoke in the large tent in the morning, bearing as plain and decided a testimony as I have ever borne in my life. It cut its way apparently to the hearts of those present. {21MR 127.7}

Brother Irwin took up the meeting where I left it, and a revival effort was made. Many came forward for prayers, among them the nurses from the sanitarium. The people thought it the best meeting they had ever attended. {21MR 127.8}

We returned to St. Helena on the evening train. A council was held the next morning, but I became very weary, and left the brethren to go on with the meeting, while I went to visit the place it was proposed I should buy. {21MR 127.9}

The next Friday afternoon I drove with Edson and Sara to Napa. I spoke in the tent Sabbath forenoon to a large number. In the afternoon

Edson spoke in regards to the Southern work, and I understand that the Lord gave him freedom, and enabled him to present his ideas with clearness. He spoke again at five o'clock, and left early the next morning for San Francisco. On Sunday morning I spoke for an hour and a quarter. Then after the horses were fed we started on our return journey. Brother McClure rode with us. {21MR 127.10}

The buggy was not my easy, comfortable carriage, and when we had gone half way, I became very weary and uncomfortable. My hip pained me. I could not sit in any position to relieve it. The pain became almost unbearable, and I changed my position again and again, but nothing gave me relief. I then put the cushions in the front part of the carriage and knelt down, and finally walked a short distance. When I reached the sanitarium, I was unable to stand or walk much. {21MR 128.1}

This drive, after my labor on Sabbath and Sunday, was too much for me. When I reached the sanitarium, I was taken to the bathroom in a wheel chair, and took thorough treatment. But I could not sleep that night, and have not had a good night's rest since. I am quite lame, and suffer considerably from hip, kidneys, and spine. I am taking good treatments, but the pain and lameness in the hip continue. {21MR 128.2}

Before going to Napa I had taken a severe cold, and the doctor thought I ought not to go; but the Lord sustained me wonderfully, and although I suffer I do not regret improving the opportunity to speak to the people. {21MR 128.3}

We really feel that the Lord has guided us in indicating where we should locate. If we can cultivate within us a beauty of soul corresponding to the beauty of nature around us, there will be a blending of the divine and human agencies. {21MR 128.4}

It is impossible to estimate too largely the work that the Lord will accomplish through His proposed vessels in carrying out His mind and purpose. The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit. {21MR 128.5}

The Holy Spirit never reveals itself in such methods, in such a bedlam of noise. This is an invention of Satan to cover up his ingenious methods for making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time. Better never have the worship of God blended with music than to use musical instruments to do the work which last January was represented to me would be brought into our

camp meetings. The truth for this time needs nothing of this kind in its work of converting souls. A bedlam of noise shocks the senses and perverts that which if conducted aright might be a blessing. The powers of satanic agencies blend with the din and noise, to have a carnival, and this is termed the Holy Spirit's working. {21MR 128.6}

When the camp meeting is ended, the good which ought to have been done and which might have been done by the presentation of sacred truth, is not accomplished. Those participating in the supposed revival receive impressions which lead them adrift. They cannot tell what they formerly knew regarding Bible principles. {21MR 129.1}

No encouragement should be given to this kind of worship. The same kind of influence came in after the passing of the time in 1844. The same kind of representations were made. Men became excited, and were worked by the power thought to be the power of God. They turned their bodies over and over, like a carriage wheel, claiming that they could not do this except by supernatural power. There was a belief that the dead were raised and had ascended to heaven. {21MR 129.2}

The Lord gave me a message for this fanaticism, for the beautiful principles of Bible truth were being eclipsed. Men and women, supposed to be guided by the Holy Spirit, held meetings in a state of nudity. They talked about holy flesh. They said they were beyond the power of temptation, and they sang, and shouted, and made all manner of noisy demonstrations. These men and women were not bad, but they were deceived and deluded. In the past they had been blessed with a consciousness that they had a knowledge of the truth, and they had accomplished much good; but Satan was molding the work, and sensuality was the result. The cause of God was dishonored. Truth, sacred truth, was leveled in the dust by human agencies. {21MR 129.3}

The authorities of the land interfered, and several of the ring leaders were incarcerated within prison walls. By those who were confined in prison this interference was termed persecution for the truth's sake, and thus truth was clothed with garments spotted with the flesh. {21MR 129.4}

At this time I visited the eastern part of Maine, and bore a decided testimony for the truth. I presented the reproof of the Lord regarding this kind of work, showing that its influence was making the truth objectionable and disgusting to the community. I went from house to house, for no public meetings were allowed. Sometimes we met companies of twenty and thirty in private homes. {21MR 129.5}

I knew those who led the people into these noisy demonstrations, and as I arose to speak, they commenced

dancing and jumping up and down, crying and shouting loudly, over and over again, "The dead have been raised and have ascended to heaven." When they became too hoarse and too much exhausted to make so much noise, I bore my testimony, declaring that these fanatical movements, this din and noise, were inspired by the spirit of Satan, who was working miracles to deceive if possible the very elect. I said that it was not God's will that His pure, holy, sacred truth should be thus misinterpreted and brought into disrepute. The truth remained the truth still. These demonstrations did not change the unerring character of truth, but Satan was working to deceive and delude honest souls. Satan's agents were working vigilantly to make use of human minds in mingling the truth with tares and indecent practices, to bring a stigma upon the truth and make it of none effect. {21MR 129.6}

I will not go into all the painful history; it is too much. But last January the Lord showed me that erroneous theories and methods would be brought into our camp meetings, and that the history of the past would be repeated. I felt greatly distressed. I was instructed to say that at these demonstrations demons in the form of men are present, working with all the ingenuity that Satan can employ to make the truth disgusting to sensible people; that the enemy was trying to arrange matters so that the camp meetings, which have been the means of bringing the truth of the third angel's message before multitudes, should lose their force and influence. {21MR 130.1}

The third angel's message is to be given in straight lines. It is to be kept free from every thread of the cheap, miserable inventions of men's theories, prepared by the father of lies, and disguised as was the brilliant serpent used by Satan as a medium of deceiving our first parents. Thus Satan tries to put his stamp upon the work God would have stand forth in purity. {21MR 130.2}

The Holy Spirit has nothing to do with such a confusion of noise and multitude of sounds as passed before me last January. Satan works amid the din and confusion of such music, which, properly conducted, would be a praise and glory to God. He makes its effect like the poison sting of the serpent. {21MR 130.3}

Those things which have been in the past will be in the future. Satan will make music a snare by the way in which it is conducted. God calls upon His people, who have the light before them in the Word and in the Testimonies, to read and consider, and to take heed. Clear and definite instruction has been given in order that all may understand. But the itching desire to originate something new results in strange doctrines, and largely destroys the influence of those who would be a power for good

if they held firm the beginning of their confidence in the truth the Lord had given them. [Hebrews 2:1-3; 3:12-14, quoted.] {21MR 130.4}

Brother and Sister Haskell, we must put on every piece of the armor, and having done all, stand firm. We are set as a defense for the gospel, and we must compose a part of the Lord's grand army for aggressive warfare. By the Lord's faithful ambassadors

the truth must be presented in clear-cut lines. Much of that which today is called testing truth is twaddle which leads to a resistance of the Holy Spirit. {21MR 131.1}

I am at times made very sad as I think of the use made of the Testimonies. Men and women report everything that strikes them or that they hear as a testimony from Sister White. I will send you a copy of a letter I received this morning illustrating this. {21MR 131.2}

The only safety for any of us is to plant our feet upon the Word of God and study the Scriptures, making God's Word our constant meditation. Tell the people to take no man's word regarding the Testimonies but to read them and study them for themselves, then they will know that they are in harmony with the truth. The Word of God is the truth. Of a good man the psalmist declares, "His delight is in the law of the Lord, and in His law doth he meditate day and night." He who puts mind and heart into this work gains a solid, valuable experience. The Holy Spirit is in the Word of God. Here is the living, undying element so distinctly represented in the sixth chapter of John. [John 6:53-57, 63, quoted.] {21MR 131.3}

Much is being said regarding the impartation of the Holy Spirit, and by some this is being so interpreted that it is an injury to the churches. Eternal life is the receiving of the living elements in the Scriptures and doing the will of God. This is eating the flesh and drinking the blood of the Son of God. To those who do this, life and immortality are brought to light through the gospel, for God's Word is verity and truth, spirit and life. It is the privilege of all who believe in Jesus Christ as their personal Saviour to feed on the Word of God. The Holy Spirit's influence renders that Word, the Bible, an immortal truth, which to the prayerful searcher gives spiritual sinew and muscle. {21MR 131.4}

"Search the Scriptures," Christ declared, "for in them ye think ye have eternal life: and they are they which testify of Me." Those who dig beneath the surface discover the hidden gems of truth. The Holy Spirit is present with the earnest searcher. Its illumination shines upon the Word, stamping the truth upon the mind with a new, fresh importance. The searcher is filled with a sense of peace and joy never before felt. The preciousness of truth is realized as

never before. A new, heavenly light shines upon the Word, illuminating it as though every letter were tinged with gold. God Himself has spoken to the mind and heart, making the Word spirit and life. {21MR 131.5}

Every true searcher of the Word lifts his heart to God, imploring the aid of the Spirit. And he soon discovers that which carries him above all the fictitious statements of the would-be teacher, whose weak, tottering theories are not sustained by the Word of the living God. These theories were invented by men who had not learned the first great lesson, that God's Spirit and life are in His Word. If they had received in the heart the eternal element contained in the Word of God, they would see how tame and expressionless are all efforts to get something new to create a sensation. They need to

learn the very first principles of the Word of God; they would then have the Word of life for the people, who will soon distinguish the chaff from the wheat, for Jesus left His promise with His disciples. {21MR 132.1}

Just before His crucifixion one of His disciples asked Him the question, "How is it that Thou wilt manifest Thyself unto us and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him. He that loveth Me not keepeth not My sayings, and the word which ye hear is not Mine, but the Father's which sent Me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" [John 14:22-27]. {21MR 132.2}

These words are not half comprehended by individuals, by families, or by church members, to whom and through whom, as His family, God would represent pure, unadulterated truth, which, if received and properly digested, brings eternal life. {21MR 132.3}

Let us believe the Word. He who thus eats the bread of heaven is nourished every day, and will know what these words mean, "Need not that any man teach you" [1 John 2:27]. We have lessons pure from the lips of Him who owns us, who has bought us with the price of His own blood. {21MR 132.4}

The precious Word of God is a solid foundation upon which to build. When men come to you with their supposed suppositions, tell them that the Great Teacher has left you His Word, which is of incalculable value, that He has sent a Comforter in His

own name, even the Holy Ghost. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "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 is My flesh, which I will give for the life of the world." {21MR 132.5}

Here is presented before us a rich banquet, of which all who believe in Christ as a personal Saviour may eat. He is the tree of life to all who continue to feed on Him. {21MR 133.1}

I am instructed to ask those who profess to receive Christ as their personal Saviour, Why do you pass by the words of the Great Teacher, and send your letters to human beings for words of comfort? Why do you rely upon human help when you have the large, full, grand promises, "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. ... This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever"? He may die, yet the life of Christ in him is eternal, and he will be raised up at the last day.

"It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." {21MR 133.2}

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" [2 Corinthians 5:1-4]. {21MR 133.3}

All who study these precious utterances may have strong consolation. If they will feed upon the banquet of God's Word, they will gain an experience of the highest value. They will see that in comparison with the Word of God, the word of man is as chaff to the wheat. {21MR 133.4}

I am instructed by the Word of God that His promises are for me and for every child of God. The banquet is spread before us; we are invited to eat the Word of God, which will strengthen spiritual muscle and sinew.--Letter 132, 1900.

Ellen G. White Estate
Silver Spring, Maryland
September 13, 1990. Entire Letter. {21MR 133.5}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1526 - Counsel to a Nervous Dyspeptic and His Family

MR No. 1526 - Counsel to a Nervous Dyspeptic and His Family

(Written August 4, 1901, from St. Helena, California, to Mr. and Mrs. E. K. Beaman.)

Your letter has just been placed in my hand. I am very sorry to hear that you are so afflicted, but you need not despair. {21MR 134.1}

My brother, you are a sick man. You need different employment. You are engaged in a business that is exceedingly trying to the nervous system. If you could take up some work less trying, if you could get a piece of ground and for a year work out of doors, away from all the perplexities of business, it might save your brain and your soul.

It is not wise, merely because you can make money readily, to continue in the work of tuning pianos if this affects your nervous system. {21MR 134.2}

In many cases I have advised out-of-door work for piano tuners, telling them that unless they changed their business, they would have to deal with insanity. {21MR 134.3}

We are made up of nerves and senses, as well as of conscience and affections. All parts of the living machinery are to be wisely cared for and considerately treated. The Lord has respect for the body as well as the soul. {21MR 134.4}

The canvassing work is a good work, but it may not be the best work for you if, while engaged in it, you are obliged to eat irregularly and cannot get healthful food. {21MR 134.5}

My sister, you and your mother should do all in your power to please your husband. Remember that he is a nervous dyspeptic. I hope you may never know what a nervous dyspeptic has to endure. Do everything you can to restore your husband to health. In no case withhold your sympathy, but encourage him in every way possible. Give up your own ideas and your own wishes if by so doing you can help him. Thus you will be blessed. Do not persist in having your own way when you know that this afflicts him. {21MR 134.6}

I know what it is to be nervous. For weeks together I have had to have my meals brought to my room because I could not endure the clattering of dishes. {21MR 134.7}

Your husband would better not remain in the business of piano tuner. If he can, he should get a place in the country where he can keep chickens or raise vegetables. Any out-of-door work would be better for him than tuning pianos. {21MR 134.8}

Your mother should defer to your husband's expressed wishes. We would charge all not to wash their dishes on the Sabbath if this can possibly

be avoided. God is dishonored by any unnecessary work done on His holy day. It is not inconsistent, but proper, that the dishes should be left unwashed till the close of the Sabbath if this can be managed. {21MR 134.9}

I cannot see but that you are trying your best to live out the principles of health reform. Study economy in everything, but do not withhold from the diet the food which the system needs. With regard to the nut foods, there are many who cannot eat them. If your husband enjoys dairy butter, let him eat it until he is convinced that this is not best for his health. {21MR 135.1}

My sister, you and your mother need the sweet influence of the Spirit of God that you may reveal the love of Christ. If you all try to understand the blessed mystery of abiding in Christ, fewer words will be spoken to chafe and irritate. Silence for God is often more eloquent than words. Let the soul be hushed in silent awe, that the unseen Presence may be appreciated and the still, small voice of the Spirit be heard. {21MR 135.2}

Read and study the sixty-second Psalm. We are now to prepare for the mansions

Christ is preparing for us. God help us to abide in the Saviour. {21MR 135.3}

I am glad that you have a little child in the family. The home should be a heaven upon earth. Nothing should be allowed to enter to mar the happiness of the members. The little things in the home should be so adjusted that no one will be irritated. Our work in this world is to be pleasant, kind, and thoughtful. My sister, let there be no contention in your home. You must act as the peacemaker. Be careful to do nothing to irritate your husband. Let the peace of God rule in your house. {21MR 135.4}

We all need to study the life of Christ and the lessons He gave that we may know how to conduct ourselves in our relation with one another. Cherish the soothing influence of the Spirit of God. Remember that speech is a talent of great value if used aright, and that "out of the abundance of the heart the mouth speaketh." Remember also that by thy words thou shalt be justified "and by thy words thou shalt be condemned." Unadvised words often create difficulties which otherwise would not exist. {21MR 135.5}

We are placed in this world to be children of God and to prepare for the future immortal life. Speak no unkind, thoughtless words. As you associate in family relationship, be careful to speak kind, tender words which will comfort and encourage. Do not forget the little acts of kindness which do so much to help the member of the family who is struggling with infirmities which no one but himself can understand. {21MR 135.6}

It does not pay to persist in having one's own way, to be unwilling to yield in the little things which are of

small consequence, thus bringing bitterness and wrath into the home. Life is too short, too full of sorrow. We have no time to spare for the bruising of any sore, tempted heart. {21MR 135.7}

Let each one be kind and considerate of the other. Never let the sun "go down upon your wrath" [Ephesians 4:26]. Never close your eyes in sleep without making right the little, pettish difficulties which hurt and bruise the soul. {21MR 136.1}

Confess your weakness and lift the weight from your husband. Let nothing come in to hurt and destroy your peace of mind. We are Christ's property, and every afflicted soul should be helped, not hindered. {21MR 136.2}

The Lord does not want anyone to be unhappy. My brother, your case is not hopeless. With regard to the colporteur wagon, cannot you go to the church officers and get them to buy it from you? Then with this money you can pay your debts, and for a year, if need be, work out of doors, not touching a piano. Leave the business which makes you nervous and restless. When you have done all you can, trust in God. Get out of debt, and never again get into debt. Live so economically that you will not have to feel the galling burden of debt. {21MR 136.3}

When you are tempted to think or speak unwisely, kneel wherever you are, and pray

till you find rest in Jesus. I am sure that He will not leave you or forsake you. You may scorn yourself because of your passionate utterances, but remember that Jesus pities you, and that He will heal you, body and soul, if you will do His bidding. Here is His word to you, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me" [Isaiah 27:5]. {21MR 136.4}

Jesus desires to make celestial harmony in your soul. Read His words, not with discouragement, but with confidence and hope. Listen to the blessed words which God speaks to you. Walking with Christ means to believe that, though unseen, Christ is walking with you. The soothing voice of God comes to you, saying, "Commit the keeping of your soul to Me and I will preserve you and sanctify and bless you. 'Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.'" {21MR 136.5}

The Lord never leaves the one who is physically and spiritually afflicted. Look to Jesus, the author and the finisher of your faith. (Hebrews 12:2.) Believe in the One who so loves you that He gave His life that you should not perish, but have everlasting life. The Captain of our salvation is with us. He will lead us onward and upward to certain victory. {21MR 136.6}

When you are tempted to speak rashly, remember that harsh, hasty words will dishonor your divine Companion. The Lord Jesus asked you to

put your trust in Him. It is the privilege of all, ministers and people, to put their trust in the Saviour. Let your conversation be heavenly. Reveal by your words that Christ is abiding in the soul. When tempted to speak words that will grieve the Holy Spirit, lift the heart to God in prayer. He will help you to speak right words. Hope thou in God. Be a humble, trusting child of faith. I know that the Lord will not forsake you if you will put your trust in Him. {21MR 136.7}

Have you not brethren in the faith who can help you by their counsel? If so, go to them, tell them just how you are situated, and ask them to pray that the Lord will bless and encourage you. Then you must cooperate with God. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure"[Philippians 2:12, 13].--Letter 104, 1901.

Silver Spring, Maryland
October 25, 1990. Entire Letter. {21MR 137.1}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1527 - Lessons From the Feeding of the Five Thousand

MR No. 1527 - Lessons From the Feeding of the Five Thousand

(Written July 25, 1906, from the campground at Oakland, California, to Brother and Sister O. A. Olsen.)

I would be so much pleased to see you both and have a visit with you, and have a praying season with you. We are now to be on our guard every moment, lest Satan shall obtain victories over us. We need to brace up in the Lord Jesus Christ, and pray and believe, for time is short. Be of good courage. {21MR 138.1}

We need to bear in mind what is written in John 6:3-13. Here Christ shows us that He takes advantage of circumstances. He knew well that there would be an opportunity for Him to become a field preacher. The multitude followed Him, and standing sometimes upon a hill, He sat in the chair of state as a teacher to give the Word, which is the bread of life, to the people. He did not give them the Scriptures, but He fed them by enlarging a small substance of temporal food--by a miracle. {21MR 138.2}

That occasion would be long remembered. Temporal food supplied to the hungry may so open the way to place Him in the chair of instruction. He did not sit at ease; He sat as One having authority. He condescended to bring His disciples before the large numbers to give them [a] reputation, that many would recognize in their workings that they worked as Christ had. The very deeds of mercy done by our Lord will open a door for His disciples. {21MR 138.3}

My brother, my sister, it is a delicate work to address you both. Make the Word your guide, Sister Olsen. The more you get your mind off yourself, and consider the many, many things that need to have sharp, keen thought how to handle difficult problems, [the more] the Lord Jesus will give you the wisdom you ask of Him. The distribution of the grace of God imparted to that multitude in words, as well as a free-will offering of the food enlarged, prepared the way for our Saviour in many places. Now His blessing was on the food. God's blessing will be upon His disciples as they break the bread of life to [meet] the necessities of hungry souls. {21MR 138.4}

Now, my dear Sister Olsen, we have One upon whom we can rely to keep you and to help you to be courageous and keep looking unto your Saviour as One who can supply all your necessities. Then in speaking cheerful words yourself, the Great Healer makes those words health to the one who speaks encouragingly to those who need words of helpfulness. Now is our lesson to

be learned. Jesus gave thanks and distributed the bread, and lo, the loaves multiplied in their distribution. The fish increased in the hands of those who distributed them, and the fragments were gathered up, after five thousand had been satisfied. {21MR 138.5}

"Gather up the fragments." He who had all the resources of infinity at His command would not waste a fragment! There is to be a gathering of all the words of Christ, and these words as the bread of life are to be given to the multitude. All, however weak they may be, are to consider that Jesus would have them feed the souls who are needy of instruction from the apostles. Speak the truth in love. Let all who comprehend the truth retain the impression made upon their heart which they can be able to repeat to others who did not hear the words. {21MR 139.1}

The Lord Jesus never wrought a miracle to exalt His power, but in contrast with this in cases of a miracle He can work intelligently. Christ did not give the example to His disciples to add glory to themselves, but as necessity occurred to satisfy hunger. {21MR 139.2}

God would have all His gifts appreciated. All fragments, jots, and titles are to be treasured carefully, and we are carefully to become acquainted with the necessities of others. All that we have of Bible truth is not merely for our benefit, but to impart to other souls, and this is to be impressed upon human minds. Every kindly word spoken [is] to prepare the way to make a channel through which the truth will flow forth in rich currents to other souls. {21MR 139.3}

Every working of Christ in miracles was essential, and to reveal to the world that there was a great work to be done on the Sabbath day for the relief of suffering humanity, but common work was not to be done. Pleasure-seeking, ball-playing, swimming was not a necessity, but a sinful neglect of the sacred day sanctified by Jehovah. Christ did not perform miracles to display His power, but always to meet Satan [who was] afflicting suffering humanity. Christ came to our world to meet the needs of the suffering, whom Satan was torturing. {21MR 139.4}

And our sanitariums have been erected to supply a great necessity in healing the sick and suffering ones, and thus counterwork the work of Satan. And as in the miracles when Christ was in the world, we His followers are to discard drugs. We are to have faith, living faith, to read the Word, to inspire faith, to pray by the bedside of the sick, to talk faith. And Christ says, "Go ye therefore, and baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost." Thus many are to be converted; the power of living faith is inspired in human hearts. {21MR 139.5}

"Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you

alway, even unto the end of the world." {21MR 139.6}

Keep of good courage, Sister Olsen. Have faith. Look up always to the face of Jesus, and see and sense His love. A great work will be done for you, if you will only believe. Our Lord will lead you if you have faith in the high platform of truth. May the Lord bless and sanctify you both, soul, body, and spirit, is my prayer.--Letter 252, 1906.

Ellen G. White Estate
Silver Spring, Maryland
October 25, 1990. Entire Letter. {21MR 140.1}

MR No. 1528 - The Work of J. E. White and W. C. White

(First part missing. Written about 1911.)

He had chosen my sons to be my helpers. My son Willie especially was assigned the work of ministry with me to advise and counsel how to prepare the communications that were to come to the people. {21MR 141.1}

"I will be his wisdom, I will be his judgment, and he shall work out in connection with his mother the important matter to come before the people. Select helpers must be given, for a great work was to be done. I will be your wisdom, I will be your judgment, for your son to carry out understandingly the matters I shall reveal to you; that which is for the churches must be brought out distinctly in print that the churches may have it. {21MR 141.2}

"I will appoint both your children that they shall strengthen your hands in sound judgment. But your youngest son shall carry the work with you, and I have appointed the eldest his work to do. They must be united firmly in harmony, and in no way fail or be discouraged. They are to aid one another to stand firmly, unitedly, in heart and mind. But the youngest will I endow with special wisdom to work intelligently for a special performance of this responsibility. {21MR 141.3}

"Both will be your helpers, in perfect agreement, conducting different lines in

missionary work, standing firmly, unitedly, for great battles are to be fought. Your sons are of different temperaments. Your youngest will be your dependence, but the eldest shall be my minister to open the Word to very many people and to organize the work in various lines. {21MR 141.4}

"Temptations will come to the eldest that preference in judgment shall be given him above the youngest. But this cannot be. Both are to be guided by the light given their mother and stand in perfect harmony. Trials will come, but unitedly victories will be gained. {21MR 141.5}

"There will be the character in the youngest that he will be counselor in large degree, and receive the words I shall give you and act upon them. Let no jealousy come in because of the position I have appointed the youngest. I have put My Spirit upon him, and if the eldest will respect the position given the youngest, both shall become strong to build up the work in different lines. The eldest must be standing as ready to be counseled by the youngest, for I have made him My counselor. And because I have given him from his birth special traits of character which the eldest has not, there is to be no

contention, no strife, no division, but [they are to be] sanctified in the same work to bring about the desired end." {21MR 141.6}

Much more was definitely explained in the words I may hereafter write, but I would not pen them now. {21MR 142.1}

The Lord said, "I will prove them both, but both must stand distinct and separate from influences which will be brought to bear to break up the plans I have marked out. But the youngest is fitted for a work that will make him counselor, receiving the words from his mother. Both must carefully consider matters that I shall give, for there are times and places for the subjects to be taken up and certain times and certain places for the subjects to be left. {21MR 142.2}

"The Lord will be your guide if you work obedient to all that I shall command you. This matter is not to be opened to your children, for both are to be proved. The time will come when you may have to speak all that I shall give you, but both sons are to be workmen and are to be at perfect agreement if they accomplish the work. They are to [be] faithful in performing [it]. They are to stand distinct and not bound up with men, to be influenced by them. I am your Counselor and theirs. {21MR 142.3}

"There will be a determination on the part of Satan to disarrange and break up My plan. A constant, ever-increasing confidence in the Word of God, and in the light given My servant, will keep these two workers blended; but the younger must be counselor, when needed, to the elder. The Lord will work on minds and hearts. If each will be guided by the Word of God and prayer, the Lord's name will be glorified. These things are not to be revealed to either until I shall instruct you. Now you are at this period to open this matter to your sons, and the instruction given, if obeyed, will be able to place

things on the right bearing. {21MR 142.4}

"You, as a mother, have suffered much, but you have not failed nor been discouraged. The eldest son has been sorely tempted, and if he had closed his ears and heart to unwise counselors, he would have stood a strong man. Now, after he knows My purpose, the eldest must be transformed and the youngest must stand in the counsel of the Lord. He has borne his test wisely and the Lord will help him to continue the work appointed."--Ms 56, 1911.

Ellen G. White Estate
Silver Spring, Maryland
October 25, 1990. Entire Ms. {21MR 142.5}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1529 - Southern Field Robbed by Diversion of Funds

MR No. 1529 - Southern Field Robbed by Diversion of Funds

(Written from "Sunnyside," Cooranbong, February 20, 1899, to "C. H. Jones and all who are standing in responsible positions in the Pacific Press.")

The Lord has been opening some matters before me. I have been instructed to say that some of the actions of men in important positions of trust are not approved by God. {21MR 143.1}

The Lord stirred my heart to make an appeal in behalf of the Southern field. He said that He would move upon His people to give of their means to help in this field, and He did impress the people to give for this purpose. And the word went out that ten thousand dollars had been raised for the Southern field. This was at a time when the men at the head of the work were carrying out their unjust, fraudulent transactions in regard to *The Gospel Primer* and other books. Pressure was brought to bear, first to hinder, and then to get control of *The Gospel Primer,* and in the place of the work in the South being aided by the sale of this book, as it might have been, the income was reduced and diverted to other uses. What a blind selfishness! {21MR 143.2}

The terribly neglected condition of the colored people in the South is charged by

God upon those in America who have been given light by God regarding the great necessities of that field, and yet have done so little to relieve that situation. No people have suffered such great oppression as the colored people in the South. None have through the treatment received been brought into such degradation. And for no people has so little been done to uplift. They have not been taught to read that they might know the Word of God. This field stands forth to witness against those who have had the light of truth, who have had their duty plainly presented to them, but who have neglected to do what should have been done. {21MR 143.3}

In several letters which I have received, the question has been asked, "Sister White, can you tell what has become of the money donated to the Southern field?" I could not tell; therefore did not answer. Dishonesty has been shown in turning aside the means which should have gone to the work in the Southern field; and one night I was instructed that the manager of the Pacific Press had something to do with the turning aside of the funds for the South. {21MR 143.4}

Those who made donations to the work in the South have a right to know that their money never reached the destitute field for which it was intended.

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It is such things as these that destroy the confidence of the people in those who have the management of the work of God. {21MR 143.5}

What is the reason of this condition of things? Unfaithful stewardship. Those connected with the institutions under the supervision of God, who received donations for the Southern field, should at once have sent forward this money to the field for which it was donated. But this was not done, and the Lord regards as untrustworthy servants those whose judgment was so perverted that they did not handle aright the money sent as a consecrated offering to God. {21MR 144.1}

Our individual influence is proportionate to the position we occupy and the work we are doing. Those who acted a part in robbing the Southern field had every facility--buildings, machinery, and workers--yet they could take "the one ewe lamb," and let consequences and results take care of themselves. What does it mean? Were these men controlled by the Holy Spirit? God holds responsible those who by pen or voice acted a part in diverting His means from the field for which it was raised. In heart, mind, and soul they were controlled by covetousness. Covetousness is idolatry, and no idolater will enter the kingdom of heaven. {21MR 144.2}

Such a state of things will bring a terrible reaction. The dearth of money and facilities that has been felt in the Southern field is a severe witness against the men who have proved themselves untrustworthy. The money raised for the work in the South was not donated to the General Conference, neither was it donated to the Pacific Press Publishing House. It was no more the property of the General Conference or the Pacific Press than it was my property. The diverting of this means from its proper channel was a fraudulent transaction, which stands recorded against the actors. Every dollar of this

money--the principal and the interest up to the present time--should be placed where God designed it should be. I accuse no one; but God knows every action. {21MR 144.3}

The God of heaven will not prosper those who cannot distinguish between righteousness and fraud. He has seen and heard the prayers and tears and want of the Southern field. Those who selfishly withhold the means so much needed in that field will be held responsible for the work that should have been done and is not done. For permitting men to divert the means raised for the South the General Conference will have to render an account to God. {21MR 144.4}

Will the men who should have a sharp sense of justice and equity continue to work upon a worldly, fraudulent policy? When the Lord moves upon His people to give of their means for a certain purpose,

will the men at the head of the work be partakers in an unholy, selfish, covetous course of action? Where is the strength of righteous principle that should be brought into the work? Shall those who have the privilege of handling the sacred fire turn from it to the common fire? To the father of Nadab and Abihu God declared through Moses, "I will be sanctified in all them that come nigh Me, and before all the people I will be glorified." {21MR 144.5}

Who are keeping the commandments of God? There are those who know the truth, but who walk not in its light. A lawyer came to Christ with the question, "What shall I do to inherit eternal life?" Christ left him to answer his own question. "What is written in the law? how readest thou?" He asked. The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind, and thy neighbor as thyself." "Thou hast answered right: this do, and thou shalt live." Willing to justify himself, the lawyer asked, "Who then is my neighbor?" And by the parable of the good Samaritan Christ showed whom he was to regard as his neighbor. {21MR 145.1}

Those who have been waiting for the means which they knew was raised for the Southern field have been anxious and troubled. They have had to work in a field destitute of means, and they have been tempted, because they knew the money they should have had was in somebody's grasp, kept away from the Southern field. They have made every effort to earn a little money by combining business and work, but these efforts have brought disappointment; yet much good has been done through the self-sacrificing efforts made. And at the same time those men who should have helped, stood off and criticized most unjustly. God will not hold them guiltless. "Shall I not judge for these things?" He asks. {21MR 145.2}

How many trials would have been saved the workers in the Southern field if men had not interposed themselves to counterwork the purposes of God. The work there would have been years in advance of what it now is. Let those who have appropriated the means raised for the Southern field remember that they have misappropriated money that did not in any way belong either to the Conference or to the Pacific Press. {21MR

145.3}

May the Lord open the eyes of His people that they may see, and give them understanding that they may perceive. I cannot describe to you, [but] I have been shown God's displeasure at the robbery of a field of its own donated treasure. This money should never have been used to cancel debts. If the institutions in Battle Creek owed the Pacific Press, should the Pacific Press have laid hands on the money sacredly dedicated

to the Lord, donated by His people to the Southern field? Is it thus that the work of God is to be mingled with the wood, hay, and stubble of man's inventions? Is it not time that in every one of the Lord's institutions faithful, trustworthy men be appointed by the people to examine every business transaction?--Letter 98, 1899.

Ellen G. White Estate
Silver Spring, Maryland
October 25, 1990. Entire Letter. {21MR 145.4}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1530 - Fanaticism May Accompany a Genuine Revival

MR No. 1530 - Fanaticism May Accompany a Genuine Revival

(Written in 1886 to Elders A. T. Jones, J. N. Loughborough, E. J. Waggoner, and J. H. Waggoner.)

I wish to say some things in reference to the revival at Healdsburg. {21MR 147.1}

I wish to say I am not in harmony with your treatment of this matter. That there were fanatical ones who pressed into that work I would not deny. But if you move in the future as you have done in this matter, you may be assured of one thing, you will condemn the work of the latter rain when it shall come. For you will see at that time far

greater evidences of fanaticism. {21MR 147.2}

I believe the work at Healdsburg to be genuine. I believe there were the deep movings of the Spirit of God. I believe unconsecrated, unconverted ones urged themselves to the front. The enemy always works through those of unbalanced minds and imperfect characters. I do not believe that Elder E. P. Daniels moved wisely in all things, and it would be a new chapter in the experience of workers if there was not a mistake made in some things. {21MR 147.3}

Has not God presented before you the defects and want of wisdom in your ways and in your management? If Elder Daniels erred in some things, who of you dared to tell him to preach no more? Who of you dared to stop the work because in your finite judgment everything did not appear to meet your ideas? Every time I think of this matter I am so pained I try to put it out of my mind at once. {21MR 147.4}

When an effort shall be made in the work of God, Satan will be on the ground to urge himself to notice, but shall it be the work of ministers to stretch out the hand and say, This must go no farther, for it is not the work of God? I believe that God was giving the people in Healdsburg a warning and I believe that some would have taken hold of the truth; and I believe you had no right whatever to lay your hand on that work, but should have joined yourself to it. If you saw errors--as there must have been errors--then you should have corrected them in as private a manner as possible and put no arguments or excuses in the minds of the opposers of truth, to resist the truth. {21MR 147.5}

I wish you could see what a delicate, dangerous matter it is to meddle with the work of God unless you have light from heaven to guide you in your decisions. I have not the confidence in Elder J. H. Waggoner's judgment in these matters that you

have. I know that he needs his soul as well as lips touched with live coals from off the altar, that shall refine and purify the uncleanness from his lips and from his soul. I fear you have grieved the Spirit of God. The fruits were good in the work at Healdsburg, but the spurious was brought in as well as the genuine. Then it needed men of discernment, of calm, well-balanced minds, to come in when there was peril and indiscretion, to have a molding influence upon the work. You could have done this. You had no moral right to stop the meetings and to stop Elder Daniels from going right forward with the work and making the very most of the interest started, to gather outsiders into the interest if possible. {21MR 147.6}

I cannot sanction your course. I cannot see that while you were working to correct evils, as you might have done, that you should stop the work. If this is the way you manage when God sends good, be assured the revivals will be rare. When the Spirit of God comes it will be called *fanaticism*, as on the day of Pentecost. "These men are filled with new wine," was the saying of those who took no decided interest in the work. {21MR 148.1}

Now Elder Waggoner's prejudice came in, causing him to pass his judgment on the work, and others followed in its wake. I verily believe you had but little of the Spirit of God in your camp meeting, for I cannot see how God could work with your efforts--at least with some who were leaders in the meeting--because they were not where the Lord could bless their efforts. I beseech of you, brethren, to study more thoroughly in the school of Christ and be sure that self and personal feelings do not mingle with your judgment of the work of God. We must have more spiritual power, individually, and when you see persons confessing their sins, let the current of the Spirit of God flow and wash out and cleanse the moral impurities. We are very destitute of the quickening influences of the Spirit of God because, as in the case at Healdsburg, we would not recognize God, but, like Jacob, think it was an enemy that visited us. {21MR 148.2}

In regard to Elder Daniels, he is finite; he is not infallible. But there is such a disposition to judge others. They do not keep in view that God works by whom He will. Christ is to be seen as officiating through the delegated servant. The great evil is that the mind becomes narrowed and loses sight of the chief Worker; it gets on the instrument and decides the people cannot be advantaged unless the manners and the habits of the worker meet their own pattern exactly. They regard the speaker as a man merely, not a messenger whom God may use to deliver a message or do a certain work. {21MR 148.3}

God has chosen man to do a certain work. His mental capacities may be weak, but then the evidence is more apparent that God works. His speech may not be eloquent, but that is no evidence that he has not a message from God. His knowledge may be limited, but in many cases God can work with His wisdom through such an agent, and the power be seen of God, more than through one possessing natural and acquired abilities and who knows it, and has confidence in himself, in his judgment, in his knowledge, in his manner of address. {21MR 149.1}

Elder Daniels is an acceptable speaker and [he is], as I have been shown, a man of not the deepest judgment, one who needed a counselor. But he is a man who could come close to the hearts of the people, one who possesses sympathy in personal efforts that would penetrate the barriers built up about the soul that resisted the influence of the truth. God works in and through frail instruments, and He is not discerned. {21MR 149.2}

Now with the fruits of a good work evidenced before your senses, that you should feel competent to come in and hinder the work or to be sufficient to say, Thus far shall you go and no farther, is a work I would not have dared to do, unless God had given me a message direct from His throne. I tell you plainly, I have no confidence in Elder Waggoner's decisions or feelings. His son would naturally take his view of the case and seek to make his decisions appear true and righteous, because these decisions must be maintained.-- Letter 76, 1886.

Ellen G. White Estate
Silver Spring, Maryland
October 25, 1990. Entire Letter. {21MR 149.3}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1531 - Christ's Method of Imparting Truth

MR No. 1531 - Christ's Method of Imparting Truth

(Portions of this manuscript appear in *Evangelism*, and in Manuscript Release No. 373.)

The great Teacher held in His hand the entire map of truth, but He did not disclose it all to His disciples. He opened to them those subjects only which were essential to their advancement in the path to heaven. There were many things in regard to which His wisdom kept Him silent. {21MR 150.1}

As Christ withheld many things from His disciples, knowing that then it would be impossible for them to comprehend, so today He withholds many things from us, knowing the limited capacity of our understanding. {21MR 150.2}

We are to work as Christ worked. We are to move carefully. We are not to pour forth ideas that contradict the light which God has given, neither are we to follow methods that are opposed to His will. Let us tread in Christ's footsteps. As we follow Him, we may know that we are walking in the pathway of life. {21MR 150.3}

No one is to take part in the solemn ordinance of baptism without giving the subject careful, prayerful thought. The candidates and especially the youth, are to be carefully instructed in regard to the obligations they assume in taking this step. They pledge themselves to devote their lives to God's service; and the three great Powers of heaven, the Father, the Son, and the Holy Spirit, pledge themselves to cooperate with them, to work in and through them. As they accept Christ as their Saviour, they receive power to become the sons of God. {21MR 150.4}

As men and women thus enter into covenant relation with God, they take the name of Christian. From henceforth they are to live the life of Christ. They have been buried with Him, and with Him raised to newness of life, and they are to "seek those things which are above, where Christ sitteth on the right hand of God." {21MR 150.5}

Let the people of God remember that they will gain strength only by trusting in Him, not by signing human agreements to obtain worldly standing and influence. God's word to us is, "Cease ye from man, who is finite and erring, and whose influence is often cast

on the wrong side. Link up with Christ, the Author and Finisher of your faith." {21MR 150.6}

Every particle of your strength and influence, every moment of your time, belongs to God. Look not to man as your leader, but to God, the living God. He will put His Spirit upon all who serve Him with whole-hearted devotion. Every part of the being belongs to Him; He has bought it with the life of His Son. {21MR 150.7}

The power of God has been placed at the disposal of the church. There is power for every one who holds the beginning of his confidence firm unto the end. "The preaching of the cross is to them that perish foolishness, but unto us which are saved, it is the power of God." It is by complying with Christ's invitation, "Come unto Me," by wearing gladly His yoke of restraint, that we find rest. Thus haughty self-sufficiency is expelled, and the meekness and lowliness of Christ find a place in the daily life. When a man gives himself to God, Christ controls every part and fiber of the being, making that man a power for good. {21MR 151.1}

No human plans or arrangements can cure the church of its coldness and hardness of heart. In the pride of worldly wisdom and worldly ambition to be first, may be found the reason that the work of the gospel, notwithstanding its boundless resources, meets with so little success, comparatively. Our Saviour rejoiced in spirit and offered thanks to God as He thought of how the value of truth, though hidden from the wise and prudent, is revealed to babes --those who realize their weakness and feel their dependence on Him. {21MR 151.2}

God declares that He will spue out of His mouth those who exalt themselves, extolling their own wisdom. They have not in their characters the fragrance of Christ's character. So well-satisfied are they that they would bind men up with agreements as a remedy for all the evils that exist. {21MR 151.3}

Those who are but babes in Christ will exert a far stronger influence for good than those who, filled with self-sufficiency, refuse to receive the light and knowledge that God offers them, saying, "I am rich and increased with goods, and have need of nothing." But the words and works of these self-exalted ones are disgusting to the self-denying Redeemer. The One who knows all things says to them, "I will not hear thy prayers, neither will I commend thy service." [Revelation 3:15-19, quoted]. {21MR 151.4}

Fearful perils are before those who bear responsibilities in the cause of God--perils the thought of which make me tremble. But the word comes, "My hand is upon the wheel, and I will not allow men to control My work for these last days. My hand is turning the wheel, and My providence will continue to work out the divine plans, irrespective of human inventions. Man's plans will be overthrown, and the Lord God of heaven will reveal His glory. The Father, the Son, and the Holy Spirit will work out Heaven's law. These three great Powers have pledged themselves to bring to nought the inventions of idolatrous human minds. They have put the infinite treasures of heaven at the command of God's struggling people. As the wheel is

turned by a divine hand, the philosophy of the wisest men who are working contrary to My purposes will become intricate and confused." {21MR 151.5}

Let us remember that the coming of the Lord is nearer than when we first believed. What a wonderful thought it is that the great controversy is nearing its end. In the great closing work we shall meet with perplexities that we know not how to deal with, but let us not forget that the three great Powers of heaven are working, that a divine hand is on the wheel, and that God will bring His purposes to pass. He will gather from the world a people who will serve Him in righteousness, who will not bind yokes on the necks of their fellow beings, but will break every yoke of human invention. {21MR 152.1}

The Lord speaks, saying, "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." This is His promise. Will we comply with the conditions? {21MR 152.2}

When Christ was on this earth, He sought in vain for something with which to compare His kingdom. "Whereunto shall I liken the kingdom of God," He said, "and with what comparison shall I compare it?" He who is the Wisdom of God seemed to hesitate, embarrassed. There was nothing in earthly governments which He could use as a means of comparison. Society contained no fitting symbol of His church. {21MR 152.3}

The kingdom of Christ does not and cannot bear any resemblance to the kingdoms of the world. In the kingdom of Christ there is no instrument of coercion. In it force has no place. The gospel of Him who gave His life for the life of the world is a gospel of peace. It is the Saviour's grace, His love, His tender compassion, that breaks every barrier down. The gospel is a power of itself, above all and encompassing all. It is a divine, immutable principle, as well-spring fed by the stream that flows from the throne of God. {21MR 152.4}

"Where two or three are gathered together in My name, there am I in the midst of them," Christ declared. And to His disciples He gave the commission: [Matthew 28:18-20, quoted]. [Mark 16:17, 18, 15, 20; Luke 24:44-53, quoted.] {21MR 152.5}

The commission given to the disciples is given to us. The power promised to them is promised also to us. But have we fulfilled the commission? Have we placed ourselves where God can give us the power that He gave the disciples--power that enabled them to preach the gospel so mightily that thousands were converted in a day? How can we expect the approval of Heaven while we leave our fellow beings unwarned? Our people in the home field have not felt as they should the

responsibility of working for their neighbors. They have not prayerfully taken up the work lying before them. Earnest, sanctified, evangelical work has not been done for those in America who are unenlightened. In this field there are many unworked cities, many

places that should be made centers of truth. Bible truth is to be brought before many people, and is to be efficacious in preparing a people to stand in the day of the Lord.--Ms 118, 1902.

Ellen G. White Estate
Silver Spring, Maryland
October 25, 1990. Entire Ms. {21MR 152.6}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1532 - The Need for Faith, Love, and Christlikeness

MR No. 1532 - The Need for Faith, Love, and Christlikeness

(Written July 19, 1899, from "Sunnyside," Cooranbong, N.S.W., to Mrs. S. M. I. Henry.)

I have been very sick for one week during our conference. I am now improving. I was able Monday to sit in a carriage and ride very slowly to the school grounds, and meet with a large company in the school chapel. I commenced to talk in great weakness, by my voice became stronger. I was unable to stand, and was accommodated with an easy chair on the platform. My address was, "The Sanitarium, Our Great Necessity," and presenting the features of what should be in the building to be erected. I will send the talk to you. The speaking did me no harm. We are all interested, and all can do something, but we cannot anyone create large donations, All must do their best. {21MR 154.1}

The Lord blesses Dr. Caro in a large measure. If we could have had the building erected one year ago, it was the Lord's time, but we are behind one year. If I could visit America I would be able to visit the churches, and they would donate. The three thousand dollars raised in the General Conference assembled at South Lancaster is all that came from that wonderful donation. {21MR 154.2}

The fifteen thousand dollars appropriated by Mr. Norman, where is it? If he had kept out of the way, then the work begun there would have gone through the churches, and we could have had sufficient to erect a sanitarium. But the spirit of sacrifice stopped there and then. We are congratulated by several letters received from America that are congratulating us in regard to the means donated. This may be the reason everything is

so silent now. But we have a meetinghouse to build in Newcastle, and a sanitarium to build. We shall do all that we possibly can and trust the Lord. {21MR 154.3}

Brother John Wessels is here. His money he could not bring, for it is tied up in Africa. {21MR 154.4}

Tomorrow we have another meeting in behalf of the sanitarium to see or test what the people will do to raise means. The Lord has money among His people. The three thousand dollars raised, I understand, is to be apportioned to the most needy objects in the sanitarium interests. Were the building now up and in running order, there would be no dearth of patronage. But the Lord will devise and plan some way for us to get the money. We do have faith, notwithstanding the prospect is so apparently without encouragement. {21MR 154.5}

We have been having excellent meetings, although I have been able to attend but a few. Our people will have the information concerning the meetings. I have not much writing for this mail which leaves today. {21MR 155.1}

Our faith and trust is in the Lord. The work is the Lord's. We are His servants to do His will. All seem to be of excellent courage. All seem to feel that all the attributes God has given them must become vocal, to communicate the precious things of truth. The Lord would have His entrusted talents multiplied and returned back to Him to awaken the rejoicing of angels round about the throne of God. Oh, if all only understood their accountability before God, what a revenue of thanksgiving and praise would go forth from human lips, proceeding from the heart of thanksgiving and praise. {21MR 155.2}

When the third angel's message shall go forth with a loud voice and the whole earth shall be lightened with His glory, the Holy Spirit is poured out upon God's people. The revenue of glory has been accumulating for this closing work of the third angel's message. Of the prayers that have been ascending for the fulfillment of the promise--the descent of the Holy Spirit--not one has been lost. Each prayer has been accumulating, ready to overflow and pour forth a healing flood of heavenly influence and accumulated light all over the world. {21MR 155.3}

We need greater faith. We need now to be worked by the Holy Spirit. Believers themselves need to be reconverted and understand what is comprehended in the third angel's message. If we individually understood our privileges and opportunities when we assemble together, each heart would have a living experience, and the Lord Jesus would be in our midst. Thick currents of His love would flow from heart to heart, and the petty, and also larger, difficulties would disappear. Brotherly love would tell its precious story, and there would be no discussion. Heart would blend with heart in a oneness with Christ Jesus, and bound up with Christ in God they [would] see His face by faith. Then the standard of truth is uplifted, the light from heaven is poured over the world. {21MR 155.4}

All who will may come to the securing of the sanctified gift. New victories, under the love and grace of Jesus Christ, are to be added to the domains of the church. The barren places of the earth will become as the garden of the Lord, for the church becomes the region of light and of utility. We want now to be wide-awake to catch every divine ray of light. {21MR 155.5}

The meek shall be as David, and David as an angel of the Lord. Every Christian will see in the face of every other the face of God in benevolence and brotherly love. We need, my sister, greater benevolence, greater

humility first, then the simplicity of Christ will appear; contention will cease, because it is an offensive thing and grieves the Holy Spirit of God. No one who truly enjoys the Spirit of Jesus Christ will be fractious, suspicious, criticizing, accusing. Why? Because Christ is abiding in the soul temple. Under the influence of the Holy Spirit, the whole multitude of them that believed were of "one heart and of one mind." The Spirit of Christ animated the whole and became the whole heart of the whole community. Every pulse beat in concert. {21MR 155.6}

One subject of emulation swallowed up every other. Who should approach nearest the likeness of Christ? Which should do most to glorify God? The Spirit of life and light and sanctification and holiness pervaded every mind. Heart beat in unison with heart. Praise and thanksgiving were ascending upward to God. This is the fruit borne on the Christian tree. May the Lord help His people now at this present time to be the light of the world. The world needs the light of Christian example. The church is too much, altogether too much, like the world; therefore the light is not reflected from them to the world. {21MR 156.1}

Sister, work on in faith. Jesus loves you, and He would have you trustful, strong in His love, and you can be a blessing in many ways, at the right and left. Whatever you shall see inconsistent in practical godliness in those who claim to be children of God, be not discouraged at all. Stand, looking unto Jesus, who is the Author and Finisher of your faith. The Holy One has given us rules for the guidance of all. {21MR 156.2}

These rules form the standard from which there can be no sinless swerving. By the combined influence of authority and affection we are to keep the way of the Lord, to do justice and judgment. We need not be weak and inefficient. In order to represent Christ we must be strong in His strength, pure as He is pure; truth as it is in Jesus is planted in the heart. {21MR 156.3}

Jesus loves His people. It doth not yet appear what we shall be, but when He shall appear, then shall we also appear with Him in glory. Let us open mind and heart to receive the bright beams of the Sun of Righteousness, and then we can but impart that which we have received. May the Lord bless and strengthen you to labor, for women workers are needed so much. There is a large field for women workers whose hearts are imbued with the Spirit of God. May the Lord bless you is my prayer.--Letter 96a, 1899.

Ellen G. White Estate
Silver Spring, Maryland
October 25, 1990. Entire Letter. {21MR 156.4}

MR No. 1533 - Counsel to an Immoral Administrator in an Adventist Institution

(Written April 30, 1888, from Oakland, California, to J. D. Rice. Portions of this manuscript appear in Manuscript Release 454, *Selected Messages*, book 3, and *Testimonies on Sexual Behavior, Adultery, and Divorce*.)

I have had much burden of soul in your behalf, but at the same time strong confidence in God that He would on this occasion lead you to see your mistakes and errors. I so much desire that you, for your own sake and for Christ's sake, should so humble your heart by confessing your sins, that the burden shall be lifted from your soul, and the prayers of your brethren be united with your prayers, and you be healed from the wound sin has made. {21MR 157.1}

"Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" [James 5:19, 20]. "Confess your faults one to another, and pray one for another, that ye may be healed" [James 5:16]. {21MR 157.2}

I am made sad to see my brethren cherishing doubts and talking doubts in regard to the light God has been pleased to give them. We shall all have to wrestle with doubts, for this is a constitutional tendency with not a few, while others believe on the simple evidence that God has been pleased to give them. But doubt is the atmosphere which surrounds many souls at the present time. Unbelief and doubts come forth from the lips as readily as their breath, and it is dangerous for the weak in the faith to be in their presence, inhaling the atmosphere which is poison to the soul, for the seeds of doubt soon germinate and bear a harvest of fruit which is dangerous to the health of the soul. {21MR 157.3}

I feel so grateful to God that it is not too late for wrongs to be righted. I ask you, my brother, will you consider the value of your soul? Shall Jesus Christ have died for you in vain? Will you after you have preached to others, yourself become a castaway? May God forbid. I have been looking over the testimonies of counsels and warnings written for you and Brother R while we were in Europe. My heart is sore and sad, because you have not heeded the light you have had. {21MR 157.4}

You have had great light, great opportunities and privileges, in

having your way so definitely marked out. A voice has been following you saying, "This is the way, walk ye in it" [Isaiah 30:21]. Why, oh, why, have you disregarded the voice of warning and reproof? Why did you not receive the light, and render to the Master earnest, sincere service? Had you been meek and lowly of heart, you could have reflected pure, steady beams of light upon the pathway of others. Those who receive the light that God graciously gives them, with a heart to obey, evidence a more than common sensibility. They do not in their simple, confiding trust, show weakness of character, but a strength of purpose that is of Christ. {21MR 157.5}

God's people must be suspicious of their lower nature. They must war against fleshly lusts. The evil heart of unbelief is constantly at war with the purposes of God, tempting souls away from the side of Christ into forbidden paths. Unjust, cruel prejudice and cavils arise against the agencies God has seen fit to employ to reprove and correct the erring. This unbelief hinders those that are corrected from receiving the light that is given them, and therefore they do not submit to God, but work at cross purposes against God's will. {21MR 158.1}

Objections are listened to, received, and this leads to the arising of still more difficulties and the forgetting of the inherent evidence which comes with the message from God. Therefore we do not receive the support and divine grace which God is ready to impart. The light is refused and darkness and unbelief accepted, and as the result he will bring forth fruit of that which is in his heart, which is evil fruit, "for . . . out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" [Mark 7:21, 22]. {21MR 158.2}

My brother, you have walked away from the light into dark places. When I was laboring with you so earnestly, when in an agony of distress in your behalf in _____, oh, why did you not there pity me as well as yourself? Why did you not lift this soul-crushing burden from my heart by acknowledging your sins? Why did you not consider Jesus who was being by you pierced afresh and put to open shame? Why did you deny Christ? Oh, my brother, my soul feels deeply for you! I urged home upon you the light in which your case was presented to me, and I am not exaggerating when I tell you that my soul was wrung with anguish. Why did you stand back, as if unimpressed? {21MR 158.3}

Why did you justify yourself at every point, and let this weight press heavier and heavier upon your own soul, and bring so heavy labor upon me? Why manifest this cold, icy hesitancy to acknowledge your wrongs? Is the high standard of

God's holy law too severe? Is the self-denial, the lofty purity of thought that is demanded, too much of a constraint, too irksome to be endured? No requirement is given you which it will not increase your happiness to obey. I know you are suffering. I know you are not happy, and I suffer with you, because you are a member of the body of Christ. {21MR 158.4}

You have enjoyed the love of Jesus, the peace of Christ, in large measure. Most terrible doubts and waverings are torturing your soul. Why not submit to God? Why encase your soul in barriers that will not let the light in? Will my brother see and appreciate the value of his own soul and Christ's work that the gift of eternal life might be placed within his reach? There is great power in the atonement. Your mind is troubled, and the whole soul is in desperate need of a physician. {21MR 159.1}

I cannot give you up. I must see you what God would have you to be, filled with repentance and remorse, which will be followed by a sweet sense of pardon and pure, holy joy. Jesus is sorry for you; He pities you; He wants to save you. He is not willing that you should perish but that you should have eternal life. {21MR 159.2}

God has not separated from you, but your sins and your iniquities have separated your soul from God. You are sin-sick, and you need a physician. Look into the mirror, God's holy law, which is the only standard of righteousness. It is the sin detector. Will you see your sins in the light of the law? Will you have faith in Jesus as the sin-pardoning Saviour? The royal law is before you, and you must meet its requirements. It is the only standard of righteousness; it measures your life and your character. I am sad to be compelled to tell you that you are a transgressor of the law. Practical faith in Jesus Christ is the only thing that will save you; the precious blood of Jesus alone will cleanse from every spot and stain of sin. {21MR 159.3}

While in Europe the things that transpired in _____ were opened before me. A voice said, "Follow Me, and I will show you the sins that are practiced by those who stand in responsible positions." I went through the rooms, and I saw you, a watchman upon the walls of Zion, were very intimate with another man's wife, betraying sacred trusts, crucifying your Lord afresh. Did you consider that there was a Watcher, the Holy One, who was witnessing your evil work, seeing your actions and hearing your words, and these are also registered in the books of heaven? {21MR 159.4}

She was sitting on your lap; you were kissing her, and she was kissing you. Other scenes of fondness, sensual looks and deportment, were presented before me, which sent a thrill of horror through my soul. Your arm encircled her waist, and

the fondness expressed was having a bewitching influence. Then a curtain was lifted, and I was shown you in bed with Sister N. My Guide said, "Iniquity, adultery." {21MR 159.5}

I was shown unlawful things practiced by others; but it is you, my brother, that I now wish to help and save, if possible. It is your case I now wish to present before you, and I

want you to lose sight of everybody but yourself and your God. {21MR 160.1}

When I tried to show you the aggravated character of sin in the sight of God of a watchman upon the walls of Zion, you did not seem to feel or to sense the sin, but you seemed as unimpressionable as a stone. I know you are seeking to cover your ways from the Lord. I did not then open them to you, as I have done now, with my pen. And I do not wish to have this opened to others, for I do hope that you will see and sense the evil and confess your sin to God and to your brethren and make clean work, that you may have this foul blot removed from you by the cleansing blood of Jesus Christ. You have not confessed your wrongs. You have done great wickedness; you have committed adultery, broken the seventh commandment. {21MR 160.2}

I have carried this heavy load upon my soul all this time. When we had the meetings in _____ you knew just what you ought to confess. You knew the warnings were sent of God: you knew the communications I sent to you from Europe were truth. And when I carried the burdens until my soul seemed crushed, you obtained [the] sympathy of your friends by leaving the impression upon their minds that I was not just, but partial, and very severe; that you were suffering under accusations which were very difficult to bear; that the testimonies I had given were my own judgment, my own words; that I had wronged you; and that false reports had been brought to me. But my brother, nothing could be more deceptive than this. {21MR 160.3}

You stated at the camp meeting and since then, that you had not been guilty of any moral wrong, and that was the reason why you persisted in your course, notwithstanding counsel and warnings had been given you. You will remember I met your remarks promptly. {21MR 160.4}

I showed you that your position as a minister of the gospel would make any such course as you had pursued a reproach to the cause of God, a matter of scandal, and your actions a savor of death rather than of life. When the standard bearer falls, who will fight? When the cross is torn down by the ones who should point it out, whom will you believe? {21MR 160.5}

What can be more dreadful than a minister of Jesus Christ a commandment breaker? I see only one way for your escape--break with the temptations of Satan at once, and rush for the light! Even ministers

who claim to believe the truth are only blind guides if the truth is not enthroned in the heart, and a thorough transition from darkness to light has [not] taken place. They are clouds without water. I urge upon you, if you care for your own eternal welfare, the positive necessity of having the truth enthroned in your heart, for then its principles will sanctify your character. {21MR 160.6}

You guiltless, my dear erring brother! No, you are not. Your soul is spotted and stained with sin. God had His witness recording the most secret actions of your life. You have the Word of God. A voice is addressing you from the living oracles testifying that

one class of actions is right and just, and doing them is righteousness; but the same voice is heard in reproofs and warnings, prohibiting and condemning another course of action that will lead to certain ruin of both soul and body, unless there is a reform. {21MR 161.1}

With the Bible open before you, inquire diligently, Is this the way of the Lord? There is a divine standard we must individually meet. "Have no fellowship with the unfruitful works of darkness, but rather reprove them" [Ephesians 5:11]. Jesus took our nature and was tempted in all points as we are, yet without sin. {21MR 161.2}

The salvation of your soul is the great question for you to be interested in. You have formed a union with Brother and Sister X. We have no objection to this, if it is a sanctified connection. But if this intercourse is to exchange ideas and strengthen doubts and frame plants that will help you in the wrong direction, then it is the special work of the enemy of God and man. {21MR 161.3}

Now I can state decidedly that this has been the nature and influence of that union. It has been no advantage, but a decided injury to your own soul as well as to them. They have not clear discernment. Selfishness is mingled with their experience. They might be surprised, if I told them this, but it is so. Self-esteem and an idea that they know more than they really do, have been a decided injury to the usefulness of both. You have all been walking in darkness. God's ways have not been your ways. {21MR 161.4}

You have talked over matters as you viewed them, that the communications from Sister White are not all from the Lord, but a portion is her own mind, her own judgment which is no better than anybody else's judgment and ideas. This is one of Satan's hooks to hang your doubts upon to deceive your soul and the souls of others who will dare to draw the line in this matter and say, This portion which pleases me is from God, but that portion which points out and condemns my course of conduct is from Sister White alone, and bears not the holy signet. You have in this way virtually rejected the

whole of the messages which God in His tender, pitying love has sent to you to save you from moral ruin. {21MR 161.5}

God presents to you His will and ways which are in marked contrast in just that which your case requires, and you are hereby tested whether you will accept the reproof, fall on the Rock and be broken, or will you become vexed over plain statements that come close to your soul, because it [the reproof] is the truth and condemns you, and then you feel at enmity with me. Hebrews 4:12. There is One back of me which is the Lord, who has prompted the message which you now reject and disregard and dishonor. By tempting God you have unnerved yourself, and confusion and blindness of mind have been the result. A fierce determination has sprung up in your heart in a spirit of defiance to brave it through. {21MR 162.1}

Brother M, you have so presented matters to others that you have gained their

sympathy. Your friends and sympathizers have lost faith in the testimonies. You have gained their sympathies by misstatements and misapplication of that which the Lord has sent you to save you from ruining your soul and the souls of others. You have planted the seeds of doubt and unbelief, and when your own soul may be rescued and faith takes the place of doubts, can you gather up the evil seeds of doubt you have planted in the minds of others? Will you be pleased to meet this work in the judgment? {21MR 162.2}

You cannot now see the work you have done. A power from beneath has taken possession of your soul. Shall your heart be the victim of the dupe of lies? Will the truth of God be kept away from the heart? Blind parental affection will easily give sympathy and encouragement which will be a savor of death. This is a love that is unsanctified; it comes in to prevent the messages of warning and condemnation from God for a dangerous, sinful course which, if pursued, will work to the ruin of the soul. Such love is like the tender mercies of the wicked, only cruelty in disguise. Those who work under deception to gain this sympathy and support will surely meet with great loss and obtain the disfavor of God. {21MR 162.3}

You have said that Brother G has told me things to prejudice me against you. My brother, it is exactly the opposite of this. You have had evil surmising and imaginings and hatred to him, when he has not by word or action tried to injure you. He has treated you like a brother. Your course of action has gone a great ways in its influence to demoralize, because you were a minister, a professed representative of Jesus Christ. {21MR 162.4}

You have left a reproach upon the cause of God. Especially has this been the case in regard to the Health Retreat. How little you have considered

the grief and sorrow you have caused others through whom the Lord has been working as His agents to create a healthy atmosphere in the H. R. You have acted as if you were the one who was abused, because the Lord has moved upon His servants to set things in order there. {21MR 162.5}

Far and near the sound has gone forth of the management of those who stood in responsible positions, and this we have to meet with all the bitterness of feeling it has created, which falls upon those who are doing their best to bring in a better state of things. Your mother, on account of your wrong course which the Lord has reproved through His own appointed agencies, thinks very unkindly of me. I dared not suppress the truth, and yet I would not, I did not, bruise her soul by relating things which would bruise the soul. {21MR 163.1}

Now look at your work and see if you are pleased with the outlook. You have created doubts in the minds of those who had but a limited knowledge of my work. And the very ones who had been the strongest in the condemnation of your course, and had declared that they would have nothing to do with the sustaining of the H. R. while you

were connected with it and Brother and Sister H had a place there, they listened to your statements, and your words have had an influence on them. {21MR 163.2}

Doubts were created, and seeds of unbelief sown in regard to my work. Your only objection to the testimonies is similar to the objection of skeptics and infidels to the Bible; it condemns their course of sin and evil. The testimonies condemn your course, point out your transgressions, and will not vindicate or praise in you a course of sin. {21MR 163.3}

I want you to see the part you have acted in the H. R., not what others have done but the part you yourself have acted in connection with others, which has had a demoralizing influence upon the H. R.--this much-abused instrumentality of God--and see what a mass of corruption has to be cleared out of it. Those who have labored to the uttermost of their ability to keep it pure must be the sufferers. {21MR 163.4}

I am so sorry that you have acted the part of a traitor. You have been in communication with Brother B. You have represented the case of Brother G in such an objectionable light that he uses this to justify himself in his traitor's work. You have, while professedly working for the interest of the H. R., been working against it. You have strengthened the hands of Brother B in an evil course. You have been envious and jealous. You have been doing the work of the great adversary of souls by suffering yourself to be the accuser of your brethren. {21MR 163.5}

Last night I received increased light. The words were spoken to me that were spoken to Joshua: "Why

are you full of distress and anguish? Arise and set things in order. There has been falsehood and dissembling and iniquitous practices. God cannot bless His people until these sins are put away from among you." The lessons that you have given by precept and example have done a work, the results of which eternity alone will reveal, while you were concealing your own wrongs. You have imparted all you knew that was faulty in others, purely out of bitterness and revenge, which strengthened and confirmed him [Brother G] to vindicate his unrighteous course, when you yourself were a far greater sinner in the sight of God. {21MR 163.6}

You are preaching to others the binding claims of the law of God, but how does your own character stand in the light of that great moral standard of righteousness? You are weighed in the balance and found wanting. Will you now receive this light and humble your heart before God? Will you claim and accept longer the sympathies and the compassion and false estimate others will place upon you? Will you allow the cause of God to be burdened and reproached on your account? Will you confess your sins? {21MR 164.1}

The true happiness of the people of God depends upon righteousness of life and purity of character and true benevolence of heart. When their will harmonizes with the will of God; when they act as they know is right toward God and their fellow men, then

they may claim peace and rest in Jesus Christ--peace, the peace of Christ, not the peace the world gives, that peace which is the happiness which comes as the result of obedience to God, and righteousness or right acting in this life. The heart is in harmony with God, they have the love of God in their heart and the love for their fellow men; perfect love united to a perfect life constitutes true happiness. {21MR 164.2}

A single unrighteous act of will, or bitterness, envy, jealousy, or evil surmising will quench the Spirit of God and banish from your heart true happiness. One emotion of hatred or ill will or of revenge, or an evil act or word toward one whom Christ calls "the least of these My brethren," gives Satan the advantage over you, makes you a transgressor of God's law, and will surely destroy the peace of the soul, and will stand as an act done to Jesus Christ in the person of His saints. {21MR 164.3}

Even hatred to an evil worker will place you in a position where your judgment will be warped and you will not be a doer of the work of Christ to render good for evil. While you despise the sin, you should love the souls of those for whom Christ has paid the price of His own blood. {21MR 164.4}

The desire for revenge, or any emotion but that of tender, pitying love as Jesus exercises toward us, fallen sinful humanity, injures the soul

and is registered against us in heaven. Nothing short of perfection of character will meet the standard of God's law. The great power of God will surely come to His people if they are obedient children and are living in accordance with the character of Christ. {21MR 164.5}

The happiness of every soul depends upon the righteousness of Christ, and true goodness is above true greatness. Every teacher, working in the name of Christ, who is really sent from God, will discern these principles and will respond to them both by precept and example. The light shining from God's Word in reproofs, warnings, entreaties, and encouragements is ordained of God and designed and adapted to accomplish the sanctification of the entire man. But when reproofs come close and cutting, then the human, unsanctified, unsubdued will begins to find some excuse, some refuge, into which they can hide and conceal their deformity of character. {21MR 165.1}

They will not come to the light lest their deeds shall be reproved. In the place of setting their wrongs right they begin to find fault with the message or the messenger, seeking to strip it naked of the divine power by calling it part human and part divine, and thus create excuses that are in harmony with the carnal heart, lest it shall be subdued, lest it shall repent and bring forth fruit meet to repentance unto eternal life. The whole force of the teachings of Christ was adapted to the soul to produce righteousness and true sanctification. {21MR 165.2}

Unless there is a humiliation of soul and true heart work in repentance, those who have been engaged in this work will surely be lost. You have the example of Achan.

You know that because of Achan's sin all Israel was made weak. When Joshua was pleading on his face before God, the Lord said unto him: [Joshua 7:10-12, quoted]. Here we see that the sin of one man was charged upon the whole nation. Israel was defeated and brought into contempt. The enemies of God and of man triumphed, and some of the army of Israel were slain. These things were written for our instruction and admonition, upon whom the ends of the world are come. {21MR 165.3}

We see God looking down upon the church with displeasure, because there are those who claim to be God's representatives who have not in precept and example pointed to purity and holiness, but to earthliness and sensuality. {21MR 165.4}

Your sin stands charged against you in the books of heaven. We must labor in God to lead the people to the fountain of life. Your character is blotted and defiled by sin, and yet you have had messages sent from heaven to you which you have not heeded or appreciated. Now is your day; now is the time for you to

humble your heart. Confess your sins. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" [Proverbs 28:13]. {21MR 165.5}

The truth is to be brought into the heart and to impress the soul and influence the life and transform the character, subduing the carnal nature. There are ways in which this work can be done through an intelligent knowledge of sin and faith in the message that warns and admonishes and rebukes sin. God conveys important truths to the heart and mind through perception and faith. Satan comes in to evade the work, which an intelligent knowledge of sin will set in operation. He presents subterfuges of deceit and falsehood. This he is doing in your case to make of none effect the workings of the Spirit of God. {21MR 166.1}

In your case false representations, taking the position that you have been misjudged and treated severely, have had their influence to deceive others when you knew you were acting a lie. You knew that the True Witness says, "I know thy works." Yes, and the works are placed upon records. Why do you compel me to use great plainness of speech? Why will you close the eyes of your understanding that I am obliged to force home upon you that which you know is truth before you will humble your heart before God? {21MR 166.2}

Christ says to you, Now is your day, now is your opportunity. Christ wept over the impenitent city and exclaimed, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Shall the irrevocable sentence be uttered against you, "But now they are hid from thine eyes"? Jesus beheld the city and wept over it. The impenitent city was not forsaken because Jesus wanted to leave it to its doom. The child of His care had brought dishonor to God, and in rejecting light, warnings, and entreaties, sealed its own doom, forged its own fetters, loaded its own cloud of wrath. {21MR 166.3}

The words of Jesus were no mistake. He did not say, "Oh, Jerusalem, Jerusalem,

thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye *could* not"--no, but "Ye *would* not." Often did I seek to avert this now inevitable hour; but your defiant position, your resistance of my warnings and entreaties to repent and be obedient and avert this terrible retribution of God, was all in vain--"Ye would not." {21MR 166.4}

What a day of mercy and pleading love was that last day! For three years the divine Messenger had been knocking at the gates of the impenitent city. He had not sent merely

servants and delegates, prophets, to whom they had turned a deaf ear; but He had come to them Himself. He had worked unselfishly, pleading for admittance, scattering blessings in His path, and the obdurate hearts had been closed against Him. There was no wearying of His patience. The waves of mercy beaten back by indifference, contempt, and rejection, only returned again and again to break these rocky hearts. "But now they are hid from thine eyes." {21MR 166.5}

What should we all learn from these lessons but to respect the agencies of God that come to us by His Spirit in reproofs and warnings, and not incur the responsibility of rejecting God by refusing to listen and be corrected by His messengers? Shall the words of Christ be spoken, "Ephraim is joined to idols: let him alone"? [Hosea 4:17.] {21MR 167.1}

No tears, no sacrifices, no penitence of theirs could alter or prevent the certain doom. Then let those proud in spirit, lifting up themselves against the servants of God, learn a lesson of humility, learn that the only safe course for them is to bring their will into harmony with God's will, and to submit to accept the messages that God sends them, to believe them and practice them. Should you turn from this agency of God, tell me what means He has left in reserve to reach you. {21MR 167.2}

Jesus comes near to us individually every day by His agencies, inviting us to secure the things which make for our peace. The book of the recording angel is still unsealed. Will you individually now pay heed and be converted, that the curse that rested on the symbolic fig tree may not rest upon you, the deceptive leaves screening and masking the utter barrenness? Shall the outward work of man be attempted to be put in the place of the inner work of God? Plenty of knowledge, plenty of form, [but] destitute of repentance and faith? Plenty of foliage, but wanting in corresponding fruit? {21MR 167.3}

We are living in these last days, when lukewarmness and apostasy abound. The apostle saw in prophetic vision what should exist near the close of time, and if our hearts were not calloused by sin and iniquity, we should discern and sense the prophetic picture held up to our view. [2 Timothy 3:1-5, quoted.] I cry out in remorse of soul, But who shall be able to stand when Christ shall come? [Malachi 3:2, 3, quoted.] Who shall stand the proving of God? Only those will bear the test, who have washed

their robes of character and made them white in the blood of the Lamb. {21MR 167.4}

Paul's picture that is presented before us should cause us trembling and anguish of soul. This is the state of a large share of those who have the form of godliness in these last days. The doom of the withered fig tree has a personal application. Who cannot

see the living counterpart in the men and women who claim to have great light, in advance of every other people on the face of the earth, whose daily life and unholy characters belie their profession of godliness? {21MR 167.5}

There is a manifestation of pride and selfishness in many ways, peevish, fretfulness, frivolity, discontent, uncharitableness, and censoriousness, thinking evil, speaking evil of brethren. There is no inward crucifixion of sin. The mold of Christ is not upon them. [They bear] leaves of profession to conceal their deformity, but no fruit. {21MR 168.1}

There is more hope of the open sinner than of such. The chambers of the soul are desecrated by sin to Satan's control. Will this people be Christians? Will they heed the counsel of Christ, be zealous, and repent? Will they have true contrition of heart? Will they humble their hearts before God before it shall be forever too late? Will they repent of their backslidings? May God help you just now, in this thy day, to confess your sins and be converted, that your sins may be blotted out and your name retained in the Lamb's book of life. {21MR 168.2}

You have a work to do for your soul that no one else can do for you. Your course of error and wrong has been the means of helping others in the same direction. You were never alone. The same hand that traced the characters over against the wall of Belshazzar's palace was registering in the books of heaven the deeds and words that made Christ ashamed of you. You had no respectful courtesy for those whom you should have treated with respect and to whose wants you should have been attentive. These unholy things unfitted you to do the work of the Lord, but in your unholy hands you took your Bible and led the worship, and as mouthpiece for God you were foremost to preach to the people. Where was your conscience? Where was your humility? Where was your fear of God? Where was your faithful work to keep the H. R. up to the highest standard? {21MR 168.3}

I have said much, and have much more to say in regard to how others should be treated. But I learn that everywhere, far and nigh, it has been told that those who came to the H. R. were treated with neglect and indifference. After it seemed impossible with your past conduct to keep you connected with the Retreat, then your attitude was threatening, and abusing letters came showing the spirit of Judas rather than the spirit of Jesus. {21MR 168.4}

Now, my brother, I want you to see these things as they are. If you only will make thorough work, if you only will confess your sins, the Lord will forgive you your sins. But my soul is exceeding troubled. I have carried this burden long, hoping to save your soul and the institution

from appearing to the world as a house of ill fame, where people could not dare to trust their wives and children. But the time has come for something to be done. I must clear my soul; I must be free. I must state the things I know, unless you will speak out yourself. For your soul's sake, do this, I entreat of you. {21MR 168.5}

Wherever the will of God is violated by nations or by individuals a day of retribution comes. Many set aside the wisdom of God and prefer the wisdom of man and adopt some human invention or device. David placed the Word of God beside him on his throne. He was then immovable. But forsaking its doctrines he sullied one of the fairest reputations. Turning from inspired men and those who spread the Word before them praying God to shed light upon it, many make lies their refuge. {21MR 169.1}

We have more than a royal path to heaven--we have a divine road. We are to stand before the great white throne, and hear the decisions of the infallible Judge of the quick and of the dead. Some act as if they were at liberty to cancel the decisions of the Judge, to review them, and take the warnings given of God, cut them up, choose one part and reject another, endorse or reverse at pleasure. In this way the messages of God are made void and made to bend to men's likings, ideas, and judgments. {21MR 169.2}

Those who have the oil of grace in their vessels with their lamps will not be found on the side with those who pronounce judgment upon the works of God and His messages of reproof and warning. We must bring our religion to the Bible standard. We must not place ourselves where we claim wisdom to welcome or reject God's words at pleasure. Never let the world think that the Christian and the world are the same in mind and judgment. There is a line drawn between the eternal God and the church on one side and the world on the other. There is no unity between the two. One chooses the way of the Lord, the other the ways of Satan. {21MR 169.3}

There will always be found a necessity to contend for the faith once delivered to the saints. With the spirit of Christ, the model character, before us, we must ever strive for perfection. Every soul has a character to form for everlasting life. The Christian's life is a constant warfare against the slavery of passion. {21MR 169.4}

Men of the world hate the Bible, because it will not let them sin just as they please and carry along with them their hereditary and cultivated traits of character. They want their own ideas to be cherished as the mind of God. They oppose the Word of God for the same reason that the Jews cried "Away with Christ!"--because He rebuked their sins and laid bare their iniquities. {21MR 169.5}

In the same way will those who claim to believe the truth war against the testimonies in collision with their ways, their opinions, and when reproved, they will hate them with an intense hatred, will, like Canright, laugh at them and misconstrue them and pour all the contempt upon them that is possible. We must, if we are true and genuine Christians, be diligent soldiers for Christ and listen attentively to all the warnings given

us. The works of sin and all uncleanness must be forever removed, and we must put on the armor of Christ's righteousness, which is proof against all temptations. Then we shall have faithful sentinels. {21MR 170.1}

I now beg of you for Christ's sake to make a decided change. Be true to your faith, true to your God.--Letter 16, 1888.

Ellen G. White Estate
Silver Spring, Maryland
January 17, 1991. Entire Letter. {21MR 170.2}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1534 - The Danger of False Views About God

MR No. 1534 - The Danger of False Views About God

(Written October 2, 1903, from "Elmshaven," Sanitarium, California, to Dr. Ellet J. Waggoner. Portions of this manuscript appear in Manuscript Release No. 201 and in *Through Crisis to Victory*.)

I beseech you by the mercy of God to be on your guard. To you and to other ministers and teachers the Lord says, "Examine yourselves, whether ye be in the faith." The world is full of speculation and false theories regarding the nature and character of God. The enemy of our souls is earnestly at work to introduce among the Lord's people pleasing speculation and incorrect views regarding the personality of God. {21MR 171.1}

The fables that are being accepted and taught by some of our medical writers are not to be accepted as the truth of God. It will soon be discerned that they originate with the great apostate, who works as an angel of light, influencing minds by a deception so subtle that he would deceive, if possible, the very elect. {21MR 171.2}

I am authorized to say to you that some of the sentiments regarding the personality of God, as found in the book *Living Temple,* are opposed to the truths revealed in the Word of God. Yet many physicians and teachers are inclined to accept these fanciful ideas of God. To these I say, Awake to a sense of your danger. {21MR 171.3}

It has been presented to me that Satan is working in ways that man does not expect. At times he puts on the robes of an angel of light, and many receive him as such a

being. If we will link ourselves closely with Christ, Satan will have no power to overcome us. As we draw near to God, He draws near to us and lifts up a standard for us against the enemy. {21MR 171.4}

I have been shown that some, even of those who are teachers of the Word of God, are in great danger of being overcome. I saw some linking their arms in the arm of Satan, while he talked most earnestly with them, telling them of the many things that needed to be changed in the church. Afterward his words were repeated by those to whom he had talked. They were delighted with what seemed to them to be clearer perception and better methods of working. {21MR 171.5}

I say to all, Be on your guard, for as an angel of light Satan is walking in every assembly of Christian workers, and in every church, trying to win the members to his side. I am bidden to give to the people of God the warning, "Be not deceived; God is not mocked." {21MR 171.6}

Had God desired to be represented as dwelling personally in the things of nature--in the flower, the tree, the spear of grass--would not Christ have spoken of this to His disciples? To take the works of God, and represent them to be God, is a fearful misrepresentation. This misrepresentation of God I was called upon to oppose at the beginning of my work, when the Lord sent me forth to proclaim the message that He should give me to speak. {21MR 172.1}

My labors on this line began when I was seventeen years old, and since then I have been over the ground again and again. Case after case has been presented to me, and the power of God has rested on me as I have stood before large assemblies and called out the names of those who were entertaining false views, telling them where such views would lead them if they did not change. {21MR 172.2}

I have seen the results of these fanciful views of God in apostasy, spiritualism, free-lovism. The free-love tendencies of these teachings were so concealed that it was difficult to present them in their real character. Until the Lord presented it to me I knew not what to call it, but I was instructed to call it unholy spiritual love. {21MR 172.3}

I am warned that we are not to talk of God as He is spoken of in *Living Temple.* The sentiments there expressed are a dishonor to His greatness and His majesty. God forbid that our ministers should entertain these ideas. For myself, I take my stand firmly against them. And I entreat you to accept the message that I bear to you. I ask you to arouse to your danger. Who by searching can find out God? {21MR 172.4}

The theory that He is an essence, pervading everything, is one of Satan's most subtle devices. I warn you to beware of being led to accept theories leading to any such view. I tell you, my brother, that the most spiritual-minded Christians are liable to be deceived by these beautiful, seducing, flattering theories. But in the place of honoring God, these theories, in the minds of those who receive them, bring Him down to a low level, where He is nothingness. {21MR 172.5}

We have a compassionate God, but He will not be trifled with. He will not be dishonored, and make no sign. May the danger into which some of our teachers have fallen lead them to guard their feet carefully, that they shall not wander again upon Satan's ground. Let them walk humbly with God. {21MR 172.6}

It is those who have had the most light that Satan seeks the most assiduously to ensnare. He knows that if he can deceive them, they can, under his control, clothe sin with the garments of righteousness, and lead many astray. God grant that our teachers may see and understand this, their great danger, and that they may recover themselves from the

snare of Satan, and put forth redoubled efforts to save others who are exposed. {21MR 172.7}

My brother, do not try to reason in regard to the errors that the enemy presents. If you will receive the testimony of the Lord, reading His Word with a teachable heart, and refusing to put Scripture on the side of error to maintain falsehood, you will believe that I speak the truth, as a messenger of God. But if you allow the author of error to get between you and the Word, your mind will bear his impress. {21MR 173.1}

If you will believe the message that I bear you, you will see your danger. You can then put on the gospel shoes and walk in the pathway of truth, following the true Shepherd, who knows His sheep by name and calls them to follow Him. {21MR 173.2}

There is a strain of spiritualism coming in among our people, and it will undermine the faith of those who give place to it, leading them to give heed to seducing spirits and doctrines of devils. I have seen the arch-deceiver tempting several of our ministers, teachers, and medical workers, presenting fanciful theories to them in a most subtle and charming manner, to wean their affection from those whom they should love and cherish. He shows them charming pictures of women whom they have found congenial, suggesting that in the future life they will be united to the one who is so congenial and whom they will ever love throughout the ages of eternity. {21MR 173.3}

My message to our teachers is, If you hold such views you need to be taught the first principles of the truth. You need to stand where you know that you are not departing from the faith and giving heed to seducing spirits and doctrines of devils. When you break the spell that is upon you, and become teachable, you will escape from Satan's snare. Through humility and reconversion you will again be adopted into the family of God. {21MR 173.4}

To all who are thus tempted I would say, I want to see you standing free before God. I want to see you sound in the faith, holding the beginning of your confidence firm unto the end. Leave every false issue alone. We cannot do our seed-sowing too carefully, for we are sowing for eternity.--Letter 230, 1903.

Ellen G. White Estate
Silver Spring, Maryland
December 13, 1990. Entire Letter. {21MR 173.5}

MR No. 1535 - Warning Against J. H. Kellogg and His Book, *The Living Temple*

(Written August 1, 1904, from Takoma Park, Washington, D.C., to Brethren Paulson, Sadler, Jones, and Waggoner. Portions of this manuscript appear in *Through Crisis to Victory, Selected Messages*, book 2, and various Manuscript Releases.)

In the night season I seemed to be in a large company, speaking plainly and decidedly under the inspiration of the Spirit of God. I presented the true outcome of the present controversy over the medical work. I told those present that had they heeded the testimonies sent them, the many young people now in Battle Creek would not have come under the subtle influence of the education they have there received. {21MR 174.1}

One not known to those present stepped forward, and in a clear, distinct voice said, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is" [Ephesians 5:14-17]. {21MR 174.2}

Many other words were spoken. Before us were Dr. Paulson and Brother Sadler. The Speaker took the hand first of one and then of another, and said, "You are beloved of God, but you have not been making straight paths for your feet. Follow Me. The one to whom you have yielded respect has refused to accept and follow the counsel of God, and has allowed himself to be influenced by seducing spirits and doctrines of devils. The end you cannot possibly imagine. {21MR 174.3}

"Heed the words given to the apostle for the benefit of the church: [Colossians 2:6-10, quoted]. You have given honor to a finite man. Once and again God has honored this man, but he will not heed My word. He has despised Me in the person of My saints. {21MR 174.4}

"You are not to honor any man unless his works testify that God honors him, and that he is under the Lord's keeping power. You have unmistakable evidence that one amongst you, whom in the past I have greatly honored, has greatly dishonored Me, and has made decided efforts to glorify himself. With legal bonds he has bound up the interests of My cause. These bonds must be broken, and you must use your influence to see that they are broken. My work is not to be manipulated by men. It must not be subjected to any ambitious devisings. The medical missionary work has

been deteriorating, because the spirit that has controlled in it is not a pure, holy spirit, but a spirit that for years has been seeking to exalt itself against My messengers. [1 Timothy 4:1, 2; 2 Timothy 4:1-5, quoted.] {21MR 174.5}

"You are at this time passing through a trying experience. Stand strongly linked with My appointed messengers, and let not any evil words prejudice your minds or be as seed sown in your hearts. Your strength now is not in keeping silent and allowing fables to be brought in and taught as truth. My word will go forth as a lamp that burneth. I will work through messengers who will not yoke up with Dr. Kellogg, who will not endorse his methods and plans, but who will reprove them. He has refused to wear My yoke, and unless he is converted I will separate from him and from those who sustain him in his self-exaltation. {21MR 175.1}

Those who are carrying on the work of our sanitariums are not to shun responsibility and neglect their duty in order to give Dr. Kellogg the right of way. He has drawn many of our youth to Battle Creek, and they have become fastened where they will be brought under influences opposed to God. They are not to be kept under this training. Cut loose, cut loose, is my message. Souls are being deceived; sentiments are being received which originate with satanic agencies. Cut loose, cut loose. {21MR 175.2}

Fields were pointed out which, though kept open for years, have been left unworked, while there has been devising and planning, and the Lord has been reproving these plans. Instruction has been given me that if so many young people had not been gathered to Battle Creek, a great and efficient work might have been done. Places that are unworked might have been entered, and souls might have been reached by the truth. Small companies of workers, under the wise generalship of consecrated teachers, should be going forth into needy fields. Whenever this work is taken up in earnest, careful movements will need to be made. There should be no wild, fanatical flights. A wise program should be made by men under the control and guidance of the Lord, built up in the most holy faith. {21MR 175.3}

The students in our various colleges and training schools are to have wise medical teachers. The students are to be given wise religious instruction. Their teachers are to be men who love and fear the Lord, men of self-control, whose lives give evidence that they have learned to obey and reverence God. If a teacher does not fear God and keep His commandments, cling not to him however high his capabilities, for he will sow seeds of unbelief in the minds of the youth. No man should be allowed to carry out doubtful, forbidden projects. {21MR 175.4}

[Ephesians 5:1-4, 6a, quoted.] Oh, how many eyes have been dimmed and clouded by vain words. How many have so disregarded the pure principles that are to be maintained in God's work that they have become servants of the enemy, not placing half as much value upon the truth as upon the projects and devisings of man. [Ephesians 5:6-8, 10-13, quoted.] {21MR 176.1}

The work that is to be done must not be cloaked. The wrongs that exist in our sanitariums must be criticized and purged away. The one who stands at the head, with his associate physicians, will mislead the students unless he is converted. These brethren may be greatly disturbed because they are opposed in their plans, and they may create great confusion. They do not realize that if their plans were carried out it would mean ruin to them and to those connected with them. {21MR 176.2}

Our Counsellor then laid His hands on the shoulders of Elders A. T. Jones and E. J. Waggoner, and said, "You are confused. You are in the mist and fog. You have need of the heavenly anointing." {21MR 176.3}

To Brother Jones He said, "Why have you permitted your mind to be worked as it has been? I warned you not to permit this." He said to Brother Waggoner, "Leave the place where you now are, and walk in the path I have pointed out. *Living Temple* is full of seductive sentiments which, if received, will tear down the foundations of your faith and weaken your perceptions of truth and righteousness." {21MR 176.4}

Addressing them both He said, "There is a work for both of you to do. Your minds need to be thoroughly renewed. Your faith is to rest on a high, holy, substantial foundation. God has a work for you to do in sounding the last message of warning to the world. Turn away from scientific theories. What is the chaff to the wheat?" {21MR 176.5}

The Speaker was represented to me as standing on a high platform. To this platform He raised both men, and placed one at His right hand and the other at His left. Then He said: "The sentiments that you have received in harmony with the special theories presented in the book *Living Temple*, are not pure truth. There is a commingling of truth and error, and it will be difficult for you to single out the true from the false, to distinguish between the threads of truth and the threads of error. My Word is spirit and life. [John 6:35, 47, 51, 53, 54, quoted.] {21MR 176.6}

"Cast out of your minds the sophistries that you have been receiving. God would have your minds cleansed from these theories. Hold fast the beginning of your confidence firm unto the end. Warn others to let spiritualistic sophistries alone. Preach the Word as you have done in the past, and My Spirit will be with you. Holy angels will accompany

you if you will follow in the way that God has marked out. {21MR 176.7}

"Separate entirely from the bewitching, misleading sentiments that run through *Living Temple*. You are to be My witnesses. You are to declare My word. [John 6:57, 63, quoted.] There is a work for you to do, but you must empty your minds of all fanciful presentations, and give the warning message. In the place of froth and nothingness you may have the living water that Christ promises to give to all who come to Him." {21MR 177.1}

My brethren, I am so glad, so thankful, for this message that the Lord has given me

for you. He said, "I will make you both free if you will take hold of My strength. You each have a work to do in proclaiming the message that Christ came to give to John, telling him to write it in a book, and send it to the churches." {21MR 177.2}

Proclaim this message, for it is your life. God will give you the power of His grace. He will give you the treasures of truth, and the Holy Spirit will make them shine in their original luster. Give to the world the message the Lord has given you. Remove not a pin or a pillar from the foundation of our faith. Preach the truth as it has been given by the Lord. This truth is powerful in the conviction of sinners. {21MR 177.3}

There is a higher order of enjoyment and power than man can create, derived from a source above humanity. But in order to fulfill Christ's purpose for you, you must study the truths He has given you. Eat and drink the Word. Put away all fanciful theories. Let the truth stand out in its original power. God's great purposes are to be worked out, after the pattern of things in the heavens. Let God give you your message. Weigh every proposition coming from human beings, for fanciful theories will be brought in. {21MR 177.4}

Light from the throne of God is waiting for you. Empty your hearts, and let this light shine in. Show to the world an image of heavenly certainty. Lift up your eyes and see the fields that are ripe for the harvest. The light of heaven will shine all around you, repelling presumptuous sophistries. Let the truth shine forth with its own glory and in its own defense. Feed the flock of God with the manna that His own hand supplies. Your capabilities will increase as the indwelling life expands. Trust to God's guardianship. His church is to be taught. Enfeebled and defective though it is, it is the object of His supreme regard. {21MR 177.5}

My brethren, the Lord will help you mightily if you will be guided by Him, and I am confident that you will be. May He help you now, just now, to receive and believe the testimony that comes to you.--Letter 279, 1904.

Ellen G. White Estate
Silver Spring, Maryland
December 13, 1990. Entire Letter. {21MR 177.6}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1536 - How a Christian Should Treat Others

MR No. 1536 - How a Christian Should Treat Others

(Written February 8, 1895, from "Norfolk Villa," Prospect Street, Granville, N.S.W., to an unknown church member.)

I received your letter, and I thank you for writing me the particulars that you did. The only way for you to meet the difficulties which seem to be hedging up your way to usefulness is to walk humbly with God. When self is hid in Jesus, we are shielded from

the darts of the enemy. Consistency of life alone can command respect, and sincerity of counsel alone be effectual to persuade. {21MR 178.1}

The Lord has given great light to His people as to how they should treat the erring. They should aid those who need help, who are struggling with all their power to overcome in the name and strength of Jesus. Every true agent of Christ will be a doer of His words, will wear His yoke, and be [a] laborer together with Him. Those who are followers of Christ will not exhibit characteristics that are cheap and selfish, but in word, spirit, and action they will reveal the tenderness of Christ. {21MR 178.2}

Some will even sacrifice the claims of friendship to carry out their own ideas, thinking that their wonderful zeal is zeal for the Lord, but their inspiration is not from above. We have need constantly to be watchful and to guard self, lest we press upon others principles which we do not practice ourselves. A domineering, overbearing spirit is not of God, and should not be exercised toward believers or unbelievers, however lowly may be their station. Christians are required to represent Christ in all their dealings with those for whom He has given His precious life. {21MR 178.3}

However high may be our position, as children of God it becomes us to be meek and lowly of heart. The heavier the responsibilities we venture to bear, the more diligent students we should be in the school of Christ, ever learning of Him the manner of His speech, the kindness, the merciful forbearance, the tender, pitying love, the yearning compassion of His Spirit. {21MR 178.4}

Christ manifests compassion toward those who most need His help and strength, toward those who have most difficult battles to fight. In this regard those who have accepted holy office of trust should learn a most thorough lesson. Unless they learn of Christ they will fail to reveal tenderness, sympathy, and compassion. {21MR 178.5}

The atmosphere that surrounds the soul must be vitalized by heavenly principle, for naturally our influence

is but evil. When all feel that it is a positive duty to see what atmosphere surrounds their soul, and by viewing Christ with the eye of faith to keep above the fogs and the clouds and look upon Him who is invisible, then our influence will exert a continual power, no matter what may be our calling or position. {21MR 178.6}

He who continually beholds Christ will make it manifest in his spirit, in his words, in his course of action. He will not crowd anyone, will not push tried souls into stronger temptation, or indifferently leave them on Satan's battleground. He will reach out a hand to help, and seek to draw souls upward and heavenward. As a laborer together with God, he will see to it that the feet of the tempted ones are firmly planted on the Rock of ages. {21MR 179.1}

Personal communion with God is the only means by which holiness of character may be prompted. Let those who are dealing with souls watch unto prayer, lest by a harsh spirit and unwise modes of action they destroy those for whom Christ has died.

{21MR 179.2}

As you work inquire, Is this the way that Christ would work? Is this course of action after the divine similitude? Every man who accepts a leading position is charged of the Lord to guard his actions with holy jealousy, lest he shall make a blunder in dealing with human minds. {21MR 179.3}

To lose one's own soul because of pursuing a perverted course of action, is a terrible calamity, but how much more terrible is it to pursue a course of action that will destroy the souls of others! Many are ruining souls by taking a thoughtless, un-Christlike course of action. {21MR 179.4}

Men in positions of influence, men who have ventured to assume responsibility, are dealing with human minds in a manner wholly unlike the manner in which Jesus dealt with human minds. Their friendship does not profit but rather weakens and destroys. The manner in which they deal with the erring has been represented to me under this figure--they are like a man in a boat who sees another struggling in the waves for his life. The drowning man tries to grasp hold of the boat to save his life, but instead of reaching out a helping hand to the perishing to lift him into the boat, he reaches down to break the drowning man's grasp, and leaves him to perish in the dark hungry waters. This represents the course of many. {21MR 179.5}

As soon as some men begin to feel that they have an influence, then they begin to manifest their power in oppressing and domineering over their fellow men. The Lord lives and reigns, and He will require for all these things. With what holy jealousy should the individual guard his thoughts that his heart may be clean from all jealousy, and his words

be sweet and fragrant, a savor of life unto life. {21MR 179.6}

Christ has died to save souls, and those who wear the yoke with Him will be copartners with Him, and will act in a Christlike manner. When a soul is in spiritual danger and falls from error into sin, such an one will not push him away, drive him to take desperate positions, and discourage him in every effort he may make to recover himself. Peter asked, "Lord, how often shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven" [Matthew 18:21, 22]. This is to make manifest the fact that there is no limit to the forgiving love of Christ. {21MR 180.1}

Many, many souls have been lost who might have been saved if our sentinels had been faithful in watching for souls as they that must give an account. We should let those who are in danger understand that we appreciate them, that we are not willing to give them up. Speak to them, pray with them, and exhort them in love. Many have dealt with the erring as with traitors, when they ought to have been dealt with in the mercy and compassion of Christ. Men have not cherished and cultivated the attributes of His character. {21MR 180.2}

If those who accept positions of trust in connection with the work of God appreciate what is involved in rightly carrying out their responsibilities before the universe of heaven, they would rather resign their positions than not bear them to the honor of God. They need daily to be converted, to be clean vessels. A strange delusion is upon the minds of many who claim to be the workmen of God. {21MR 180.3}

We should take heed to the lessons which Christ has given to His disciples. The disciples asked Jesus, "Who is the greatest in the kingdom of heaven?" [Matthew 18:1; verses 2-7, quoted]. The religion of the Bible is to guide the conduct of everyone who sincerely believes in Christ. The Bible must guide us in our dealings in daily life. We may make a profession of being followers of Christ, and yet if we are not doers of His Word we shall be like the counterfeit coin. We shall not have the right ring. {21MR 180.4}

Every one of us is a member of the human family. We owe it to God to love Him, to manifest affection for Him in our ways and words. We owe it to every member of the human family, whether black or white, high or low, to treat him with kindness, and to manifest interest for his soul. As members of one family we are all brethren, and we are connected by ties of relationship with unconverted persons. We are not to withdraw ourselves and refuse to associate with the people of the world but, relying firmly upon God, expecting His divine assistance, we are to go forth to live a consistent Christian life, and

to win others by precept and example. {21MR 180.5}

We have been warned by Christ not to yoke up with unbelievers to be molded by their ways. If we do thus yoke up with them, it will not be surprising if the Lord permits us to be bitterly chastened; for we place ourselves in the way of temptation, and walk entirely contrary to the plainest directions of the Word of God. We must rely upon the Holy Spirit to change the heart. No human friend, however close the relation, can do the work of the Holy Spirit. {21MR 181.1}

Unless there is change in the attitude of those who claim to be Christians and who manifest harshness in speaking to their brethren, their candlestick will be removed out of its place. The Lord is soon to come. It is true that it is necessary to give reproof at times, but let it not be administered in harshness, spoken in passion; let it be given with tender, earnest love. If men make mistakes, and must needs be corrected, let him who corrects and reproves not commit a greater error than the one he reproves by manifesting a harsh, dictatorial, unforgiving spirit. This spirit has been manifested to a large extent, and unkindness, un-Christlikeness have proved the loss of many souls. {21MR 181.2}

The apostle Paul found it necessary to reprove wrong in the church, but he did not lose his self-control in reproving error. He anxiously explains the reason of his action. How carefully he wrought so as to leave the impression that he was a friend of the erring! He made them understand that it cost him pain to give them pain. He left the

impression upon their minds that his interest was identified with theirs. He says, "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you" [2 Corinthians 2:4]. {21MR 181.3}

The converting power of God needs to come upon men who deal with sacred things. God has borne long with our individual perversities, and has not given us up to our own way to be filled with the fruit of our own doings, and we should learn to be patient with the perversities and errors of others. We shall reveal what is in our hearts by the words we speak. The connection between the heart and the words of our mouth is very intimate, and by our words we shall be individually judged in the last day. "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" [Matthew 12:36, 37]. {21MR 181.4}

Our thoughts produce our words, and our words react upon our thoughts. Would it not be well for us to cultivate love rather than hatred? Would it not be well for us to seek to

save those who are in need of saving, to help those who most need help? By manifesting an unforgiving, relentless spirit shall we drive souls away from Christ and the truth? Shall we break their hold upon faith and hope? This has been done in our churches. {21MR 181.5}

There are many who read the Bible who do not practice its teachings. Those who occupy positions as teachers, as counselors, ought to be circumspect. They should be modest, unobtrusive, and manifest humility. Let us see what the Lord says about this matter. [Isaiah 57:15, 19; 66:2, quoted.] {21MR 182.1}

Children of God are citizens of heaven. They are the purchase of the Son of God, His blood-bought family. Every soul is precious in His sight, more precious in His sight, more precious than fine gold, even than the golden wedge of Ophir, and yet to every one the word of God declares: [Romans 12:3, 10; 1 Peter 5:5, quoted]. {21MR 182.2}

These words describe true humility of mind; they reveal a heart touched by the love of Jesus. He who has the Spirit of Christ will have modesty of demeanor, and his words will reveal that the Holy Spirit is cherished. Christians will not be bold, rash, dictatorial, boastful, denunciatory, and revengeful, but will manifest an unassuming, gentle spirit, and will show that they discern and appreciate the virtues of others. {21MR 182.3}

They will give due respect to all saints, counting them members of the royal family, children of the heavenly King. They will speak kindly when in conversation, whether they are young or old, high or low, learned or unlearned. Their words will not be like piercing swords. They will not have a spirit to humble their brethren by accusing and condemning them for their faults or errors. {21MR 182.4}

The Lord your Saviour commissions me to give you this message: Cherish love, for

love is of God. Harshness and accusation are of the devil. Cultivate love, and express it with kindly, tender, sympathetic words, spoken in simplicity and Christlikeness. Talk cheerfully and hopefully, whether you feel hopeful or not. Talk faith and love and "adorn the doctrine of God our Saviour in all things." We cannot better glorify God than by being witnesses of the fact that through the power of His rich grace there is peace and joy in the Saviour. Cheerful, holy endeavor to keep the unity of the faith presents heavenly credentials to the world that God has sent His only begotten Son into the world as the Saviour of men.--Letter 16a, 1895.

Ellen G. White Estate
Silver Spring, Maryland
December 13, 1990. Entire Letter. {21MR 182.5}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1537 - Spirituality and Financial Integrity Needed at Church Headquarters

MR No. 1537 - Spirituality and Financial Integrity Needed at Church Headquarters

(Written March 15, 1897, from "Sunnyside," Cooranbong, N.S.W., to W.C. White. Portions of this manuscript appear in the E.G. White Biography, vol. 4.)

I send you, my son, a copy of all that I send to Battle Creek, and I trust you make a right use of this matter. I want that the presidents of conferences shall have the matter I send. You will see that there is need now of the greatest care being exercised. Do not feel anything but sincere pity, and show at this time that you are levelheaded because you move by faith and put your trust in God, and that He is your Helper, your Counsellor. {21MR 183.1}

I feel so distressed over the matter of Elder Olsen going on and on in the face of so great light. How he can be excusable I cannot define. He has acted like a blind man, like a man dazed. There can be no spiritual union between a man who puts his entire trust in God and a man who is walking contrary to God. Their hearts, their sympathies and feelings cannot sympathize upon the most momentous of all topics, the Holy Spirit's manifestation. "Ask and ye shall receive." "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?" The Lord was anxious to do more, much more, for His people than they could conceive of, in His benevolence toward man, His unexampled love as opposed to their limited conceptions of His goodness. {21MR 183.2}

I have written very much for Africa. Night after night I have been unable to sleep past 11:00, 12:00, or 1:00 o'clock. Then I have not been able for several nights to get to rest before half past ten o'clock. This morning I am up at 2:00 o'clock a.m. Cannot write much directly to you; I will write a few words. {21MR 183.3}

You will see all this matter I have written under the constraining influence of the Spirit of God. My health is greatly improved but I have not ventured to indulge myself to ride out, because I wanted this to go and it is not all that I must send. Next mail will carry more matter, all written. {21MR 183.4}

I feel deep sorrow of soul that is almost too painful to bear at the state of things that exists in the church at Battle Creek. From the light given me from time to time, altogether too heavy responsibilities are laid upon one man. Whoever is chosen as president, there should be another man

who should share all the responsibilities, and they should work unitedly. They should be consecrated men, such as there are in all our ranks, men who shall feel the necessity of communing with God and relying upon a "Thus saith the Lord" rather than putting their trust in men who are deficient and weak in spirituality, who can talk but who seldom pray. The burning desire to bring in something wonderful of men's devising that will make an appearance has dishonored God and put a complexion upon His work that is a dishonor to God. Oh, that the past record might be blotted out of the books of heaven! {21MR 183.5}

I want you to see Brother Henry and make every effort possible to inspire him with hope, to surrender to God. I am sure he could have been helped if Brother Olsen had not led him to suppose he sustained him. Had Brother Olsen not acted the Aaron and the Eli, but stood leaning upon the arm of God in the place of the arm of man, God would have worked for him and been his strength, his front guard, his rereward. {21MR 184.1}

But, oh, it has been so different than this! The eyes of men who have officiated in Battle Creek have been more or less blinded and their whole experience has become so confused they cannot discern light from darkness, truth from error. They do not know many things as they ought to know them, and yet the education of our people has been to look to Battle Creek for guidance, when those in the school and in the publishing house have been so destitute of the true light that many consider themselves rich and increased in goods and having need of nothing, and know not that they are wretched and blind and miserable and naked. And all because they did not heed the counsel of the True Witness. {21MR 184.2}

I am surprised and sore displeased as I see the course that many have taken. And

then to put their hands into the treasury that God has appointed to sustain the ministers in laboring to hold forth the Word of life to others, [using] the tithe money to sustain the missionary work, is another evidence of unfaithful guardianship of means. {21MR 184.3}

But oh, the dearth of means to carry forward the work of God in foreign countries, while the large churches in Oakland and San Francisco and Battle Creek are taking from the treasury the means God has appointed [for the ministry, and using it] to defray the expenses of keeping the church building in order and in paying the expenses of fuel and lights! {21MR 184.4}

Where is the straight work being done? Where is the example in self-denial and self-sacrifice? Ministers are not all sufficiently paid. Elder Bourdeau says he has labored and received no wages from the treasury.

Others complain of being unable to sustain their families. Where are the men of God's appointment? {21MR 184.5}

When the Lord's portion, which He has reserved as His own in tithes and offerings, is used for common purposes while the church is displaying a love of self-indulgence and selfish gratification, the Lord will not, cannot bless churches and will withdraw His Spirit from all who serve themselves and dishonor God. {21MR 185.1}

There is a great need of setting things in order. Ministers are becoming discouraged, but their piety has not been of the right quality. A great work needs to be done that has been left undone in both the publishing centers. In the place of talking about hard times, dearth of means, and large expenses, let the watchmen on the walls of Zion, the editors of our periodicals, sound an alarm in all "My holy mountain." Let them deny themselves and take up the cross and follow Jesus. {21MR 185.2}

Let there be no more complaints of hard times when families and individuals indulge themselves in dress, in eating, in drinking, in obtaining all the enjoyable things that they desire. Let self-denial come in. If times are hard, bring the living expenses to the situation, and do not think they can make the times better by having fewer ministers to support, and using the means the Lord has consecrated for a special purpose to defray common expenses which do not mean souls. {21MR 185.3}

The tithe money is God's. A system of robbery has been going on for years, and men are spiritually blind and do not discern that they are drying up the resources to keep ministers in the field. And what else can the young men do but unite with the medical missionary workers? {21MR 185.4}

There has been but little encouragement for ministers to be accepted and sent out as laborers, because there is no money in the treasury to give them encouragement. The result is that there is a great dearth of laborers. Men must either enter the canvassing field or unite with the medical missionary workers, and then those who have given them no suitable encouragement will blame Dr. Kellogg for gathering up those whom they do not accept and set at work. {21MR 185.5}

When there is a clear-cut testimony borne by men who officiate in Battle Creek, when the live coal from off the altar has touched their lips, the heavenly Watcher will say, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sins purged." There needs to be a deep humiliation, far deeper than has yet been manifest. {21MR 185.6}

When men shall come into close relationship with God, when their spiritual vision can discern the things presented to Isaiah, there will be a living ministry that will show results

in stirring the hearts of the people that they shall be converted, and then there will be an awakening as men awaken out of deep sleep. The tame, commonplace discourses that have been preached and have lulled the people to a carnal security, will be broken up. Penitent men, praying men, will bear a living testimony of warning, of reproof, of rebuke of selfishness and pride and covetousness, and God will return to His people. {21MR 185.7}

The warning over the dearth of means shows that sin is upon the people, that selfishness and self-indulgence are eating out the vitals of the people of God. Where is the faith of the people of God? What are they doing? "Sell that ye have and give alms" will be proclaimed, and when the Lord sees that men and women are repentant and contrite of heart, that they are willing to be converted from their sins, God will work with them. Read Isaiah 57:13-20. "For the iniquity of his covetousness was I wroth, and smote him: I hid Me, and was wroth, and he went on frowardly in the way of his heart" [verse 17]. When the people will humble their hearts by repentance and confession to God and the forsaking of sins which have stirred the wrath of God against them, then the Lord will fulfill His word. {21MR 186.1}

"I have seen his ways, and will heal him: I will lead him also" [verse 18]. This is the very thing that is needed in Battle Creek and in Oakland and in all our churches. {21MR 186.2}

"I will lead him." Men have been led by men and depended on men and turned their faces from God to listen to the counsel of men. When we all repent of doing this and greatly dishonoring God, [we shall] look higher than human wisdom. Let every one seek God for his individual self. Ministers and people are far from God. The living testimony must be revived, and the message of the Lord will go forth from unfeigned lips, the whole heart contrite and no more lifted up, but humble and meek and lowly. {21MR 186.3}

Thus saith the Lord to every person, "Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil" [Isaiah 56:1, 2]. {21MR 186.4}

There has been great dishonor to God by church members engaging in the real

estate agent's business. It is not proper or consistent. In every case there is injustice and fraud, and this has been allowed to do great harm to the cause of God. There is a business that is more nearly like the broker's business, and many have been deceived, deluded, and brought into want. Widows and orphans have had to suffer. There is fraud and dishonesty and corruption, and

these things are carried on without decided measures to purify the church from these things that defile the soul and rob the widow and the fatherless and poor. {21MR 186.5}

The Lord declares, "Neither will I be with you any more." "Israel hath sinned, and they have also transgressed My covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also" [Joshua 7:12, 11]. All this is defiling the churches throughout our borders--dissembling and theft and robbery. Oh, how things have been left to drift into perverted channels forbidden of God! There must be an awakening to save the situation. {21MR 187.1}

I will write no more now. It is just daylight. I must write a few words to Edson. Be sure and see Edson. Do not neglect this. Please read this to Edson and please see that he has all the matter I send you to read. Herbert [Lacey] is at the health home. Lillian is with me. He is reduced to skin and bones. The case is critical, but I believe the Lord will raise him up. We are praying for him. He is having everything done for him possible. Sara returned evening after the Sabbath and bears the report I now give you. She could not do anything. Brother Semmens gives his whole time to the sick man, and they are having Dr. Deek, who is watching the case of the hygienic methods of treatment with great interest. He says he is doing just as well as he could possibly do under this attack.--Letter 181, 1897.

Ellen G. White Estate
Silver Spring, Maryland
December 13, 1990. Entire Letter. {21MR 187.2}

MR No. 1538 - An Appeal for Sacrificial Giving

(Written February 10, 1897, from Summer Hill, Sydney, N.S.W., to Dr. and Mrs. J. H. Kellogg.)

I thought I should have time to write you a letter to go by this mail, but we were fully employed in writing to Africa, and then word came to us from Brother Haskell that he had arrived in Sydney last Sabbath from New Zealand, and would very much like to converse with me in reference to furnishing the Health Home. In three hours we were speeding to the train with our fastest team, conjecturing all the four miles and a half whether or not we would be able to catch the train to Sydney. We were in season, the train was out of season--delayed in Newcastle, twenty miles from Morisset Station. We reached Strathfield, changed cars for Summer Hill, and arrived at the Health Home at 11:00 o'clock p.m. {21MR 188.1}

Sara and myself slept scarcely any through the night, but went into the city to purchase needed things to furnish a room in the Health Home, for which I pay one dollar a week to help them in the rent. Brother and Sister Baker hire two rooms for which they pay ten shillings per week. Brother and Sister Semmens pay ten shillings a week. We do hope to get the house in something like presentable shape for them to do justice to the patients who shall come. {21MR 188.2}

Sister Semmens had worked very hard up to the time of her confinement and she is not as well as we could wish. She has a nice boy, one week old last Monday. I think she is much worried over a deformity in her child. He has a double harelip, and it is very hard for him to nurse. She is a very sensitive woman, and this keeps her back. I know this is one cause of her weakness. The want of means has made it very hard for them both, but this could not be helped. I have done what I could. I advanced thirty-five pounds, and the health foods have been highly appreciated. {21MR 188.3}

It takes a long time for goods via London to reach us, but they have come in good order. I have not seen the things you said were sent to me. I have not had time yet to investigate the matter. I have learned that Brother Semmens is doing well selling the health foods, but we have our talk today over the possibilities and probabilities of the situation. We feel thankful that you could give them this timely assistance. They appreciate it very much, for they have been in most straitened circumstances in his efforts to do anything. {21MR 188.4}

You cannot appreciate in Battle Creek our hand-tied condition. I

shall move forward cautiously and as fast as we can and not incur debt. This we must not do if we can avoid it. Elder Haskell proposes to furnish a good-sized room economically, and then when patients that can pay come, charge them a reasonable price for room, board, and treatment. Here many things cost double what we have to pay in America, therefore it means something to furnish rooms, and the rent is three pounds per week. We shall have to build a sanitarium, and I wish we could do this at

once, but I fear it will not be done, for unless help comes from abroad it cannot be done. {21MR 188.5}

Brother John Wessels says he is engaged where he is, and he would want the advice and counsel of those at Battle Creek before becoming located in Australia. We are sorry. We hoped he could come on here at once, and then we could have his judgment and devisings and planning. But, as usual, we must bear these burdens. But I am drawn upon in so many different ways, I almost become confused as to that which needs doing the most. All these things seem to cry out, "Take hold of me first." {21MR 189.1}

We are going to do our best under the circumstances. We must have a physician and proper helpers. I consider that there is nothing that can give character to the work like a proper entering into [of] the work of hygienic treatment for the sick, but as we are so helpless so far as money is concerned, everything moves so slow and so hard you have to watch closely to see if it moves at all. {21MR 189.2}

I know if I should visit America I would lift my voice and exert a far greater influence in behalf of foreign missionary fields than I have done with my pen. I know from the light the Lord has given me that means could be made to flow in many cases in different channels from those in which they are now running -- selfish indulgence. I know that thousands of dollars are used for things that are supposed to be a necessity, but which are not necessities. If they loved the Lord God supremely and their neighbor as themselves, would they not see the necessities of their neighbor, to help him save his soul? Would they not consider the extra indulgences they allow themselves? Luke 10:27. {21MR 189.3}

The Lord Jesus was reading the heart of the lawyer as an open book, reading the hearts also of the Pharisees who suggested that he should ask that question, for they wished to tempt Him, lay a snare for Him, that His speech should condemn Him. Our Lord did not reply to the question, but He gave the lawyer the benefit of answering his own question. {21MR 189.4}

"Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all

thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said unto him, ...this do, and thou shalt live."[Luke 10:25-28.] {21MR 189.5}

My brother, my sister, what can we do, what can we say to those whom we know do not obey the first four precepts of the decalogue, neither the last six, when we consider that this plain answer is truth, and that those who are not obeying the law of God in precept and example are, notwithstanding they make the highest profession, living in disobedience to the whole principles of the moral law? That law of God will teach the

whole duty of man. He turned the confusion upon themselves: "Thou has answered right: this do, and thou shalt live, for on these two commandments hang all the law and the prophets." {21MR 190.1}

Then the Lord, in answer to the question of the lawyer, "And who is my neighbor?" shows them what is true love, and the relation in which all mankind stand toward their fellow men, each interested for one another. The scene was presented in parable form, but had been a true transaction to the letter, and quite a number knew this to be fact. One of those Samaritans they so much despised was the only one who helped the wounded, bruised, and half-killed man and neighbor. {21MR 190.2}

Here are represented the stony hearts, who supposed themselves to be the only true religionists in the world, the only nation who did righteousness. It was a descendant of Abraham who was in so pitiful a condition, lying on the road, so cruelly wounded, passed [by] by priest and Levite. Those who professed to be religiously exalted to heaven in point of privilege saw the great need that man had of a neighbor who could be touched with the feeling of his infirmities, and alleviate his distress. {21MR 190.3}

The Samaritan was touched with pity, and although the sufferer was a Jew, he assisted him and showed himself a brother, a friend. We need, everyone who claims to be a child of God, to do all in our power to relieve physical distress, and we need also to have that faith that works by love, to be laborers together with God. {21MR 190.4}

Not alone are efforts to be made for those in the byways and hedges, but for those in the highways. We need every penny that is not a positive necessity to be expended in making ourselves comfortable, to do the necessary work for others who are in need. I appeal to those who are in comfortable circumstances to be content with such things as they have and devote their gifts and offerings to God's treasury, "that there may be meat in Mine house." In this way you will demonstrate that you have a determination to love God with all your heart and your neighbor as yourself. This, Christ has given as the condition of eternal life. Then let

us not only be readers of the Word, but believers of the Word and doers of the Word. {21MR 190.5}

Consider how much money has gone in purchasing needless trinkets, needless indulgences, that might have been placed in the Lord's treasury to set [ELLIPSIS IN FILE COPY.] . . . heavenward, revealing that you are cooperating with God, as in His service, to do His will. You are highly honored to be co-workers with God. The Lord is trusting our fidelity. We must be content to be policy workers in the Lord's line. The Word tells you your high duty, which He requires of all in His service. Fix your eyes upon the cross of Calvary, and learn your lessons, and begin your practical experiments of sowing liberally. Sow through denial. {21MR 191.1}

We want very much the means that are being expended needlessly, because there are so many selfish wants that absorb the Lord's goods. [There are] letters coming in

constantly from different places where there are one, two, and again whole families and neighborhoods converted by reading *Great Controversy,* or *Daniel and the Revelation.* They have not seen the face of an Adventist. They beg for help to be sent them. They begin to cry, Give us food and not husks to nourish our spiritual strength. Brother Baker has just gone out one hundred and fifty miles to meet one of these calls. {21MR 191.2}

One man writes, "I have been reading *Great Controversy.* I have accepted the Sabbath. Two of my daughters and a son are united with me. We want you to come here and baptize us. Our neighbors are asking for a minister. I think they will be baptized too." {21MR 191.3}

Such letters come in frequently, and only one minister in all New South Wales. There is no money to pay laborers, no money to pay missionaries. Let everyone to whom you shall read this consider, Have you any idols in your house that you can dispose of and send in many rivulets flowing to God's house, "that there may be meat in Mine house"? Ye are the light of the world. Are you indeed? Is your light burning brightly? {21MR 191.4}

The faith in doctrines we hold dreads nothing but being covered beneath the bushel. Open the way by your self-denial, your self-consecration, and let everything--your means, your entrusted talents, all your capabilities--do service for God, that the work may advance in this region. We call for you to do all in your power to bring the truth before souls that are in darkness of error. Will you gather up treasures and make them provide for necessities as far as possible? {21MR 191.5}

We expect too little from the inherent power of the gospel. We would rejoice to see a revival of the true missionary spirit. Let everyone consider and enter the field as home

missionaries, as missionaries in foreign fields. The Lord has given every man his work. Can you have any doubt, if you enter this field to give Bible readings to hold forth the word of life in humble reliance upon the Holy Spirit's power? His grace will be given to every self-denying one, earnest to do God service. {21MR 191.6}

God would have all your idols abolished. Begin the work of sowing while you are continually gathering up the seed to be sown, ever educating your God-given powers that they may do better service. Sow beside all waters. Illumination must be given; religious inculcation of ideas is essential through our schools, through the press, for this is a most important instrumentality proportioned to the extent of its far-reaching knowledge communicated. Work, work with brain and with strength and with heart, and God will open the way and bless every effort. Press the work, urge it forward. Let self die. Let Christ live in you in every effort made. {21MR 192.1}

Sara says this must go without delay. {21MR 192.2}

(Only half completed. Excuse all mistakes; cannot look it over. I call for help in the name of the Lord for this field. I know it can be given.)--Letter 82a, 1897.

Ellen G. White Estate
Silver Spring, Maryland
December 13, 1990. Entire Letter. {21MR 192.3}

MR No. 1539 - Christ's Sacrifice Testifies to Permanence of God's Law

(Written December 30, 1897, from "Sunnyside," Cooranbong, N.S.W. Portions of this manuscript appear in *The Upward Look, SDA Bible Commentary,* vols. 6 and 7, and in various Manuscript Releases.)

I have a deep interest for every individual who is now making decisions to obey the word of the Lord. It is not the will or word of man that is to be received and believed, it is a "Thus saith the Lord." The controversy is with the Lord. {21MR 193.1}

Satan will use every subtle argument to deceive men and women as he did in Eden to deceive Adam and Eve. A lie will be made to appear a very desirable fact. "Yea, hath God said, Ye shall not eat of every tree of the garden?" Satan said to Eve: [Genesis 3:2-5, quoted]. {21MR 193.2}

Adam and Eve both ate of the fruit and obtained a knowledge, which, had they obeyed God, they would never have had--an experience in disobedience and disloyalty to God--the knowledge that they were naked. The garments of innocence, the presence of light which surrounded them, a covering from God, had departed. They supplied the place of the heavenly garments by sewing together fig leaves for aprons. {21MR 193.3}

This is the covering that all who have transgressed the law of God have used since the days of Adam and Eve's disobedience. They have sewn together fig leaves to cover their nakedness caused by transgression and sin. The fig leaves represent the arguments used to cover disobedience. When the Lord calls the attention of men and women to the truth, the making of fig leaves into aprons will commence in order to hide the nakedness of the soul of every transgressor. {21MR 193.4}

The Lord Jesus Christ has prepared a covering, the robe of His own righteousness, that He will put on every repenting, believing soul who by faith will receive it. Said John, "Behold the Lamb of God, which taketh away the sin of the world." Sin is the transgression of the law. Christ died to make it possible for every man to have his sins

taken away. {21MR 193.5}

A fig-leaf apron will never cover our nakedness. Sin must be taken away, and the garment of Christ's righteousness must cover the transgressor of God's law. Then when the Lord looks upon the believing sinner, He sees, not the fig leaves covering him, but Christ's own robe of righteousness, which is perfect obedience to the law of Jehovah. Man has hidden his nakedness, not

under a covering of fig leaves, but under the robe of Christ's righteousness. {21MR 193.6}

Christ has made a sacrifice to satisfy the demands of Justice. What a price for heaven to pay to ransom the transgressor of the law of Jehovah. Yet that holy law could not be maintained with any smaller price. In the place of the law being abolished to meet sinful man in his fallen condition, it has been maintained in all its sacred dignity. In His Son God gave Himself to save from eternal ruin all who would believe in Him. {21MR 194.1}

Sin is disloyalty to God, and deserving of punishment. Fig leaves sewed together have been employed since the days of Adam, yet the nakedness of the soul of the sinner is not covered. All the arguments pieced together by all who have interested themselves in this flimsy robe, will come to naught. Sin is the transgression of the law. Christ was manifest in our world to take away transgression and sin, and to substitute the pure robes of His righteousness for the covering of fig leaves. The law of God stands vindicated by the suffering and death of the only begotten Son of the infinite God. {21MR 194.2}

The transgression of God's law in a single instance, in the smallest particular, is sin. And the non-execution of the penalty of that sin would be a crime in the divine administration. God is a judge, the avenger of justice, which is the habitation and foundation of His throne. He cannot dispense with His law, He cannot do away with its smallest item in order to meet and pardon sin. The rectitude and justice and moral excellence of the law must be maintained and vindicated before the heavenly universe and the worlds unfallen. {21MR 194.3}

What is the justice of God? It is the holiness of God in relation to sin. Christ bore the sins of the world in man's behalf that the sinner might have another trial, with all the divine opportunities and advantages which God has provided in man's behalf. "Whosoever committeth sin," says John, "transgresseth also the law: for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him" [1 John 3:4-6]. {21MR 194.4}

I would call on all who would win heaven, to take warning. Do not devote your precious probationary time to sewing together fig leaves to cover the nakedness which is the result of sin. As you look into the Lord's great moral looking glass, His holy law,

His standard of character, do not for a moment suppose that it can cleanse you. There are no saving properties in the law. It cannot pardon the transgressor. The penalty must be exacted. The Lord does not

save sinners by abolishing His law, the foundation of His government in heaven and in earth. The punishment has been endured by the sinner's substitute. {21MR 194.5}

Not that God is cruel and merciless, and Christ so merciful that He died on Calvary's cross to abolish a law so arbitrary that it needed to be extinguished, crucified between two thieves. The throne of God must not bear one stain of crime, one taint of sin. In the councils of heaven, before the world was created, the Father and the Son covenanted together that if man proved disloyal to God, Christ, one with the Father, would take the place of the transgressor, and suffer the penalty of justice that must fall upon him. {21MR 195.1}

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ did not come to change the Sabbath of the fourth commandment. He did not come to lessen the law of God in one particular. He came to express in His own person the love of God. He came to vindicate every precept of the holy law. {21MR 195.2}

Christ presented to His disciples their exalted position in the world. "Ye are the light of the world," He said, "a city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" [Matthew 5:14-16]. {21MR 195.3}

Christ read the hearts of the Pharisees, who were bracing themselves to resist the light. Their prejudice against Him was strengthening; they were saying in their hearts, He is doing away [with] the law; we will have no such teaching. But while they were bottling up their wrath, there fell on their startled ears the answer to their unspoken thought: Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill (every specification of the law). For verily I say unto you, Till heaven and earth pass, one jot or one tittle will in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" [Matthew 5:17-19]. {21MR 195.4}

This is the judgment pronounced in the councils of heaven. Some have thought that the commandment breaker will be there but will occupy the very lowest place. He will not be there. Sinners will never enter the abodes of bliss. The commandment breaker, and all who unite with him in teaching others that it makes no difference whether they break or observe

the divine law, will by the universe of heaven be called least among the human agencies. For not only have they been disloyal themselves, but they have taught others to break the law of God with impunity. Christ pronounces judgment upon those who claim to have a knowledge of the law of God, but who lead souls into confusion and darkness, both by precept and example. They are teaching for doctrine the commandments of men, and making void the law of God through their traditions. "For I say unto you (My disciples), that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." {21MR 195.5}

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." As long as heaven and earth remain, not one jot or tittle will pass from the law. As long as there is a canopy of heaven above our heads, and the earth beneath our feet, there should be no argument or controversy over this question. Until this evidence is fulfilled before your eyes, you may be sure that the law of Jehovah will hold its exalted place. {21MR 196.1}

"Then cometh Jesus from Galilee unto Jordan, to be baptized of John. And John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness." In fulfilling "all righteousness," Christ did not bring all righteousness to an end. He fulfilled all the requirements of God in repentance, faith, and baptism, the steps in grace in genuine conversion. In His humanity Christ filled up the measure of the law's requirements. He was the head of humanity, its substitute and surety. Human beings, by uniting their weakness to the divine nature of Christ, may become partakers of His character. {21MR 196.2}

Christ came to give an example of the perfect conformity to the law of God required of Adam, the first man, down to the last man that shall live on the earth. He declares that His mission is not to destroy the law, but to fulfill it in perfect and entire obedience. In this way He magnified the law and made it honorable. In His life He revealed its spiritual nature. He revealed to heavenly beings, to worlds unfallen, to a disobedient, unthankful, unholy world, that He fulfilled the far-reaching principles of the law. He came to demonstrate the fact that humanity, allied by living faith to divinity, can keep all God's commandments. {21MR 196.3}

The typical offerings pointed to Christ, and when the perfect sacrifice was made the sacrificial offerings were no longer acceptable to God. Type met antitype in the death of the only begotten Son of God. He came to make plain the immutable character

of the law, to declare that disobedience and transgression could never be rewarded by

God with eternal life. He came as a man to humanity, that humanity might touch humanity. But in no case did He come to lessen the obligations of men to be perfectly obedient. He did not destroy the validity of the Old Testament Scriptures. He fulfilled that which was predicted by God Himself. He did not come to set men free from the law; He came to open a way by which they might obey that law, and teach others to do the same.--Ms 14, 1897.

Ellen G. White Estate
Silver Spring, Maryland
December 13, 1990. Entire Ms. {21MR 196.4}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1541 - Christ-Centered Messages Needed at Camp Meetings

MR No. 1541 - Christ-Centered Messages Needed at Camp Meetings

(Written about June 10, 1884, from Walla Walla, Washington, to S. N. Haskell. A portion of this letter appears in the E. G. White Biography, vol. 3. The first page is missing.)

But as we desired to let our light shine forth to the world, we concluded to put it on a candlestick that it might give light to all that are in the house. We decided to try to get a place in West Portland; if we failed in this, to try East Portland. We learned we could not get the place in West Portland, so have secured a good, prominent ground in East Portland. {21MR 198.1}

We sent Elder Loughborough up to Salem to visit all the church [members], and get the people out to Portland convocation meeting. And Brother Ings was to remain with Brother Boyd to fit up the grounds and canvas, preparatory to the meeting. {21MR 198.2}

Elder Loughborough came in this morning at half past five o'clock. The cars were delayed five hours. A long railroad bridge took fire in the center and burned out two sections, but forty hands made quick work in preparing a passage for the cars. {21MR 198.3}

The enemy is at work through different ones to block the wheels of progress. Elder

Raymond has been doing a bad work in complaining of all the leaders and finding fault with the General Conference, the building of churches and schoolhouses. He is a man that can do much harm because he has good traits of character and is of ready tact as a helper. But the Lord understands it all, and He will work for His people that they shall not be confused or confounded. {21MR 198.4}

Elder Loughborough says those whom Barnes has had influence over are getting their eyes open. He wrote to the Marion paper that if a man could be sent here they would sweep in the whole of Milton church. That man will be with Barnes at the camp meeting, it is stated. We shall go straight ahead doing our work, and make no reference to these rebels. We hope to see the Lord at work in these meetings and great good done. {21MR 198.5}

We have the camp located just in the suburbs of Walla Walla. It is a good location, half encircled with a swift-running stream of pure, soft water in a grove of cottonwood trees. There is, Willie states, a much larger turnout than they had last year. We may expect Satan will work with might and power to hold the people in darkness, to confuse them with the ideas of men like Raymond, but we hope he will be thoroughly converted before this meeting shall close. Our

trust is not in the number of ministers but in the presence of Jesus. {21MR 198.6}

How my heart has yearned to meet our brethren in their yearly gatherings East. Sometimes I think I must meet with them, then again I am sure it cannot be my duty. The visit East was a financial loss to me. This is nothing, but the book has been hindered, for I have been greatly reduced in strength and could not write as I would. I attended ten-days meetings in Healdsburg, ten-days meetings in Oakland, ten-days meetings in camp in Los Angeles. All these, with my writing, were a great tax. I shall have to remain on this side of the Rocky Mountains, and after my book is done, if possible, have a little change in traveling. {21MR 199.1}

My heart has been bad. A sense of suffocation, of general debility, keeps me where I am obliged to hold on to the promises with all my strength, and hang my helpless soul on Jesus Christ. {21MR 199.2}

Were it not for this I should not venture out to labor at all. At Los Angeles I spoke six times at length, and in the morning meetings. I had the burden of testimony; the Spirit of the Lord rested upon me and sustained me every time I opened my lips. {21MR 199.3}

Brother Haskell, we must pray more in simple, humble contrition of soul. We must exercise faith, teach the people how to have faith. I long to speak to the people in the yearly meetings East. I long to tell them, "Behold Him, behold Him the Man of Calvary, the Lamb of God who taketh away the sins of the world." I long to tell the people that all the exalted privileges granted them, all the love and tender mercy of our God, all the warnings of God's messengers, all the labor and enlightenment of His grace through holy men, will not save one of them. They must save their own souls by their own

righteousness. {21MR 199.4}

All the light of present truth will not prevent them from falling away from their exalted privilege and losing all they have once held sacred and valuable. It is necessary for them to be instant in prayer and to live a life of humiliation and constant, living faith. {21MR 199.5}

I want to say to them, "Your iniquities have separated you from your God and your sins have hid His face from you. Your Maker has not forsaken you; Jesus has linked you by His own body to the Infinite One, and His faithfulness will never fail. His promises are more sure than the everlasting hills. But you have departed from God, you have forsaken the Fountain of living waters, you have distrusted His love. You have had every spiritual advantage. The precious, clear light of truth has shone upon your pathway but you have not rendered corresponding obedience and kept yourselves in the love of God, and that very law which

should have been a blessing has become a curse." {21MR 199.6}

We are to see fearfully trying times, but need not despond. Trust in the living God. They that fear the Lord and work righteousness, He will be to them as a pillar of fire by night and a pillar of cloud by day. I would tell them the most precious blessings and the most exalted privileges are prepared for and promised to them that love the truth and obey it in the love of it. {21MR 200.1}

But how many are transgressing His holy law they profess to keep! How many do not according to the light given them! And the blessings are changed into curses, and they do not know why they have no spiritual sinew and muscle. They are without spiritual moisture, dry and sapless. Their testimonies are backslidden reports, mournful recitals. Oh, God would have it otherwise. He has made every provision for them that they should have help and blessings and courage and faith, but they remain away from His presence. They will not come unto Him that He may give them life. {21MR 200.2}

Oh, how Jesus is grieved with the unbelief, the distrust, the want of gratitude and the sinfulness of those who profess to be the advocates of the law of God! Will not this people understand [that through] their own course of worldliness, of selfishness, [they] have forfeited the mercies promised to the obedient? In view of the great benefits of the salvation brought to us through Jesus Christ, the whole heavenly host in the plains of Bethlehem broke forth into songs of praise, saying, "Glory to God in the highest, and on earth, peace, good will toward men" (Luke 2:14). Why is there not more praise and less complaining? Should not our hearts be filled with gratitude to God? If angels saw cause for anthems of praise, why should not the objects Christ came to save be filled with thankfulness? There "are given unto us exceeding great and precious promises: that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust." {21MR 200.3}

These precious promises are given us that we might receive and enjoy them. They

are not given to us that we may reject them and refuse to accept their fulfillment. The grace of truth revealed to us is that we may be renewed in knowledge and true holiness, and glorify God in our bodies and our spirits, which are His. The praise of God is to flow forth from His children, and continually extend and increase in the earth. We are, every one [of us] to know for ourselves that the blood of Jesus Christ cleanseth me, even me, from all unrighteousness. I, even I, may be holy in heart and in life and in all manner of conversation. These privileges were purchased for me by the blood of Christ and presented to me that

Christ may not have died for me in vain. {21MR 200.4}

We cannot, even one of us, glorify God, only through the acceptance of the grace given us. We cannot keep His commandments, only as we improve the grace and truth given us for this purpose. Brother Haskell, we must come up upon higher, holier ground. We must lead the people step by step. We must teach the people to improve the talents God has given them. We do not sufficiently impress upon the ministers the importance of ministering as well as preaching. They do not half of them know what duties, what sacred responsibilities, rest upon ministers to become acquainted with souls, to labor earnestly by personal effort for their salvation from house to house, coming close to hearts. {21MR 201.1}

Love for souls that Christ had will lead the minister to pray most earnestly for divine grace; will lead to importunate prayer. There is altogether too much sermonizing and too little ministering. We must work in wisdom; work with hearts imbued with the love of Jesus. Men without one particle of grace may preach a discourse, but men without grace will not be inclined to weep and to pray and seek to lead souls to the Lamb of God. It is this kind of labor the people need. {21MR 201.2}

We need now men who are acquainted with Jesus; men of faith, men of experience, men who will work for souls as they that must give an account. We have speakers but very few laborers. Teach the members of the church to be workers. Oh, that God would let His convicting, converting power come upon Sabbathkeepers, for many of them by experience know not if there be any Holy Ghost. Self has filled so large a place in their experience they know but little else than its gratification. May the Lord help us to do work--close, faithful efficient work--for the Master, for all our work will bear the inspection of the Chief Shepherd. He will understand just how we have done our work. He will say, "Well done," to those only who have done well. {21MR 201.3}

May the Lord bless you in all your labors, is my prayer.--Letter 19a, 1884.

Ellen G. White Estate
Silver Spring, Maryland
January 17, 1991. Entire Extant Letter. {21MR 201.4}

MR No. 1542 - *Dealing With Dissident Brethren Through Prayer, Preaching, and Personal Effort*

(Written June 15, 1884, from Walla Walla Washington Territory, to Brother and Sister Uriah Smith. A portion of this manuscript appears in Manuscript Release No. 714.)

Our meeting is nearly closed in this place. We are encamped in a cottonwood grove, in a very pleasant, retired spot although it is only a few minutes' walk to the business part of the city. There is a swift running stream of clear water that half encircles the camp. We are on the bank of the stream very pleasantly located. We have a large tent fifteen by twenty-two. Professor Brownsberger and Willie occupy one end of the tent; Sister Ings and I the other end. We have the best arrangement for meals and for order we have had on any encampment. And we needed good food. {21MR 202.1}

We have had an amount of the hardest kind of labor. Brother Van Horn did not bring the people up to do their duty, and as he was president of both conferences, the work devolving upon him left undone, left both conferences in a bad condition. For anyone to work after him (because he is one of the ablest preachers we have)--when a man with less preaching talent but with financial ability should come in there--bringing up the work to a healthful condition was not easy. {21MR 202.2}

Brother and Sister Colcord came as workers, and for the first year they did quite well, but after that the Milton church ran things and did not magnify his office. They would criticize his preaching and dictate to him until he was manipulated like a ball of putty. He was president only in name, and he lost his courage and his manhood and had no moral backbone, and under this management everything in the conference ran down. {21MR 202.3}

And when Corliss was sent here to help them they put him through the picking machine until his courage was about gone. Brother Raymond has never been in harmony with his brethren. He has been independent, self-conceited, but carries such an appearance of humility that nearly all believed him to be the humblest of men. He was talking against the General Conference and finding fault with the men in

responsible positions. He had some new light on Revelation; was saying your views on two or three points were incorrect. He was discouraging some from canvassing for *Daniel and Revelation.* {21MR 202.4}

How [we] dreaded to touch this case, for the moment we should take

hold of this matter there would be trouble in the camp. We prayed over the matter. We had all the ministers and the leading men in the conference come into our tent each morning and had special seasons of prayer. The Lord blessed us abundantly, but these men from Milton, who had run things, the president and all, thought they would run us, and they set at the work most decidedly, telling us we ought to do this and that and preach this and that. But we heard them respectfully and preached the Word of the Lord without any reference to their suggestions. I entered upon my labors Friday in the early morning meeting. I spoke as the Lord bid me which [made] them somewhat uneasy. {21MR 202.5}

I took some of our brethren aside in our tent and read the matter I had written three years ago in regard to their course. They had pledged to the General Conference and taken it all back again. I read to them straight, clear, and pointed testimonies, but here was the trouble: they had felt no obligation to believe the Testimonies. Brother Nichols had been one of the Marion party when he lived in LaPorte, Iowa, and what to do with these folks was a mystery. There was no minister or his message [that] they respected above their own judgment. How to bring anything to bear upon them was the question. {21MR 203.1}

We could only pray and I work for them as though they did believe every word of testimony, and yet so cautious as though they were unbelievers. It was in my mind day and night--a portion of the Lord's prayer--"Thine is the power and the glory." God's power could come to us and we could work only in faith, believing that the Lord would help us. Just as soon as we preached the plain principles of truth there was a buzzing in camp like a swarm of bees. They said Elder Waggoner and I were clubbing them. They did not want that kind of preaching. {21MR 203.2}

Sabbath morning early I went into meeting and the Lord gave me a testimony directly to them, all unexpected to me. I poured it out upon them, showing them that the Lord sent His ministers with a message, and the message they brought was the very means God had ordained to reach them, but they felt at liberty to pick it in pieces and make of none effect the Word of God. They had run over Brethren Colcord and Van Horn, but they must hear the words from God we brought them. We did not propose to ask them what we should present before them. We came to bring the message of God to them, and we should not abate one word of the testimony given to please any of them. This had already been done until they felt at liberty to sit in judgment upon every sermon preached. We did not come to have them preach to us but we came with

a message to them, and we should give them the word of the Lord. {21MR 203.3}

I can tell you there was great astonishment and marveling that I dared to speak to them thus. Brother Nichols would order the ministers as though he knew all about the work. Sabbath forenoon the Lord helped Brother Waggoner to preach with power. {21MR 204.1}

In the afternoon He helped me to speak. We dealt on general principles. Brother Raymond was going to go right away from the camp. He said we were clubbing him. I sent for him. I read to him. I talked with him. I told him that when my brethren, as did Brother Owen, come up with new light he almost made me have an ague chill, for I knew it was a device of Satan which no one could understand although a man declare it unto them. It is a sure case that Satan throws a bewitching power into their new views they take with minds, although the arguments are as clear as mud, disjointed [and] out of harmony with the message. Well, this talk helped the man. He is one of these studying men like Brother Edson, but with a firm, determined purpose with such a precious talent with it as a helper ready to do anything, with ready tact and apparent martyr-like humility. {21MR 204.2}

But the snare was broken. Brother Raymond was balanced in the right direction once more where he could be helped. It will take time to work him out all clear. {21MR 204.3}

Well now, the work must be carried on for others, and we have been diligent, preaching and praying and talking upon general principles. They would confess a little and scold a good deal and find fault and pick flaws, but we worked for them all the stronger. We told them we had come here to help them and we were determined to work till we did help them. {21MR 204.4}

We have had excellent meetings all through. All seemed to enjoy the meetings but these criticizers, and we were so close upon them for the work they had done they did not like it at all. One brother says, "I felt good when I came to the meeting but I do not feel so good now. I begin to see, brethren, we have been wrong and done wrong." {21MR 204.5}

We kept at work. One part [of] the morning meeting we would declare the true condition of these leading men; then we would change the exercises and have a meeting calling the wrong forward, laboring for them, praying with them; and there were their own children we labored for, and we would have a most remarkable meeting. The Spirit of the Lord was manifested. Then these men would half confess and bear good testimonies, but the grumbling and criticism were in them and they could not keep it from breaking out. The next meeting would be discourses

on general principles, bringing the truth to bear upon these men. {21MR 204.6}

Sabbath, June 14. We had meetings long to be remembered. Sabbath forenoon Brother Loughborough talked. I talked in the afternoon. The Lord helped me. I then called them forward. Thirty-five responded. They were mostly young men and women, and old men and women. We had a most precious meeting. Some who had left the truth came back with repentance and confession. Many were starting for the first time. The Lord was here Himself. This seemed to break down the prejudice, and melting testimonies were borne. We had a recess and then began again, and the good work went on. {21MR 205.1}

I forgot to say, Friday afternoon I read important matter written three years ago. This was acknowledged to be of God. The testimonies were accepted heartily and confessions made of great value to the wrongdoer. {21MR 205.2}

We can say the Lord is giving us precious victory but it has been a hard battle from the very first. God has been giving me strength every day. I was very feeble when I left Oakland, so weak I could scarcely stand alone, but I have been receiving strength from the first day I bore my testimony. I believe it was right I came here.--Letter 19, 1884.

Ellen G. White Estate
Silver Spring, Maryland
January 17, 1991, Entire Letter. {21MR 205.3}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1543 - 1880 Camp Meeting at Milton, Oregon

MR No. 1543 - 1880 Camp Meeting at Milton, Oregon

(Written May 20, 1880, from the campground at Milton, Oregon, to James White. Most of this letter appears in *Manuscript Releases*, vol. 7, pp. 28-35.)

Above two weeks and no letters from anyone. We seem to be shut out from the world. Not a line has come from anyone except a deed from Battle Creek for me to sign. One word from Brother Kellogg, stating that Brother White was setting out hedge and had bought back our place of Bow; that is all. {21MR 206.1}

We came to the ground this morning. All are as busy as bees making their city of tents, hammering, clearing up brush, and stretching their tents. Loads are coming in.

{21MR 206.2}

Last night I spoke in the city of Walla Walla. Brethren had camped on the Walla Walla River. They heard of the appointment and came to the meeting. One wagonload of men, women, and children we met en route for Brother Woods's. Sister Maxson's daughter with her three children were in the wagon. Had been three days on the road. Came more than one hundred miles. Part of their company turned back to Walla Walla and attended our meeting. {21MR 206.3}

The poor scattered sheep have been left to be torn by wolves and starve without food. They are coming in from all directions. These poor souls have had no labor, and yet they seem to cling to the truth, but are starving for food. {21MR 206.4}

I think there never was a place where my testimony was needed more than in this region of [the] country. They seem to be deeply affected with what they hear. It takes hold upon their hearts. My prayer is continually, Lord, work in any way, send by whom Thou wilt. Make me an instrument of righteousness. Give me Thy word to give to the people. Make me a channel of light. {21MR 206.5}

I never felt the necessity as now of watching unto prayer. I want my every word and action to correctly represent the holy faith we profess. Oh, I do not want that Christ should be ashamed of me as His follower. We must speak and act in that manner we wish others to speak and act. We want to be so connected with God that we will let our light shine in our words, our spirit, and our deportment. We must know that we are in Christ and Christ in us, or we cannot teach and lead others. {21MR 206.6}

Elder Colcord we have just met; no letters to us. They arrived in good spirits and I think are just the ones for this country as far as finance is concerned. Van Horn will probably be called to some other field. He is

not the man for this field. He lacks promptness and energy. Adelia holds him back from his labor and he will consent to be held. They have three children. She centers all her powers on them, and labors to have him do the same and has about succeeded. {21MR 206.7}

I have had much distress of mind and felt so burdened I could at times scarcely breathe without sighing. What we can do for this people is more than I can tell. I feel just helpless. They are so far back they need everything done for them, and unless the Lord helps us we shall be unable to do anything. Oh, how feeble are all the efforts of man. I have one hope and that is that the Lord has sent us and will not leave us to be helpless. {21MR 207.1}

Last Tuesday night I felt pressed as a cart beneath sheaves. While praying in Brother Woods's family, I wept in agony of soul with strong crying and tears. I sought the Lord after I went to my room. I could not forebear crying aloud. My heart was grieved for the people of God--the sheep of His pasture. Most of the night was spent in prayer. After two o'clock, I slept until after four, that is all. Tears and prayers were my

meat through the night. {21MR 207.2}

Wednesday night I was very free in speaking in Walla Walla. Thursday came on the ground. Meeting commenced that night. Slept but about one hour. Friday, meetings all day. I spoke in the afternoon with great freedom in a very pointed manner, but the darkness seemed so great. There has been great prejudice against me which I had not known, but I am not troubled about this. God can remove it away. He can work for us. {21MR 207.3}

Sabbath, May 22. Dear Husband: This day opened with gentle showers.

Took sitz bath last night. Slept well, but had a nervous headache. We had an excellent Sabbath school, one hundred and twenty in school. They did very well. Mary questioned the children's division and did first rate. I spoke about thirty minutes to the school. {21MR 207.4}

Elder Haskell preached with great plainness. I went out to the stand with trembling, my head throbbing with pain. I spoke from the fifty-eighth chapter of Isaiah. The Lord spoke through me. The words came in demonstration of the Spirit and power, almost faster than I could articulate them. The congregation were nearly all in tears. I called them forward, and about fifty came forward, and they bore testimony. All were weeping like children. All felt the power and presence of God. There was indeed the revealing of His power. Hearts were subdued and broken before God. {21MR 207.5}

A Dunkard preacher bore an excellent testimony. One white-headed man bore testimony that he thought he was not able to come to the meeting, but when he read in the

paper that Elder Van Horn and Sister White were to be present he thought he must come. He came one hundred and forty miles on horseback and on foot. He had not heard an Advent sermon for six years. The meeting he had had that day was precious indeed. The discourse he had listened to from Sister White would be food for him a long time. He was well paid for his journey if he received no more. Said he could not stay but a few days but must return home. In going and coming, this man in feeble health, would travel two hundred and eighty miles to hear two or three discourses. {21MR 207.6}

This is the first day I could say I know certainly I am in the way of my duty in coming to Oregon. But I know now I have a testimony for this people. This has been a day, a Sabbath, I shall never forget, for Jesus has come very near to me. I felt enshrouded in light, and peace and joy filled my soul. All at this meeting will look back upon this Sabbath as one of the best of their lives. Truly God has spoken to the hearts while we were speaking to the ears of the people. {21MR 208.1}

God can do more in one moment by His Spirit than we can with our own labor in a lifetime. Jesus never seemed so precious to me as now. The word of His grace is

manna to the believing soul. The precious promises of God are food to the hungry soul. We have experienced today the promise, "They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures." {21MR 208.2}

It has been a continual cross for me to be so far away from you and friends I love, but when I know that I am in the path of obedience I am happy. Privations are nothing, trials are nothing, distress and anguish of soul for others I can bear without a murmur. Only let me know that I am doing the will of my heavenly Father and I am content. I feel that I would not shrink from any hardship or difficulty if it is for Jesus' sake. {21MR 208.3}

I want to understand more clearly the ways of God and the glorious plan of redemption, the extent and limitation of our accountability, and the weighty truths of the Word of God. I feel my own nothingness and that Jesus is all and in all. Let us come very near to God, advancing in the divine life step by step. The more grace we receive will enlarge our capacities to apprehend and enjoy greater light, breadth and depth of His love; and we shall have intense longing to know the fulness of that infinite love which passeth knowledge. {21MR 208.4}

Our brethren have just come from evening meeting. Elder Van Horn preached a wordy, fluent discourse, but without point, generalizing everything but hitting nothing. Oh, how my heart aches when I see his self-complacency. {21MR 208.5}

Sunday, May 23. It is a very cool morning. Our tent is the most comfortable on the ground. Three tents in a row take all the ministers and their wives, Mary, and me. We choose to cook and eat at one table. Our tents are all very small. After the table was removed out of the tent, we all prepared for family prayer. I felt the time had come to make direct appeals to the ministers, especially Brethren Jones and Van Horn. Brother Jones has done all that has been done of any account in the line of labor for the past year. Brother and Sister Colcord, Brother and Sister Jones, Elder Haskell, Mary, and I composed the company assembled. {21MR 209.1}

I then bore to them a most pointed testimony and charged the state of the churches upon the course Elder Van Horn has pursued in doing nothing, letting the flock go without labor while he was making it his principal business to raise up a family. We had a most profitable season reading the manner of Paul's labor, showing that he carried the burden upon his soul continually. He did not lay it off or forget his responsibility for one moment. We spent some time in reading Scriptures and then we bowed in prayer. It was a weeping, confessing time. There was an humbling of the soul before God. {21MR 209.2}

I think Elder Van Horn begins to see something of his true condition, and as he is naturally a conscientious man I think he will not rest until there is a reformation in himself and he works upon a different plan than he has hitherto worked. He has felt that he was invested with all the authority of a president of the conference, while he has neglected his work in almost every particular and the cause shows his shameful neglect. {21MR 209.3}

Our season of prayer was most solemn and characterized with deep earnestness in prayer and in acknowledgment of mistakes and wrongs, neglect of duty, and leaving the

poor sheep and lambs to perish without food. I feel more and more the necessity for those whom God has made His watchmen of being as God designed they should be, ensamples to the flock over which God has made them overseers. {21MR 209.4}

Elder Haskell spoke this forenoon with freedom to a tent full. I have just left the stand. I spoke upon Christ's riding into Jerusalem. I had great freedom, and the people listened as for their lives. Oh, that the word spoken may take hold upon souls, that we may all do our part well and stand acquitted in the day of final accounts. The thought that I shall never meet that company again until the judgment shall sit and the books shall be opened and every one's account is balanced, makes me feel very solemn. Oh, that God will help me to do my work with faithfulness. Whom shall I meet in that great day? Will

there be any in this congregation saved through the words spoken to them today? {21MR 209.5}

A letter has been just brought me from you without date, so I cannot tell how long it has been on the way. Willie remailed it the fourteenth. Today is the 23rd. {21MR 210.1}

I sent you a long letter containing account of the meeting in southern California directly after I sent the one you mention. You probably received it soon after. Sometimes I have been too nervous to write. Once Mary wrote for me. I have written you several letters since I came to Washington Territory. I am very much pleased to get this letter from you because it relieves my mind of a great anxiety. I know nothing [of] what God has for me in the future, but I do hope to have clear light in regard to my duty and to do everything as for eternity. {21MR 210.2}

We shall try to work hard here in this camp meeting, and shall not be able to do anything without the Lord's help. He will be with me. He will, I know that He will, for I make Him my only trust, and He will help me while I work in all humility of mind. I see the necessity of constant watchfulness and unceasing prayer. My heart is drawn out after God constantly. We can do great things in His strength. The Lord will help; the Lord will strengthen, and will bless. I hope you will see your way clearly and will be strong in God to battle against every wrong and stand free in God, in the power of His grace and lowliness and meekness. You can be a great blessing to His people when divested of self. {21MR 210.3}

Jesus will take possession of the soul and be developed in the life and character. Perhaps I feel too much, but I do feel to the very depths the great work to be done and the few to engage in this great work. I am in continual fear I shall not act well my part and do all that I might do. The Lord does help me in the Testimonies, that I know. I could not, no, I could not of myself do this work. I trust to the Lord to take care of you. {21MR 210.4}

The Dunkard minister was in this morning and begged of me to write to some of his church a letter that will encourage them. They meet with great opposition from their

Dunkard friends, and he says they would regard a letter from me as from their mother in Christ, and it would be next thing to their coming to meeting. They could not come to this meeting, for several are sick and need these to care for them. I would go to this church if I could, but it is seventy-five miles by private conveyance over a rough road. Dayton is half-way. There is a church at Dayton. {21MR 210.5}

I do not know how it will be. I may go there yet. In all probability I shall not come to Oregon again. I may spend some longer time here than two months. May the Lord teach me my duty. I am expected to

speak at Portland on my return from this place between the camp meeting and the one at Salem. Please direct your next letters to Salem. It takes so long for letters to go across the continent. {21MR 210.6}

There is much work to be done here and it needs carefulness in doing it for the subject of means was carried too far by Elder Loughborough, and then the opposite course being taken by Elder Van Horn, and his doing nothing to keep up the finances leaves things in a very disagreeable shape. They are like scared pigeons whenever the subject of means is touched; but we hope that some things may yet be done with the aid of the Spirit of the Lord after the manner it was revealed yesterday that they will be inclined to regard the tithing and offerings to God in a different light than they have hitherto done. But our only help is in God. He will not leave us in this emergency. {21MR 211.1}

All are gaining confidence that God has given me a testimony [and is] working through me, and if I can reach them I will be so grateful to God, for I love their souls and I want them to make a success of overcoming. Oh, the value of the soul; who can estimate it! My cry to God is, Help me to save souls; make me a savor of life unto life. {21MR 211.2}

Oh, my dear husband, if we can both war the good warfare, if we can both come off victorious and both rest in the city of God, what a rest that will be! How we shall appreciate it. We may have respect unto the recompense of reward. We may prize heaven. We have suffered together, labored together, and if we can be so happy as to enjoy the reward together, then all is gained on our part. {21MR 211.3}

We can afford to toil here, afford to be pilgrims and strangers. If I lose heaven, I lose everything. Oh, I do want to see Jesus and live in His presence, and I do want you should see Him. We should see Him together, praise Him together, be crowned together. We will live wholly for God. We will make most earnest efforts for the crown of life. We will seek to get all into glory, we can, that we may enter with the joy of our Lord. {21MR 211.4}

Jesus is our strength, our support, the crown of our rejoicing. Every one brought into the truth and soundly converted, may be the means of bringing others to the knowledge of the truth, and through that one churches may be raised up an scores brought to

Jesus Christ. We may neither one of us live long, but it is our privilege to enshrine ourselves in the hearts of those who love God, and when we lay off the armor we want to look back with pleasant recollections upon the souls saved through our instrumentality. {21MR 211.5}

May God bless you, my husband, with His grace. This is the continual

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prayer of, Your Ellen.--Letter 29, 1880.

Ellen G. White Estate
Silver Spring, Maryland
January 17, 1991. Entire Letter. {21MR 211.6}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1544 - Relation of Husbands and Wives

MR No. 1544 - Relation of Husbands and Wives

(Portions of this manuscript appear in *Evangelism*, the *SDA Bible Commentary,* vol. 2, *Adventist Home*, and several Manuscript Releases.)

[Ephesians 5:22-27, quoted.]

The Lord would have the wife render respect unto her husband, but always as it is fit in the Lord. In the character of Abigail, the wife of Nabal, we have an illustration of womanhood after the order of Christ, while her husband illustrates what a man may become who yields himself to the control of Satan. When David was a fugitive from the face of Saul, he had camped near the possessions of Nabal and had protected the flocks and the shepherds of this man from all depredation while in Carmel. {21MR 213.1}

In a time of need David sent messengers to Nabal with a courteous message, asking for food for himself and his men, and Nabal answered with insolence, returning evil for good, and refusing to share his abundance with his neighbors. No message

could have been more respectful than that which David sent to this man, but Nabal accused David and his men falsely in order to justify himself in his selfishness, and represented David and his followers as runaway slaves. When the messenger returned with this insolent taunt, David's indignation was aroused, and he determined to have speedy revenge. {21MR 213.2}

One of the young men in the employ of Nabal, fearing that evil results would follow Nabal's insolence, came and stated the case to Nabal's wife, knowing that she had a different spirit from her husband, and was a woman of great discretion. He set forth the true character of Nabal as he presented the difficulties to her, saying, "Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him" [1 Samuel 25:17]. {21MR 213.3}

Abigail saw that something must be done to avert the result of Nabal's fault, and that she must take the responsibility of acting immediately without the counsel of her husband. She knew that it would be useless to speak to him, for he would only receive her proposition with abuse and contempt. He would remind her that he was the lord of his household, that she was his wife and therefore in subjection to him, and must do as he should dictate. {21MR 213.4}

She knew that the evil message must be counteracted immediately, and, without his consent, she

gathered together such stores as she thought best to conciliate the wrath of David, for she knew he was determined to avenge himself for the insult he had received. She knew also that Nabal was so set and determined in his way that he would never consent to receive her counsel or act upon her plan. She herself brought to David the things that Nabal had refused to give, and bound herself to David's cause for his own good. Abigail's course in this matter was one that God approved, and the circumstance revealed in her a noble spirit and character. {21MR 213.5}

In the most taunting manner Nabal had sent the insulting message to David, accusing him of being a runaway slave. Abigail met David with respect, showing him honor and deference, and pleaded her cause eloquently and successfully. While not excusing her husband's insolence, she still pleaded for his life. She also revealed the fact that she was not only a discreet woman, but a godly woman, acquainted with the works and ways of God in David. She stated her firm faith in the fact that David was the anointed of the Lord and that his life was in her hands with God, but she did not hide the humiliating evidence that Nabal was, as his name indicated, a man of folly, who treated all with the same insolent selfishness with which he had treated David. {21MR 214.1}

Abigail's manner and conciliatory gifts softened the spirit of David. He declared that it had been his intention to destroy Nabal and his household, but that now he would

refrain from vengeance, for he believed that she had been sent by the Lord to prevent him from doing so great an evil. He promised that her request should be ever remembered, even when he should sit as ruler over Israel, and he would never seek retaliation for the insult of Nabal. {21MR 214.2}

Although Nabal had refused the needy company of David and his men, yet that very night he made an extravagant feast for himself and his riotous friends, and indulged in eating and drinking till he sunk in drunken stupor. The next day after the effects of his drunken debauch had somewhat passed away, his wife told him of how near he had been to death, and of how the calamity had been averted. As he listened, he realized what a course of evil would have resulted but for Abigail's discretion, and terror filled his heart. Palsied with horror, he sat down and never recovered from the shock. {21MR 214.3}

From this history, we can see that there are circumstances under which it is proper for a woman to act promptly and independently, moving with decision in the way she knows to be the way of the Lord. The wife is to stand by the side of the husband as his equal, sharing all the responsibilities

of life, rendering due respect to him who has selected her for his lifelong companion. {21MR 214.4}

"For the husband is the head of the wife, even as Christ is the head of the church, and He [referring to Christ], is the Saviour of the body," or church. Christ's rule is one of wisdom and love, and when husbands fulfill their obligations to their wives, they will use their authority with the same tenderness as Christ uses toward the church. When the Spirit of Christ controls the husband, the wife's subjection will only result in rest and benefit, for he will require from her only that which will result in good, and in the same way that Christ requires submission from the church. {21MR 215.1}

The Lord Jesus does not rule His church like a taskmaster. He said to His followers, [John 15:15-17, 12-14, quoted]. "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." {21MR 215.2}

Husbands should be careful, attentive, constant, faithful, and compassionate. They should manifest love and sympathy. If they fulfill the words of Christ their love will not be of a base, earthly, sensual character, that will lead to the destruction of their own bodies, and bring upon their wives debility and disease. They will not indulge in the gratification of base passions, while ringing in the ears of their wives that they must be subject to the husband in everything. {21MR 215.3}

When the husband has the nobility of character, purity of heart, elevation of mind, that every true Christian must possess, it will be made manifest in the marriage relation. If he has the mind of Christ he will not be a destroyer of the body, but will be full of tender love, seeking to reach the highest standard in Christ. He will seek to keep his wife in health and courage. He will strive to speak words of comfort, to create an

atmosphere of peace in the home circle. {21MR 215.4}

If the husband is tyrannical, exacting, critical of the actions of his wife, he cannot hold her respect and affection, and the marriage relation will become odious to her. She will not love her husband, because he does not try to make himself loveable. The Lord Jesus has not been correctly represented in His relation to the church by many husbands in their relation to their wives, for they do not keep the way of the Lord. They declare that their wives must be subject to them in everything. {21MR 215.5}

But it was not the design of God that the husband should have control, as head of the house, when he himself does not submit to Christ. He must be under the rule of Christ that he may represent the relation of Christ to the church. If he is a coarse, rough, boisterous, egotistical, harsh, and overbearing man, let him never utter the word that the husband is the head of the wife, and that she must

submit to him in everything; for he is not the Lord, he is not the husband in the true significance of the term. {21MR 215.6}

If the wife should have the same mold of character as her husband, woe be to the children; the whole family would be a blot upon the earth. Instead of being a house-band, to bind the family together into the unity that is symbolized by the unity of Christ and the church, he will break every tie of affection, and the members of the family will be scattered, filled with bitterness and hatred one toward another. {21MR 216.1}

Husbands should study the Pattern, and seek to know what is meant by the symbol presented in Ephesians, the relation Christ sustains to the church. The husband is to be as a Saviour in his family. Will he stand in his noble, God-given manhood, ever seeking to uplift his wife and children? Will he breathe about him a pure, sweet atmosphere? Will he not as assiduously cultivate the love of Jesus, making it an abiding principle in his home, as he will assert his claims to authority? Let every husband and father study to understand the words of Christ, not in a one-sided manner, merely dwelling upon the subjection of the wife to her husband, but in the light of the cross of Calvary study as to his own position in the family circle. {21MR 216.2}

"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word." Jesus gave Himself up to die upon the cross in order that He might cleanse and keep us from all sin and pollution by the influence of the Holy Spirit. Let husbands devote some time to the study of the Word of God, receiving that word which convinces of sin, and let them become doers of the command of their Lord. {21MR 216.3}

The Bible says, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible, but of incorruptible seed, by the Word of God, which liveth and abideth forever" [1 Peter 1:22, 23]. {21MR 216.4}

Let those who stand as husbands study the words of Christ, not to find out how complete must be the subjection of the wife, but how he may have the mind of Christ, and become purified, refined, and fit to be the lord of his household. All wicked passions must be overcome, and the love which Christ has exercised toward His church must be symbolized in the family circle. Husbands who are husbands in deed and in truth will do those things which make for peace. The fruit of Christian love will be seen in the courtesy, in the holy, tender affection that is manifested in the home. {21MR 216.5}

They will comfort and encourage, sympathizing with wives and children in times of sorrow. They will seek to keep their minds peaceful, elevated, and uplifted, that they may be perfect in character. How opposite from the course which Christ has marked out, is the course of those who open the battlefield of Satan within their homes, provoking their wives and children to wrath by the manifestation of a narrow, contemptible, Nabal-like spirit. When a man is domineering, it causes his wife to wish that she had never entered the marriage relation, but when married life is what it should be, it is a representation of the life in heaven. {21MR 217.1}

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." Thus it is that the wife is represented in her union with her husband. "Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." How could there be unhappy families if all were doers of the Word and not hearers only? The Lord does not require that which is impossible, but all are to live by every word that proceedeth out of the mouth of God, and those who do this will honor their Redeemer in their married life. {21MR 217.2}

The two who unite their interest in life will have distinct characteristics and individual responsibilities. Each one will have his or her work, but women are not to be valued by the amount of work they can do, as are beasts of burden. The wife is to grace the family circle as a wife and companion to a wise husband. At every step she should inquire, "Is this the standard of true womanhood?" and, "How shall I make my influence Christlike in my home?" The husband should let his wife know that he appreciates her work. {21MR 217.3}

When children are born to parents who have practical godliness, they will not be troubled as to how to educate them to meet the world's standard, but their question will be, "How shall we order the education of our children to please the Lord?" They will search the living oracles that they may understand the way of the Lord and lead their children to Christ. They will teach them the precepts of Christ and train them to be workers together with God, saying, "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace." This polishing work especially devolves upon the mother, and this is true missionary work. {21MR 217.4}

The first work essential to be done is in the home circle. Those who do not have a disposition to deny self, to humble self, to be yielding and submissive, even as a little child, are not in sympathy with Christ and do

not know Him by an experimental knowledge. In answer to the question, Who shall be greatest in the kingdom of heaven? Jesus called a little child unto Him, and said, [Matthew 18:3-6, quoted]. The first work to be done in a Christian home is to see that the Spirit of Christ abides there, that every member of the household may be able to take his cross and follow where Jesus leads the way.--Ms 17, 1891.

Ellen G. White Estate
Silver Spring, Maryland
January 17, 1991. Entire Ms.
{21MR 217.5}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1545 - God Uses Imprisonment for His Own Purposes

MR No. 1545 - God Uses Imprisonment for His Own Purposes

(Written August 30, 1886, from Basel, Switzerland, to L. R. Conradi.)

We were made very sorry to hear that you were in prison. We anticipated nothing of the kind when you left us, and we cannot make it seem real now. We have not forgotten you, but we have presented your case to the highest tribunal--the Great Sovereign of the worlds. The Lord whom we serve will deliver you in His own good time. {21MR 219.1}

We feel sorry to have your wife in constant worriment and anxiety, but the Lord will not leave you. Jesus, the precious Saviour will give you peace and the consolation of His Holy Spirit. Jesus in giving His commission to His disciples, bade them go into all the world and proclaim the gospel to all nations, tongues, and people. From His divine lips came these words, "Lo, I am with you alway, even unto the end of the world." {21MR 219.2}

Although we cannot see and understand why the good you meant to do your fellow men in Russia was interrupted, yet this is one among the things that shall work together for good to them that love the Lord. My dear brother, wherever you are you can make friends for yourself. We can see now more clearly some of the difficulties that lie in the way of those who would obey God. {21MR 219.3}

Men are finite; God is infinite. The Heavens do rule. We may not now be able to reconcile this fact with circumstances, but God works in a mysterious way His wonders to perform. God is working, we will not doubt, to bring light before many who otherwise

would never have received knowledge of it. He works to diffuse blessings to His people scattered throughout our world. Do not for a moment think that God's hand is against you. Keep up good courage and remember that the Lord is Supreme Ruler. God suffers sin to develop itself in crimes and cruelties, yet He will not leave to confusion those who love Him. {21MR 219.4}

Think of the love of God manifested to man. Think what Jesus, the Prince of Life, suffered in this world--the Just for the unjust, that He might save men from death and misery. God governs the world. He is Omnipotent. Be sure then, whatever His wisdom desires or His love inspires, His power will execute. [Psalms 89:8, 9, 14, quoted.] {21MR 219.5}

God reigns, and notwithstanding His majesty He loves the most helpless, the most suffering ones among His children. God is showing us evidences of His power, and truth will triumph. God will uproot every

error in doctrine. Every truth will be immortal. Commit the keeping of your soul to God as unto a faithful Creator. The angels of God are round about you. Have faith in God. Remember Jesus your Redeemer and see what He endured. {21MR 219.6}

When the apostles of Christ were thrust into prison angels of God came within the prison walls and ministered unto them. Oh, the tenderness, the compassion of God. He says, "Can a woman forget her sucking child? Yea, they may forget, yet will I not forget thee" [Isaiah 49:15]. {21MR 220.1}

Daniel was placed in the den of lions, the three worthies were cast into a burning fiery furnace, but Jesus was with them and the flames could not harm them. Oh, trust in God. You are guilty of no crime--only that of seeking to make men kind and obedient, truthful and loyal--and with this consciousness you can lift up holy hands without doubting. {21MR 220.2}

Wherever God has an obedient child there is an element of power wielded for God and the truth. Because men are misjudged and condemned and cast into the silent prison it is no evidence that God does not reign. He says that those who believe on Him shall suffer persecution. The greater the opposition to right and righteousness, the more will the Lord let His precious light shine forth. {21MR 220.3}

Just put your trust in Jesus and remember that you are suffering for His sake, and that He will not leave nor forsake you. Have faith in God. Our prayers are going up daily to God in your behalf. We will have special care for your wife and child. Those who have put you in prison have done an unjust thing. If they had known you and been acquainted with your work, instead of enclosing you in prison walls they would have sent you two throughout the length and breadth of the domain, telling you to proclaim to all people, to all subjects and to all tongues, that there is a living God, that there is salvation for the sinner. {21MR 220.4}

The truth cannot be advanced by force. The weapons of our warfare are mighty

because they are not carnal. May the Lord give you grace to bear with meekness anything that men may do unto you. {21MR 220.5}

[Romans 8:35-39, quoted.] {21MR 220.6}

You are not ignorant that Jesus gave His precious blood for you. You have a shepherd full of kindness, full of care, and of mercy and tenderness; then believe you may trust Him every moment. {21MR 220.7}

Jesus identifies His interest with suffering humanity. That which is done to you to make you suffer is done to Christ in the person of His saints. We believe God is working in your behalf. Only cling with un-wavering faith to the promise. May God bless you two brethren who are

imprisoned for the truth's sake, and remember we are praying for your deliverance.--Letter 49, 1886.

Ellen G. White Estate
Silver Spring, Maryland
January 17, 1991. Entire Letter. {21MR 220.8}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1546 - How Shall We Celebrate Thanksgiving and Christmas?

MR No. 1546 - How Shall We Celebrate Thanksgiving and Christmas?

(Cir. 1880) First part missing.

"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, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Corinthians 6:17, 18. {21MR 222.1}

There is something to come out from. You cannot mix or mingle with the world and at the same time be united with Jesus Christ. "Whosoever therefore will be a friend of the world is the enemy of God." James 4:4. "If the world hate you, ye know that it hated

Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord." John 15:18-20. {21MR 222.2}

Here every specification is given us to show us that we must come out from the world, and how we must come out and be separate from the world, brethren and sisters, and let our influence be wholly on the Lord's side. I feel that this is of eternal importance. Satan besets the pathway of every one of us. If he can get you to love yourselves, to indulge inclination, to compromise your faith, then you are his servants. You cannot afford this. You do not want your names enrolled as those enlisted in his army. {21MR 222.3}

Thanksgiving Day will be respected, but how is it used? This day's privileges are turned out of their proper course and it is made a day of feasting and gluttony. Is it a day to set your tables with luxuries and load them down with sweetmeats and condiments for you and yours? Christ said, "When thou makest a feast, call the poor, the maimed, the lame, the blind: they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14:13, 14. Now, you may not be at a loss to number how many Thanksgivings are kept according to this rule. {21MR 222.4}

If you should bring an offering to God upon that day, do you not believe that God would be as well pleased as any one of your earthly friends would be with a present from you? Stop and think of this, and see if you cannot discern your duty and say, I will bring to God a thanksgiving gift for all the blessings He is bestowing upon me, for the rain in its season, for the sun that makes the seed to vegetate, for the laden

boughs, and for the fruits of the harvest. {21MR 222.5}

This may be the last Thanksgiving you may ever have in which to make a thank offering to God. Instead of gorging yourselves with the good things of this life, let us come to God and give Him, upon that day, a gift in gratitude for His loving-kindness, and so have a genuine thanksgiving day for God. Let there be no murmurings, no unpleasant feelings, no unholy thoughts, but turn your attention to God. {21MR 223.1}

And Christmas will soon be here. It is supposed that Christ was born on the 25th day of December, and for that reason it is celebrated as His birthday. But it is impossible for us to know upon what day He was born. You can know no more about that than the children of Israel could know where Moses was buried. The reason God has not revealed that fact is because you would have worshiped that day, as they would have worshiped the grave of Moses had they found it, and this is just what they have done with the day they supposed was the one on which Christ was born. {21MR 223.2}

Everybody is trying to find out how they can bring suitable gifts to one another. In the family the study is to know what next they can give. They have given something every year. Now what shall I give this year to the children, or to father and mother? But where

are the Saviour's poor? They are right before your doors. {21MR 223.3}

And He will say unto them on His left hand, "I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me." Matthew 25:42-45. {21MR 223.4}

Now, why is this so? It is because there is so much selfishness. Jesus Christ identified Himself with His suffering poor, and when we do the works of benevolence we are doing it unto Christ. I want to know how many of us are doing this kind of work. How many will keep Christmas aright? The wealthy bring gifts to their friends but they are rich still. Then how can this be a sacrifice to them? Then what shall we do to please God? I will tell you. If you would keep this day as you should, you would call upon the needy poor, and if they are in want of anything, supply that want. {21MR 223.5}

And when this is done, come and render an offering unto the Lord. It says to your own soul, Christ for my sake became poor that through His

poverty I might be made rich. Jesus, by the offering of Himself, has brought this infinite Gift within our reach. You may bring a gift to Jesus that through your offerings others may go out in the vineyard and work to bring to God those for whom Jesus died. {21MR 223.6}

This responsibility rests upon each of us, that we regard Christ as first and last and best in everything. The best offering we can make to God after we give ourselves is our property. Jesus gave Himself without reserve for us. I am so grateful that we have such a precious example in the Bible. {21MR 224.1}

When Jesus was born, and Joseph and Mary came to the temple to do after the usual custom, they were poor and they could not bring a great offering to God. They brought two turtledoves, according to the law. The Lord had provided by law for the poor that they might bring an offering of two turtledoves, and they brought their simple offering for the child Jesus, who was the Son of the living God. {21MR 224.2}

When we bring an offering to God, what does He require? Is it a great gift? I will tell you what He requires; it is a gift according to what a man has, be it ever so simple. God will accept it according to that which you have. We can open our hearts to God whether we be rich or poor. {21MR 224.3}

I am so thankful that when Mary came she came with turtledoves. I am so thankful that such an offering to God should be accepted in return for His great gift to us. {21MR 224.4}

Just a little offering--two turtledoves! How simple the offering! Yet it is precious in the sight of God. {21MR 224.5}

But now Satan has managed to turn our offerings from God to one another, and thus has exalted self in His stead. He has interposed self in between the creature and the Creator, in order to shut out the large offerings as well as the little rivulets of personal offerings from flowing into the treasury of the Lord to carry forward His work of mercy and love to the world. He has turned in into a channel of selfishness, to purchase toys and trifles that will do your children no good, and to make larger gifts to one another. This is the work of Satan, that the great work of salvation might be hindered and God's name might not receive the glory due to Him. {21MR 224.6}

We do not want the cause of God to go crippling along for want of means that are needed upon the right hand and upon the left. We want the little rivulets to be turned into the treasury. Let every one bring in an offering to God. Don't you think that this is the way to observe Christmas? Don't you think it is the best way, rather than that means should go into the treasuries of the ungodly? {21MR 224.7}

We do not have the gratitude we ought to have for the gift of God's

Son. When Joseph and Mary were at the temple, while the smoke was ascending from off the altar, their prayers were going up with thanksgiving to God that He had provided them with an offering to bring to Him. But how is it with us when the children come to their birthdays? Do we make an offering to God for His goodness and care over the child for another year? Is this the way we do? Or do we go out and buy a present for the child and by so doing cultivate in the child a spirit of selfishness? {21MR 224.8}

How much better it would be to teach the children, upon their birthday, that they should go to God with an offering upon that day. Teach them that they ought to lay up something to bring to God on their birthday, as a thank offering for His mercies over them through the year, and so keep God in their memory. {21MR 225.1}

Anciently the parents were required to teach the children the statutes and commandments of God, when they should rise up and when they should sit down and when they should walk by the way. You may teach them what God has done for them, how God preserved them from death while other children were falling with disease, and that God will expect to be remembered by them and will accept an offering from their hands. This is the way we should instruct our children and set the example ourselves. {21MR 225.2}

Satan is constantly at work to divert our minds from God, to bring us where we will glorify and honor self. Brethren and sisters, we want to have a change in this matter. It is serious business, this robbing God. There must be a change in this order of things. One of the greatest reasons for this state of things is this pride of dress, in the styles and fashions of the world. You want the first, the best, and last of everything to be given to Jesus Christ, and forsake this foolish spirit of fashion. {21MR 225.3}

This is the great day of humiliation before God. Your eternal welfare depends upon your course of action. You should weave this through the minds of your children, and impress them with the things of God. You have let your work occupy your whole

attention. {21MR 225.4}

You have been more concerned with your work and drive in your household affairs than with teaching your children, beautifying and adorning their hearts, and giving them a beautiful character. {21MR 225.5}

Now there is a new year coming, and as the light is streaming from the open door, every one of us should thirst for more and more of its illuminating power because the earth is growing darker and darker every day. Many have not experienced the fullness of this light upon their heart. Fathers and mothers, it is your duty before your families to let the love of God into your hearts, that they may

see that you are bound up with their eternal interests, that when they do anything that grieves you it grieves Jesus. Unless you are persevering in your efforts, unless you are working all the time, Satan will overcome you at last, for he never ceases his vigilance. {21MR 225.6}

We are to war against principalities. It is not a war against flesh and blood, but against wicked powers in high places. How can you do this? By every word that proceeds out of the mouth of God. Just as sure as you look into that mirror that [remainder missing].--Ms 8, 1880.

Ellen G. White Estate
Silver Spring, Maryland
January 17, 1991. Entire extant Ms. {21MR 226.1}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1547 - Trials and Blessings at the Newcastle Camp Meeting; Abiding in Christ and Resting in His Love

MR No. 1547 - Trials and Blessings at the Newcastle Camp Meeting; Abiding in Christ and Resting in His Love

(Written December, 1898 from Hamilton, Newcastle, New South Wales, to Elder and Mrs. S. N. Haskell, who were laboring in Brisbane. Portions of this manuscript appear in *My Life Today* and *In Heavenly Places*.)

Since coming here we have had a rather trying experience. Sara and I came on the ground Friday. The day was very oppressive. In the afternoon there was a smart shower and a high wind. On Sabbath I attended morning meeting at six o'clock. Quite a large number were present. I felt the spirit of prayer. I arose and spoke. I did not know that I spoke, but they say that I did. I seemed to be elsewhere. {21MR 227.1}

All through the night I had seemed to be in meetings, presenting the subject of the reception of the Holy Spirit. This was my burden in laboring--somewhere, I cannot tell where. The whole subject was the opening of our hearts to the Holy Spirit. I was trying to present to those who were there the great necessity of receiving the Spirit. Christ told the disciples, "I have many things to say unto you, but ye cannot bear them now." Their own limited comprehension put a restraint upon Him, so that He could not open to them the things He longed to unfold, for it would be labor lost. {21MR 227.2}

On the Sabbath Elder Starr spoke in the forenoon. In the afternoon I spoke from John 15. I sought to impress upon the people the lesson of that wonderful parable of the vine and the branches. John 15:1-6. {21MR 227.3}

There are two kinds of connection between the branches and the vine. The one is deceptive, superficial. The crowd pressing upon Christ had no living union with Him by genuine faith. But a poor woman who had been many years a great sufferer and had spent all her living upon physicians but was made no better, but rather worse, thought if she could get within reach of Him, if she could only touch the hem of His garment, she would be made whole. Christ understood all that was in her heart, and He placed Himself where she could have the opportunity she desired. He would use that act to distinguish the touch of genuine faith from the casual contact of those who were crowding about Him from mere curiosity. {21MR 227.4}

When the woman reached forth her hand, and touched the hem of His garment, she thought this stealthy touch would not be known by

anyone; but Christ recognized that touch and responded to her faith by His healing power. She realized in a moment that she was made whole, and the Lord Jesus would not let such faith pass unnoticed. He turned Him about quickly, and said "Who touched Me?" All the disciples were pressing close around Him, and Peter said, "The multitude throng Thee and press Thee, and sayest Thou, Who touched Me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of Me. {21MR 227.5}

"And when the woman saw that she was not hid, she came trembling, and cast herself at His feet, telling the whole story. For twelve years she had been afflicted, but

as soon as her finger touched the hem of His garment she was made whole. Jesus said to her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace" [Luke 8:45-48]. The mere touch of faith brought its reward, and how then can we doubt God? {21MR 228.1}

Tuesday morning, December 27. The wind has been just fearful. After the rain ceased, clouds still encompassed the encampment and the wind blew. Sabbath morning I spoke to a larger number than we had reason to expect. Many not of our faith were present. I called upon all those who wished to give themselves to the Lord fully and seek Him, to come forward. Quite a number came forward and then bore their testimony. {21MR 228.2}

A deep impression was made as I spoke from John 15 on the vine and the branches. I spoke of the wonderful contrast between the spurious branches and the true branches, those that have a vital connection with the parent stock. I read only a few verses, to imprint upon their minds the necessity of abiding in Christ. {21MR 228.3}

I presented 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. For My yoke is easy, and My burden is light" [Matthew 11:28-30]. Simple enough, is it not? Thus it appears. The promise is large and far-reaching. Rest for the soul is comprehensive. It implies much. It means deliverance from constant, perplexing, uncertainty. The word *rest* is repeated--"I will give you rest." In wearing Christ's yoke and learning from Him His meekness and lowliness, "Ye shall find rest unto your souls." Here is a giving by Christ, and on our part, an acceptance of the promise, a conscious finding, a sense of relief from all perplexing doubt. {21MR 228.4}

The reason why there are so many in perplexity is they take their case into their own finite hands, and manufacture yokes that are not pleasant for them to wear. They suppose

they understand their own case, and will worry and plan and devise, when Christ stands inviting, "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." {21MR 228.5}

I said, If you have not found the rest that Christ has offered to give you upon condition that you learn of Him who is meek and lowly of heart, would you not better without delay yoke up with Christ, bear only His burdens, and not pile upon yourselves burdens that weigh you down to the earth? All your trouble is that you are so anxious to run things yourselves that you do not wear the yoke of Christ, which He declares is easy. The yokes of your own manufacturing gall the necks that wear them. Christ says, Try My yoke, it is easy; lift My burdens, for they are light. {21MR 229.1}

Will these hearers before me hear to a purpose? A Paul may plant, an Apollos

water, but God giveth the increase. Christ gives rest to all who receive Him by faith. You are not to conjure up a variety of objects that you must enter into in order to find rest, assurance, confidence. Just leave that work, which none of the wisest of the human family can do, and put your trust in One who has promised rest to your souls. Do just what He has told you to do, and be assured that God will do all that He has engaged to do. {21MR 229.2}

The invitation is, "Come unto Me, and I will give you rest." Have you come to Him, renouncing all your makeshifts, all your unbelief, all your self-righteousness? Come just as you are, weak, helpless, and ready to die. What is the "rest"? It is the consciousness that God is true, that He never disappoints a soul who comes to Him. His pardon is full and free, and His acceptance of you means rest to your soul, rest in His love. {21MR 229.3}

But be sure that you act your part; cooperate with the One who has promised. By some the promise is grasped so eagerly that it becomes their own, and peace and joy in the Holy Spirit is their experience. Others suppose that they must wait to become worthy. Never, never will you become worthy, for if this were possible the Prince of heaven would never have come to our world. {21MR 229.4}

He in this action shows before all the universe of heaven that He has united humanity to Himself in order that humanity may stand on vantage ground through cooperating with Christ, that man may have his test, his trial. Through the merits of the Son of God he becomes a partaker of the divine nature. "Work out your own salvation with fear and trembling." How is this? Fear lest you shall weave into the fabric your own threads of selfishness. Fear lest you shall err in choosing the timber for

your character building. God alone can supply the solid timber. {21MR 229.5}

Well may mortal man be afraid of weaving into his character the miserable threads of his own inherited and cultivated tendencies. Well may he tremble lest he shall not submit all things to Him who is working in his behalf, that God's will shall be done in him. God welcomes all who come to Him just as they are, not building themselves up in self-righteousness, not seeking to justify self, not claiming merit for that which they call a good action, not priding themselves on their knowledge of what constitutes righteousness. Put on the wedding garment, which Christ has prepared, and drop the old citizen's dress; then you can sit down in heavenly places with Christ Jesus. {21MR 230.1}

While you have been walking in meekness and lowliness of heart a work has been going on for you, a work which only God could do, for it is God that worketh in you both to will and to do of His good pleasure. And that good pleasure is to have you abide in Christ, rest in His love. You must not let anything rob your soul of peace, of restfulness, of the assurance that you are accepted just now. Appropriate every promise; all are yours on condition of your complying with the Lord's prescribed terms. Entire surrender

of your ways which seem so very wise, and taking Christ's ways, is the secret of perfect rest in His love. Giving up one's life to Him means much more than we suppose. {21MR 230.2}

We must learn His meekness and lowliness before we realize the fulfillment of the promise, "Ye shall find rest unto your souls." It is by learning the habits of Christ, His meekness, His lowliness, that self becomes transformed--by taking Christ's yoke upon you and then submitting to learn. There is no one who has not much to learn. All must come under training by Jesus Christ. When they fall upon Christ, their own hereditary and cultivated traits of character are taken away as hindrances to their being partakers of the divine nature. When self dies, then Christ lives in the human agent. He abides in Christ, and Christ lives in him. {21MR 230.3}

Christ desires all to become His students. He says, Yield yourselves to My training; submit your souls unto Me. I will not extinguish you, but will work out for you such a character that you shall be transformed from the lower grade to the higher school. Submit all things to Me. Let My life, My patience, My longsuffering, My forbearance, My meekness, My lowliness, be worked out in your character, as one that abides in Me and I in Him. Then you have the power. Not only, "I will give," but, "You shall find rest to your souls." {21MR 230.4}

God calls for an entire surrender. You cannot receive the Holy Spirit until you break every yoke of

bondage, everything that binds you to your old, objectionable traits of character. These are the great hindrances to your wearing Christ's yoke and learning of Him. The abiding rest--who has it? That rest is found when all justification of self, all reasoning from a selfish standpoint, is put away. Acquaintance with Christ makes you want to abide in Him and to have Him abide in you. Entire surrender of self is required. {21MR 230.5}

In my dream last Friday night a sentinel stood at the door of an important building and said to every one who came for entrance, Have you received the Holy Spirit? A measuring line was in his hand, and but very, very few were admitted into the building. Your size as a human being is nothing. Your size as the full stature of a man in Christ Jesus according to the knowledge you have had will give you an appointment to sit with Christ at the marriage supper of the Lamb, and you will never know the extent of the great advantage given you in the banquet prepared for you. {21MR 231.1}

You may be tall and well proportioned in self, but no such ones can enter here. None can be admitted who are grown-up children, with all the habits and customs, the disposition, the characteristics, which pertain to children. You have nurtured your suspicions, your criticisms, your bad temper, your self-dignity, and you cannot be permitted to spoil the feast, for all who go in through this door have on the wedding garment, woven in the loom of heaven. {21MR 231.2}

Your leaven of distrust, your want of confidence, your power of accusing, closes

against you the door of admittance. Within this door nothing can enter that can possibly mar the happiness of the dwellers here by marring their perfect trust in one another. Those who have educated themselves to pick flaws in the characters of others have thus revealed a deformity of character which makes families unhappy, which has turned souls from the truth to choose fables. You cannot join the happy family in the heavenly courts, for He will wipe all tears from their faces. You can never see the King in His beauty if you are not yourself a representative of the loveliness of Christ's character. {21MR 231.3}

Abiding with Christ is choosing only the disposition of Christ, so that He identifies His interests with yours. When you give up your own will, your own wisdom, and learn of Christ as He has invited you, then you shall find entrance to the kingdom of God. Entire, unreserved surrender He requires. Give up your life for Him to order, mold, and fashion; take upon your neck His yoke; submit to be led and taught as well as to lead and teach; learn that unless you become as a little child you will never enter the kingdom of heaven. Abide in Him, to be and do only what He wills.

These are the conditions of discipleship. {21MR 231.4}

Unless these conditions are complied with, you can never have rest. Rest is in Christ, and cannot be found as something He gives apart from Himself. The moment the yoke is adjusted to your neck, that moment it is found easy, and the heaviest labor in all spiritual lines can be performed, the heaviest burdens can be borne, because the Lord gives the strength and the power, and He gives gladness in doing the work. {21MR 232.1}

Mark the points: "Learn of Me; for I am meek and lowly in heart." Who is it that speaks thus?--The Majesty of heaven, the King of glory. He desires that your conceptions of spiritual things shall be purified from the fog of selfishness, the defilement of a crooked, coarse, unsympathetic nature. There must be the inward, higher experience. You must obtain a growth in grace by abiding in Christ. And when thou art converted, thou wilt not be a hindrance, but thou wilt strengthen thy brethren. {21MR 232.2}

As these things were spoken, I saw that some turned sadly away, and mingled with the scoffers. Others with tears, all broken in heart, were making confessions to those whom they had bruised and wounded. They did not think of maintaining their own dignity, but asked at every step, What must I do to be saved? The answer was, Repent, and be converted, that your sins may go beforehand to judgment, and be blotted out. Words were spoken greatly to rebuke all spiritual pride, for this God will not tolerate. It is inconsistent with His Word and with our profession of faith. {21MR 232.3}

"Seek ye the Lord," all ye who are ministers of His. Seek Him "while He may be found, call ye upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy

upon him; and to our God, for He will abundantly pardon" [Isaiah 55:6, 7]. {21MR 232.4}

There was much presented to me. As I presented the principles before the people all seemed to feel that the Lord had spoken through the feeble instrument. {21MR 232.5}

After those who came forward had borne their testimony, the rain poured down in torrents; it seemed that the windows of heaven were opened. I made this a symbol of what the Lord would do for His people in letting the latter rain of His rich blessing in truth and righteousness fall upon us. We devoted some time to singing "The Evergreen Shore," "Is My Name Written There?" "When the Mists Have Rolled Away," and similar songs, and the Spirit of the Lord rested upon the people. {21MR 232.6}

As soon as the rain lightened, we had a season of prayer. Elder Daniells and Elder Robinson prayed

in the Spirit as I have never heard them before, and the meeting closed. Many unbelievers were present. One Salvation Army man bore an excellent testimony upon practical religion. That night, notwithstanding the inclement weather, the large tent was well filled. The blessing received on Sabbath made a decided change in the atmosphere of the meeting. All were cheerful. {21MR 232.7}

On Sunday I did not attend the morning meeting. I was not strong; I have not been strong since leaving Brisbane. In the forenoon Brother Tenney spoke. In the afternoon I spoke to a tent crowded full, and a crowd on the outside. The Lord gave me freedom in speaking to the people from John 14, making a specialty of keeping the commandments of God. {21MR 233.1}

The wind blew hard the evening after the Sabbath, also Sunday night, and did some damage to the tents. During the day on Sunday there was less wind, and the afternoon and evening were quite pleasant. We have our three horses and the platform wagon and the phaeton here. I had my first ride yesterday. {21MR 233.2}

Last night, Monday, the tent was full. Brother Colcord gave an excellent discourse. There seems to be a good interest here, notwithstanding the variety of holiday attractions. I do not know what the collections have been. This tent is much better proportioned for all to hear than the large tent we used in Brisbane. We see now that the meetings must be extended one week longer. {21MR 233.3}

They are drawing hard for W. C. White and me to go to Ballarat, but it will be a hard thing for me to do. My workers cannot work to advantage when I am away so much. They will do their best, but there are things that I could put into their hands for my books. If I have to labor in Ballarat and Victoria it means one, and maybe two, months out of my work. I do not see how I can do this. {21MR 233.4}

W. C. White and Elder Daniells have had some conversation with me upon school matters, but I tell them that W. C. W. will hold no office with my consent while he is connected with me and my work. His health is poor, and this burden shall not come upon him again. It is hard enough when his work is appreciated. I cannot think of going

to Victoria and keeping under a constant load. The Lord does not require it. I want every jot of W. C. White's strength in my work, and we shall try to get some long-neglected work done. Brother Robinson pleaded yesterday, and I almost weakened, but I am more decided today not to go just because my brethren desire it. If the Lord says, Go, I will go; but if I have no positive convictions, I shall not go. {21MR 233.5}

Large interests are started right here, and if there is a company raised up, a meetinghouse will be the next thing to be thought about. New-castle

spreads over a large territory. Much canvassing has been done in this place and many books have been sold here. Many of my writings, large works, have been sold in Newcastle and Maitland. I have never had better attention when speaking in any place than here, and I have never seen a better-appearing class of people. This interest must be attentively looked after; we cannot neglect it; once started, it must be carefully and thoroughly ripened off. A most solemn impression was made Sabbath and Sunday. {21MR 233.6}

W. C. W. can help me in my work. He can be with me in Newcastle. I shall speak to the people this afternoon. I must now lay down my pen to go to meeting. {21MR 234.1}

Received and read your letter after dinner, also the copy of the one to Elder Daniells. I thank Sister Haskell for writing. I have thought that Sabbath and Sunday were a trial of our faith, especially Sabbath. But we had the victory; thanks be to God who giveth us the victory. But the letter--what a sad one! It was all that I could do to keep from weeping aloud. But we must hold on to life for Brother Wilson; then if God lets him go down into the grave, every one of us must say, "Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." {21MR 234.2}

Our time here is short. Let us live, not holding ourselves in our own hands, but as seeing Him who is invisible. We have no time now to nurse grievous things; we have a work of great importance before us. We shall not fail nor be discouraged. We are kept for the Master's use. We must have a trustful disposition toward God. We must cultivate love and confidence toward our brethren and sisters in the faith. We must have the habit stronger and stronger to be always thinking of Him who is our life, our crown of rejoicing. He has bought us with the price of His own blood. {21MR 234.3}

The Lord has a right to claim from all His disciples that He shall be trusted. Let not the thought be entertained whether such erring ones can be Christ's. He will be our all-sufficient Helper, so that we shall not remain erring, but be enabled to attain to the holiness to which we are called through a close and intimate communion with Christ. If we fall short it will be through unbelief, and that is sin. With God there is no shortcoming in fulfilling His word. {21MR 234.4}

At three o'clock Tuesday afternoon I stood before a large tent full--the seats were not all taken but there were hundreds there. I spoke from 1 Peter 1:1-9. The Lord gave

me much of His power and there seemed to be much interest to hear. There were people from all the suburbs round. They will have something

to carry away with them. We have had a good day. {21MR 234.5}

On Tuesday I called the ministers together and told them I could not speak in the morning as I had done; the atmosphere in the large tent has no vitality in the morning, and it takes away my strength. I eat no suppers, and in the morning I have no strength to go to meeting. If I eat, that unfits me to take my breakfast. Without eating I exhaust my strength. If they would give me one hour in the afternoon, then I would improve it to the best of the ability granted me by God. So this afternoon I spoke to hundreds, who were just as quiet and well-behaved as in any church building. May the Lord water the seed sown. {21MR 235.1}

We do pray that this meeting may prove a success. Some of the people say they never heard anything from any of the greatest speakers equal to the speaking on this ground. Everything, they say, seems to be demonstrated by the Bible, and it is so clearly proved. {21MR 235.2}

During the trial of our faith we thought that Satan was busy in this gale and powerful rain. But all received such a blessing on the Sabbath that they had not a word of complaint to offer, although almost every man in camp had to be out Saturday night to keep the stakes firm so as to hold the tents from blowing over. All hands were busy, but the Sabbath day was most precious. We felt that the Lord Jesus was among us. {21MR 235.3}

We greatly long for the outpouring of the Holy Spirit of God upon every soul that receives the truth, that they may be transformed in character, sanctified and made pure and holy, fit vessels for the Master's use. [1 Peter 1:22, 23, quoted]. {21MR 235.4}

I hope to get this into the mail tonight, but I do not know that I can have it copied. Your letter in regard to the lot and building is reasonable. I think you will certainly get help. The Lord will not leave us with a dearth of means. The Lord will help us and will not allow our way to be hedged up. Just keep strong faith in exercise. Means will come. Our Lord will see that we have means with which to work here in Newcastle, and He will help you in Brisbane. Only have faith in God. I have much desire that you should go to Ballarat, but I see no consistency in our going. {21MR 235.5}

I talked to the people today, urging them to have faith in God. There is as much need for our ministering brethren today to resurrect their faith as there is to inspire faith in those who have no knowledge of God and the way of salvation. Our faith must not be of that kind which goes no farther than sight. We need so much to be reconstructed upon faith principles and to leave self out of the question. We must put on

Christ; we must have the mind that is in Christ Jesus. {21MR 235.6}

One sister wrote me that she had three hundred dollars to create a fund for educating our youth in the school at Avondale. The money is to be lent to students, and when they earn means, they are to replace it for some other youth to use. It is a good idea. The money is in the Pacific Press, to be sent to me.--Letter 130, 1898.

Ellen G. White Estate
Silver Spring, Maryland
January 17, 1991. Entire Letter. {21MR 236.1}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1548 - Rebuke the Devil and Praise the Lord

MR No. 1548 - Rebuke the Devil and Praise the Lord

(Written July 1850, from East Hamilton, New York.)

To the church in your place: what God showed me while I was with you. I saw that you had been sinking, growing dormant and unbelieving. I also saw that you have not glorified God as you should have done by offering praise. I saw that the powers of darkness had been getting the victory over you. {21MR 237.1}

I was then pointed to Sister Abbey's mother and saw she had never been one of us. I saw her approaching Brother and Sister Abbey and saying "The Lord saith" when He had not spoken, and telling things which she said God had shown her, that she had spun out of her own bowels to get her desires accomplished. I saw she had laid her hand upon everything like the power of God, especially singing and shouting. This troubled the evil spirit in her, and she had laid her hand upon it to stop it. {21MR 237.2}

I saw that Satan had worked through her effectually to bind God's children. When one had attempted to make an effort to rise and get the victory, the rest were like loadstones to drag him down. I saw you should rise together and unitedly get the victory over the powers of darkness, and sing and shout to the glory of God. {21MR 237.3}

I saw that we are the only people upon earth from whom God is to get glory, and if we should hold our peace the very stones would cry out, for God must receive glory from some of those who dwell upon the earth. The only company who can praise and

honor God, I saw, are those who are keeping the commandments of God and have the faith of Jesus. {21MR 237.4}

Then a kernel of corn was held up before me with the chit gone. The body of the corn I saw was there, but the life was gone. Said the angel, "It can produce no fruit because the life is gone. There is danger of having the form without the power. A theory of faith will not save you; vital godliness you must have, the life and power of religion in the soul." {21MR 237.5}

I saw that Satan had agents to work through, and his angels to operate upon these agents that they might receive strength from Satan to get the victory over God's people and triumph over them. I saw that the powers of darkness are rising constantly, for Satan has come down in great power knowing that his time is short, and I saw that unless you are rising daily, and growing in grace, strength, and knowledge of the truth, the powers of darkness will get the

victory over you. If ever there was a time when we should be wide-awake in the cause of God it is now; you must keep the ascendancy above the powers of darkness. {21MR 237.6}

Singing, I saw, often drove away the enemy, and shouting would beat him back. I saw that pride had crept in among you, and there was not childlike simplicity among you. The fear of man, I saw, must all go. {21MR 238.1}

I saw that the reason you have been in such bondage is that you are under the influence of the spirit of Grandmother, some more and some less, and that you must go down into the water and be baptized and live in newness of life unto God. You must rebuke every particle of that spirit and come out entirely from it, assert your liberty in the name of the Lord, be free, and stand in the liberty of the sons of God. {21MR 238.2}

I saw that you should take hold of the work of the Lord with as much energy as you would take hold of your daily labor and serve God heartily, as though you loved to serve Him and as though it was your delight. When you get down before God, wrestle with Him until you get the victory and can shout victory over the powers of darkness. {21MR 238.3}

This is the account of the vision. Some parts of it might have escaped my mind, but I have written all I could remember except the individuals' cases; I delivered them when with you, and you will remember them, no doubt. Now do, do stand in the liberty. Some of you I feel are free, and I hope if you are not all free you will rise now and lift up your heads and rejoice in God. Praise the Lord, dear children, as much as you please, for praise is comely for the upright. You have enough to praise Him for; He has redeemed you by His most precious blood, and is soon to save you with an everlasting salvation. Finally, brethren, be at peace among yourselves.--Ms 5a, 1850.

Ellen G. White Estate
Silver Spring, Maryland
February 28, 1991. Entire Ms. {21MR 238.4}

MR No. 1549 - Praising God for a Remarkable Healing

(Written December 7, 1872, from San Francisco, California, to Edson and Willie White.)

We have received two letters of length from Brother Kellogg--one written from Battle Creek and one from Dr. Trall's. We received a good letter from Edson which was a relief to us and caused us to be thankful to God that Edson was having clearer views of his mistakes and dangers. Our prayer is that God will help him to shun his past mistakes. We received two letters from Willie--one written from Battle Creek, one on galley paper written from Dr. Trall's. Dear children, write your letters on good note paper and carefully, for I wish to preserve them. I wish you also to preserve all my letters that I do not tell you to burn. {21MR 239.1}

We came to Santa Rosa last evening. Your father has been very feeble for two weeks. His labors in San Francisco were too much for his strength. Then the burdens of the cause of God in connection with Battle Creek and the uncertainty whether we should go back to Michigan or remain here in California have worn upon him. For one week he has been alarmingly feeble. He could not walk without dizziness and great weakness. We had appointments in Santa Rosa Sabbath and Sunday. Your father thought he could not go but at almost the last moment we had a season of prayer and he decided he would go, trusting in God. He was very feeble after we arrived at Elder Loughborough's. In the evening we had a season of prayer. {21MR 239.2}

Here is the substance of a letter written to Brother Stipp after ten o'clock p.m.: {21MR 239.3}

We have been engaged in earnest prayer before God about two hours, that the cloud of discouragement that has been settling upon our souls might be broken and the light of God's Spirit come upon us. We have had a severe struggle. We have felt as did Jacob of old when he wrestled with the angel--we will not let Thee go except Thou bless us. The presence of God seemed to be in our midst. Our trembling faith grasped the

promise of God, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. {21MR 239.4}

We made the case of your father a special subject of our prayers, and to the glory of God we would say, The darkness hath passed away, and the true light now shineth. The blessing and power of God rested upon your father and mother. We both fell to the floor. Your father, as he rose upon his feet to praise God, could

not stand. The blessing of God rested upon him with such remarkable power. The angels of God seemed all around us. The awful, glorious presence of God was in our midst. Elder Loughborough felt the power of God all through his body. The room seemed holy. {21MR 239.5}

The healing power of God came upon your father, and we believe that he will be qualified by spiritual and physical strength for the great work before us. The praise of God was in our hearts and upon our lips. We shouted the high praises of God. Whoso offereth praise glorifieth God. This is the work and power of God. Our souls do magnify the Lord for all His wonderful works to the children of men. {21MR 240.1}

God has delivered us from discouragement and bondage of darkness. In Him is no darkness at all. God will place our feet in a large place. We shall not walk in darkness, but have the light of life. Streams of light seemed to come upon us from our heavenly Father and the room seemed to be illuminated with the presence of the Lord. Living, active faith will penetrate the clouds of darkness and let the gleamings of glory through. {21MR 240.2}

I hope that you will all have faith for yourselves. Have an object before you and a high purpose to glorify God. Resist inclination, and ever be true to duty, true to the pure principles of right. Seek earnestly for communion with God. Pray, my children. Pray earnestly and watch thereunto constantly. I hope this Sabbath will be precious to you, my dear children. Let not your love for the truth wane for one hour; cling to God by living faith. Seek to bring yourselves nearer and closer to His divine presence. May God preserve your lives and keep you pure from the pollution of the world, is the prayer of your father and mother.--Letter 20, 1872.

Ellen G. White Estate
Silver Spring, Maryland

February 28, 1991. Entire Letter. {21MR 240.3}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1550 - Oregon's Camp Meeting and Ministerial Needs in 1878

MR No. 1550 - Oregon's Camp Meeting and Ministerial Needs in 1878

(Written June 27 and 28, 1878, from the campground at Salem, Oregon, to James White. At this time Salem was the largest city in the Northwest, with a population of about 6,000.)

Your card came yesterday. Glad to learn that you were as well as could be expected. I am in some respects improving in health. The meeting opened this morning at six o'clock. We did not get upon the ground till the ten o'clock meeting. Elder Loughborough spoke from these words: "What think ye, that He will not come to the feast?" John 11:56. I was not present. In the afternoon I addressed the people with freedom. {21MR 241.1}

I have had the pleasure of meeting Brother Maxson and wife, and Sister Wood, their daughter. Brother Maxson is a very pleasant-appearing old man. His wife does not bear so pleasing an appearance, but they say she is a very good-hearted woman. This looks like a small meeting indeed, compared with our camp meetings [in the] East. But the people here think it is a big thing. {21MR 241.2}

I see and feel that although Brother Van Horn is an excellent man he lacks the qualifications for a successful laborer. He is slow and dull. He is, I think, affected with heart difficulty. At any rate, there should be a man to connect with him who is energetic and thorough in financial ability. He does not discern good opportunities and seize them, making the most of the situation. I tell you there is a serious lack. If anything is accomplished here in Oregon in the future, some man must come here who is quick to see and understand the wants of the cause. {21MR 241.3}

No one has made a word of complaint of Brother Van Horn, but I see his deficiencies. Someone must connect with him of altogether a different organization. There is one universal testimony, that Brother Van Horn is a good man. His discourses, they say, are pure and elevated; as a speaker he cannot be excelled. But I see great need of qualifications that he has not, and never will have. {21MR 241.4}

Brother Waggoner was highly esteemed on this coast and should not have left. If Brother Jones could have the right starting in, he would make a promising young man, but here again I fear he will not commence right and be balanced by experienced laborers. Brother Jones is young and needs to be molded. He is a conscientious young man; he feels deeply and is sensitive. All these peculiarities are good, but need to be balanced aright. There is no one here to teach him--no one that he can look to for education or example.

I wish he could attend college this winter, and next summer I think he could start in with better understanding and better courage. There is not much here to give a young man courage unless he has a superabundance of it naturally. {21MR 241.5}

Oregon is a good field, but the men who labor here must possess not only ability but indomitable courage to meet a godless element existing in the ministry and in society, and to press their way through all discouragements and moral darkness and depravity. If Brother Jones could be instructed as some young men are being instructed at Battle Creek, it would be the making of him, I think. {21MR 242.1}

Everything on the ground is fitted up in nice order. It has cost considerable labor to take a forest and prepare it for a campground, making it attractive and beautiful, but this has been done here. It is the admiration of all who look upon it. The man owning the ground has promised them the land for five years without cost to them, in consideration of the work done to prepare it. The trees are fir and tower up high like the redwood trees of California, only more beautiful in foliage. Some oak and walnut are interspersed. White pine here reminds me of Maine. The very atmosphere is fragrant with the perfume of these evergreen trees. {21MR 242.2}

June 28. One day of our meeting is already in the past and soon the first camp meeting in Oregon will be ended. Will there be souls saved as the result of this effort? May God work for us, is my prayer. God only can turn the hearts and transform the affections and character. Shall we see of His salvation here? We are hoping and praying that this may be the case. {21MR 242.3}

I feel the necessity of deeper piety and more earnest faith among our people. Because there are revivalists who labor for excitement and move the people by impulse this is no excuse for our ministers having the theory of the truth without the deep moving of the Spirit of God. {21MR 242.4}

Jesus connected His disciples with Himself in His ministry that they might be educated to carry forward the work where He should leave it. They were not only to be conversant with the Scriptures but to do the works that He had done, in His name. They were to witness His life of daily self-denial and self-sacrifice, His life of prayer and of doing good that He might be the Light of the world. His followers are to pursue the very same course. Close connection with Jesus Christ alone will give our ministers a fitness for the great work which must be done in warning the world and in winning souls from deceptive errors to the truth which involves a cross. {21MR 242.5}

There are some excellent souls here who love the truth and whose eyes are open to see the deceptions that exist in the popular ministry.

The ambition with many in the ministry is to please the people who are lovers of pleasure more than lovers of God. The Congregationalist minister went into the desk about six weeks since and took from his pocket a yellow-covered novel and read several pages in regard to the mermaids of the sea, and after extolling Victor Hugo as a writer far ahead of our American writers, he opened his Bible, read a few words, made a few remarks, and closed. The people generally seemed well pleased with this effort, but not all. This dish of pleasing fables suited the appetite of a pleasure-loving people who see no attraction in truth which requires practical godliness. {21MR 242.6}

Another minister seeks to please his congregation, and tells them [that] young people must have pleasure; it is no harm to go to the theater and attend parties of pleasure and to dance, for Jesus attended a wedding feast. All this is in keeping with the theory that you are not saved by good works but by Christ and Christ alone. The ministers tell the congregations they cannot keep the law; no man ever kept it or ever can keep it. What a theory! The wise and good God presents to His people a law that is to govern their actions which it is impossible for them to observe! What a character to give our heavenly Father, who so loved man that in order to save him He did not withhold His only Son, but gave Him up for us all! How much more, says the inspired apostle, will He not with Him freely give us all things? {21MR 243.1}

It is a marvel to me that God will bear with the perversity of the children of men so long, bearing with their disobedience and yet suffering them to live, abusing His mercies, bearing false witness against Him in most wicked statements. But God's ways are not as our ways, and we will not marvel at His loving forbearance and tender pity and infinite compassion, for He has given an unmistakable evidence that this is just like His character--slow to anger, showing mercy unto thousands of those who love Him and keep His commandments. {21MR 243.2}

I am thankful indeed for the sweet peace I enjoy this morning. I rested well last night and feel to rest my soul upon God this morning. He will not leave me nor forsake me. He will be to me a very present help in time of need. I think of you much and pray for you and then do not worry but believe that you have good care--much better than I can give you. {21MR 243.3}

Souls are perishing in their sins on every side. My soul is drawn out after them. I long to arouse them from their stupor of death. Oh, how many have never yet been warned, never heard the truth, while expostulations and warnings and prayers fall upon the ears of others who pay no heed but reject privileges and opportunities

which would be for their salvation if they would profit by them. They seem ice-bound. But our own hearts must be warmed with the divine fire. Our own Christian efforts and our Christian example must be earnest and powerful. The obligations resting upon us are not small. Our sense of dependence will drive us closer to God, and our sense of duty to be performed will summon us to effort, combined with our earnest

prayers--works, faith, and continual prayer. {21MR 243.4}

Power! Power! Our great cry is for power without measure! It awaits us. We have only to draw, to take God at His word, to act faith, to stand firmly upon the promises, to wrestle for the endowment of the grace of God. Learning is not essential, genius is not necessary, eloquence may be lacking, but the prayer of the lowly and contrite heart God hears, and when He hears no obstacles on earth can hinder. The power of God will make us effectual.--Letter 35, 1878.

Ellen G. White Estate
Silver Spring, Maryland
February 28, 1991. Entire Letter. {21MR 244.1}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1551 - Severe Problems Resolved at the 1880 Milton, Oregon, Camp Meeting

MR No. 1551 - Severe Problems Resolved at the 1880 Milton, Oregon, Camp Meeting

(Written May 26 and 27, 1880, from Milton, Oregon, to James White.)

I sent you a letter a few days since reporting our meetings, I think up to Sunday or including Sunday. We had a good attendance. Sunday there was the best of attention. I spoke with freedom and power upon the subject of Christ riding into Jerusalem. {21MR 245.1}

I have been burdened continually since I have been here. I know that we have a battle before us on the pledge question. They are so sore over the matter, and Van Horn might have bridged the gulf if he had been doing his duty. Van Horn's neglect on one hand and their feelings and irritation on the other hand was a perplexing state of things. They all thought I was going to make a drive upon them, and they had braced themselves to meet it. They thought I would justify Elder Van Horn and blame them. But we went straight forward, working to reach the hearts of the people. Monday I talked against a heavy pressure. I then told them how I felt and that they must be converted to God. I pressed home upon them their state of backsliding. {21MR 245.2}

I then asked them to come forward, every one who wished to be converted. There

were several seats quickly filled. Then we gave them opportunity to speak and many testimonies were borne right to the point. Confessions of sins were made with many tears. We had a praying season. My heart was drawn out in earnest prayer to God. I felt like Jacob, "I will not let Thee go, except Thou bless me" (Genesis 32:26). And we did indeed receive the blessing of God. Light came in amid the darkness. Two took their stand with us for the first time. After we rose from prayer many again bore testimony. {21MR 245.3}

One man said while Sister White was praying he felt his heart changed, his mind and thoughts and feelings changed. "Why," said he, "it is only one year since I was the most wicked man that could be found anywhere in this region. I saw the truth and accepted it and am trying hard to be a Christian, but I have felt hatred in regard to a neighbor of mine who has injured me. I could have killed him. I could not overcome this revengeful feeling, but while Sister White was praying Jesus and His mercy and compassion and forgiving love were so clearly manifested to me that it broke me all to pieces. Oh, that hatred is gone, brethren. It is gone, I am a changed man. I was never so

happy in my life. I never felt such peace. I love God as I never expected to. Why, I am a new man. I believe I am a new man." This man is a wonder to all, the reformation seen in his life. He has a violent revengeful temper which is his greatest enemy. {21MR 245.4}

Other testimonies were borne of the deepest interest. Mother Maxson stated she had felt unreconciled to the death of her husband. She had ever leaned on him. She could not see why they should be deprived of his help in the church, but she had the blessing of God. His peace was in her heart and every rebellious thought and feeling must be cherished no more. She must learn to stand alone and work all she could to help and bless others. {21MR 246.1}

This was a meeting of victory. Advancement was made. We have been steadily gaining ground but it is the hardest. I knew the time must come when I should have to bear my testimony in reproof here. {21MR 246.2}

Elder Haskell and I have not dared to have Van Horn's or Jones's testimony come in until we had made as deep an impression as possible upon the people and the spirit of reformation and genuine revival and waking up had taken place. I never saw a man put in so much labor as Haskell. He is in constant labor. We have a Bible class every day, tract and missionary meetings. Elder Van Horn has spoken twice, Elder Jones once, Elder Colcord once. {21MR 246.3}

This morning after passing almost a sleepless night, I spoke at five o'clock in the morning to our brethren and sisters one hour. I took up the matter of their pledges. I took up the matter calmly, told them although they had not established confidence in my work or testimony, yet this would make no difference with me. I should bear my testimony all the same. {21MR 246.4}

I told them what had been shown me, that Elder Loughborough was a zealous worker in the cause. His whole heart had been in the work. He entered California, that new field of labor, and he was willing to place himself in the humblest position, endure any and every privation, economize, live cheap and poor, labor early and late for the infant cause in California. He was entrusted as financier. Means were quite easily earned in California and as easily parted with--nothing hardly to show for it. He commenced to draw and to urge his brethren to invest in the cause of God--to pledge--and this would be an inducement to save. He was frequently sharp and pointed and urgent and he generally succeeded in raising means. He had educated himself for this work. He was strong and zealous in this branch of the business. {21MR 246.5}

He came to this northern Pacific [area] and entered upon his work

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here, and when the Spirit of the Lord had come in and softened hearts under the influence of the Spirit of God, pledges were made. Then when the immediate influence of the Spirit of God was removed, selfishness and worldliness pervaded the soul and unbelief came in; there was a drawing back. There were a few cases, one or two pledges made, that the men had no earthly means as they could see how to pay their pledges, but they did pledge. {21MR 246.6}

Now, [I said to the people], if Elder Loughborough did carry the matter a little too strong, was it any selfish motive (that) led him to this? Was he made richer by it? Was it gain to him? {21MR 247.1}

You are disappointed because you have not seen in Elder Van Horn a live working man. You would have in Elder Loughborough such a man, that meant business. Had you walked out by faith, trusting in God, and without murmuring done the best you could, that is all God would have required. But you began to murmur at once without waiting to see what God would do for you, and you have incurred the displeasure of God and weakened your own souls, discouraged yourselves and had heart irritation, hard, unbrotherly feelings, and been generally backsliding from God. {21MR 247.2}

With all this discouragement upon you of your own unbelief and follies, Elder Van Horn has given you no encouragement. He has withdrawn his labors from the field, and the sheep and lambs have been suffering and dying spiritually for the want of a faithful, interested shepherd to care for them. {21MR 247.3}

Last year again the Lord tested you in regard to pledging. You made your pledges under the softening influence of the Spirit of God, and you felt the same drawing back afterwards as two years before. And if this is the test of God He will repeat that test, bringing you over the ground again and again until your will and your way is made the will and way of God. {21MR 247.4}

Now, I wish you to understand fully that God does not want, neither will he accept, an offering made grudgingly and murmuringly. [For] all that you have given with this spirit you will receive no reward, for not one cent of your money will God accept, only as you make it a freewill offering, feeling that it is a pleasure for you to be acting stewards

of God, the Lord passing the means into your hands and you passing it out as His cause demands. If you have not means to pay your pledge, then don't grumble. The Lord does not require what you have not. Do the very best you can. {21MR 247.5}

Now there are noble brethren here whom God loves, but the enemy has deceived you to rob you of a blessing. All this irritation and heart burning must be overcome; quit you

like men, be strong. Stop wrangling and murmuring. There is no company of Sabbathkeepers more willing to do and to use their means to advance the cause than you before me. If you can only see something done! {21MR 247.6}

Elder Van Horn has done a great wrong. He has lessened your confidence in any helpers that might be sent you, so that you have become discouraged and jealous and suspicious. Now all this must cease. Elder Van Horn has proved himself unworthy of the presidency of your conference, and this makes me sad indeed. God designed he and his (wife) Adelia should stand side by side--Adelia making up the deficiencies of her husband in financial ability, and they two would make a complete whole, but they have burdened themselves with domestic cares and let these come in to the detriment of the cause of God, which work he was here to advance. {21MR 248.1}

Well, this is a little of what I said, I was very clear and very close, and I am relieved of a burden and yet I feel such a weight of responsibility still. The testimony is received. Everybody is relieved, and now the cool morning. I told them God did not want their unwilling offerings, makes them feel so ashamed. They say they will pay their pledges and will do what they have repeatedly declared they would not do, pledge again whenever pledges were required. {21MR 248.2}

So we see this terrible evil which has threatened the cause here is now in a fair way of completely being healed. The testimonies alone could have done this. No human power could have reached this church, but after working earnestly six days and the Spirit of the Lord softening their hearts, the healing virtues from Jesus came in. I could not have done anything if I had not stated Elder Van Horn's case just as it was. This course has astonished me in regard to (the) complete indifference Adelia has held [toward] him. {21MR 248.3}

This afternoon I spoke about two hours upon the subject of temperance. I had perfect freedom, and my words made a deep impression. I spoke upon intemperance in dressing as well as in eating and drinking. We shall frame a pledge including dress here at this camp meeting. Our sisters need this as much as our brethren need the pledge upon tobacco and liquor. The pledge was circulated and thirty names signed to it. {21MR 248.4}

This meeting was only among our own people, and the pledge was circulated last year, so I think this is doing quite well. Elder Haskell is now having a Bible class and I am resting, sitting on the bed writing to you. Mary is preparing an article of mine for

Review and Herald on intemperance in dress. {21MR 248.5}

I have seen a sister named Townsend, an intelligent old lady, firm in the truth, who was born in Sydney, Maine. She says in reading *Life Incidents* she is aware of many facts and incidents you relate. She has no knowledge of ever seeing you, but meetings were held close by where she lived. Her maiden name was Sawtell. {21MR 249.1}

There are many sound, intelligent, men and women whom we met, some of the excellent of the earth, but there might have been (I told the people and Van Horn) double the number if there had been faithful effort made and he had taught the converts to the truth how to work and keep up the different branches of the work and let their influence tell as far as possible on the cases of others, bringing their neighbors and friends to the light of truth. Here is my burden of testimony--to get the members of the church in working order--and (a) working church will be a living church. I am grateful to God for the evidences of His power that He does work with our efforts. {21MR 249.2}

I begin to feel burden to bear my testimony in the East. In dreams I am before the people there, talking with great power and my testimony affecting hearts. What my future is I cannot tell. I wait and watch and pray and the Lord will teach. He will lead and guide me. I want to walk in all humility of mind and walk in His love and in His fear, laboring for souls as they [who] must give an account. My heart cries out daily for the living God. I want my heart stayed upon God continually. {21MR 249.3}

Dear husband, the Lord will be our helper. He will be our fortress. We shall never be left destitute of His Spirit, while we make God our trust. {21MR 249.4}

In regard to Corliss coming to the coast, we are inclined to think it all right. I think the matter was managed in such a way as to lead him to feel that he was of great consequence, and there will be a reaction. All was said that could be said in the paper to call him to the field he had purposed to come [to]. No more parade should have been made over the matter and no more could be said than was said. What has held him may be a waiting for a most earnest invitation with a list of names or a petition for [him] to come to the coast. But we felt forbidden to do or say anything further. This sudden change of feelings in reference to Corliss I fear may prove his injury. These strong moves to lift up and to cast down are fearfully damaging to the usefulness of our ministers. {21MR 249.5}

I feel sure that there have been feelings and motives at work in this matter which God has nothing to do with, if my dreams are correct. Time will reveal what now is not so plain. But no more call will be made to those who have been mentioned. God will send by whom He will. The cause is His. The work is His. If any

one has been held back from answering to the Spirit of God in their movements, I am sorry, but we leave this matter for God to settle. {21MR 249.6}

Elder Haskell or self cannot pitch the tent and deliver lectures in San Francisco and Oakland. But while men have been called they have not come, and if they have

neglected their duty, God will hold them responsible for the work which might have been done and should have been done and was not done. Wrong feelings and false ideas lie at the bottom of this which someone is responsible for. {21MR 250.1}

Thursday morning, May 27. Our five o'clock social meeting has just closed. Advancement has been made. Elder Van Horn met the case in humble confession before the people for his neglect. The spirit of confession came in. Brother Nichols took a good stand. I spoke about thirty minutes and there was a break. We feel that the work is going well, but it has moved slowly. When we come into meeting today, we shall make a call for those who pledged and cannot pay. I shall then propose to pay for them and thus provoke my brethren to good works. I think this will make a break in the meetings, still more marked. Oh, how much this people have needed instruction. Our work is only for the churches. We cannot break new fields. We must confine our labors to the churches. {21MR 250.2}

I am sorry that San Francisco and Oakland could not have had labor which God designed should be the case while we were in California to help with our testimony. The purpose of God has not been carried out. Someone who has neglected duty will be held accountable. I hope it is not you, but I dreamed it was you that held laborers from coming to California by wrong views and ideas of your own, and men would have come had you not hindered them by your version of things. Your very words, your very attitude, were given me in a plain dream. These men would have been at work now if you had not hindered them. I was forbidden in a dream from saying one word more in urging men to come who had been publicly invited. {21MR 250.3}

Those who waited for anything further than this should not have it. These things trouble me considerably sometimes. {21MR 250.4}

I expect to attend the Eastern camp meetings. The Lord will strengthen me for the work. I am worn but I intend to work till I fall at my post. I have not the heart anxiety to prolong my life longer than God can use me in His cause effectively. {21MR 250.5}

In regard to the draft for five years back, I have promised my sister if she would have her teeth out I would give her a set of teeth. She wrote me she had done so. The cost was twenty dollars. I sent her fifteen in a draft because that amount happened

to be on hand. I was not aware I made such a blunder in addressing the letter. I thank you for sending the check to her. I wondered she said nothing about it, but it is all now explained. {21MR 250.6}

We remember you in your prayers. We believe that God will let the clear light shine upon you and make you free in Him.--Letter 30, 1880.

Ellen G. White Estate
Silver Spring, Maryland
February 28, 1991. Entire Letter. {21MR 251.1}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1552 - A Solemn Appeal to Surrender to Christ

MR No. 1552 - A Solemn Appeal to Surrender to Christ

(Written March 3, 1858, from Green Springs, Ohio, to Mary Loughborough.)

We are now at Brother Sharp's. They have recently embraced the truth. Seem to be first-rate people. We have suffered in mind considerably since we have been here. I have felt deep agony of soul. I have looked back at a few past months, and as I realize how little I have imitated Jesus' self-sacrificing, devoted life, I am led almost to despair. As I examine the life of our Saviour, the great sacrifice He has made for us, and then be led through His sufferings and anguish, my heart melts within me. Oh, what suffering and agony [He] endured to save lost and fallen man! And this salvation is extended to us freely if we will accept it, if we will suffer with Christ, denying ourselves for His sake. {21MR 252.1}

Dear Mary, last Monday I was shown in vision some things that bear with weight upon my mind. I was led through the life of Christ to see His meek, self-denying life. This great sacrifice was to obtain for us a great salvation. And if we obtain this great salvation it must be by our making a sacrifice on our part. As Jesus sacrificed for us, we must sacrifice for Jesus. As He denied Himself for us, we must deny ourselves for Jesus. As he endured privation and suffering for us, so we must endure privation and suffering for Jesus. As He was tempted of Satan, as He was buffeted by Satan forty days then left for a season and angels ministered unto Him, so we shall be buffeted by Satan for a season; and if we resist him these seasons will be followed by grace and strength from God imparted unto us by His angels. {21MR 252.2}

As Jesus endured agony and often was in lonely prayer and in agony of spirit pleading with His Father, so we, if we are truly Christ's followers, will often feel agony of soul, and will pour out our earnest prayer to our Father. We shall groan in spirit after God. But these seasons when the soul is enshrouded in darkness will not drive the true Christian from God. I was shown that the disciples of Christ, without an exception, are not their own. Jesus has bought them with a dear sacrifice, His own blood. He claims them. Their time, their strength, are His. Their will, their mind, are subject to His will. Their will is yielded, given up. They wait and watch for the will and counsel of God to be manifested concerning them. {21MR 252.3}

I saw that the will is either submitted to Jesus for Him to govern and lead, or the person retains or sets up his or her own will, not willing to

submit to Jesus against his own peculiar desires or will. Then Satan steps in and he molds this will to his own pleasure. {21MR 252.4}

Christ or Satan has the government of the will, and we are the subjects of one or the other. I was pointed to Christ. Although He was tempted of the devil forty days, yet His will was submitted to the will of His Father and He yielded not, although He was tempted stronger in every way by Satan than any of His disciples have ever been tempted. His will was not yielded to the will of the enemy for a moment. {21MR 253.1}

Now, dear Mary, it is possible for your will to be subject to the will of God. Unless you do yield your will to God, choose His way, His pleasure, His will, instead of your own, I saw that you were none of His. He will not own you, He will not accept you. He leaves you for Satan to take possession of the will that you would not yield to Him, and Satan will mold this will as he pleases. I was shown that the plan of salvation was laid out, and God will not change or deviate in His plan to save anyone. {21MR 253.2}

God has made one great condescension to save erring, lost man; He yielded His dearly Beloved from His bosom to suffer indignity, scorn, and hate, to die an ignominious death upon the cross. If anyone will be His disciple now, he must live a self-denying life. His will must die. The plan of salvation is laid. Now man must condescend, now man must yield. His life must be a continual yielding. God does not deviate or change from His plan at all to save any. The great condescension has been made. Now it all lies with man, whether he will accept the plan God has laid down, whether he will yield his will to the will of God. God does not change now to accommodate man. He is left now to choose life or death. If he chooses life, he chooses the cross, the suffering, self-denying life of Christ, and he must not go murmuring along at the ruggedness of the way. {21MR 253.3}

The life of Christ and His sacrifice, the Innocent suffering for the guilty, should forever still the least murmur or complaint. It should be accounted a privilege to suffer for Christ and thus glory in the cross of Christ. I saw that He is honored by the lives of those who eagerly lay hold of salvation, those who consider it a privilege to suffer for Jesus. {21MR 253.4}

Mary, dear Mary, I have seen that God's providence has placed John and you where you are. God has been working for you both that you, Mary, may be left without excuse. That time has come. Now it is for you to come up, to eagerly grasp the merits of Christ's blood, lay hold of the plan of salvation, submit your will to the will of God, choose to suffer with Christ, or choose your own will, your own way, travel the way of the transgressor and lose eternal life, lose heaven. You can serve God if

you will. You can devote yourself to Him and redeem the time. {21MR 253.5}

Mary, dear Mary, if you remain a little longer in your present state I fear that God will not pity, He will not bear always. Mary, I fear for you greatly. I was shown that God lays out the work for John. He must perform it. Just as long as he remains a servant of God, he must go at His bidding. God does not lay out His work to gratify the will or pleasure of any. If John should follow as you would wish, follow your will, your pleasure, he is no longer a servant of Jesus Christ; for your will is unsanctified, not subject to God's will. Fearful have been the responsibilities you have been willing to take upon yourself. Only let your will be gratified and you would risk the consequences. Dear Mary, I saw that you were a slave, yes, a slave, to your own unsubdued will. You are in complete bondage. It holds control and cruel power over you. {21MR 254.1}

I saw that your will, your set will, must die, or your hopes of eternal life; both cannot live at the same time. I was shown that the Lord will lay out the work for John, and you must leave all to follow Jesus. Then, Mary, you will realize the blessing of God. Then can you say, "The yoke of Christ is easy, His burden light." {21MR 254.2}

I was pointed back, and saw that some of those that professed to be John's best friends have been frowned upon by God for their close, snug dealing to one of His chosen servants. Verily, they will have their reward. John has been moved this way and that in doubt and perplexity, but God has wrested him out of the hand of those that would have his labors for nought, those that have been willing to add additional burdens to those that God has laid upon him, those that would be unmoved if they saw him working with his hands; and the Lord in His wise and merciful providence provided him a place of rest, a field of labor where many will appreciate and be benefited by his labor. {21MR 254.3}

Mary, your will has often pulled John one way when God directed him in another. You have operated in opposition to the will and way of God. I saw all these years that your life has been linked with John you could have been a co-worker with John, laying up for yourself a reward. But for the sake of gratifying a special desire or will of your own, you have murdered your way along, making yourself miserable by your lack of consecration and often embittering John's life and making him miserable. {21MR 254.4}

You can make John happy that he ever saw you and that you ever linked your life with his wandering life. You chose him, a messenger of God. You know his calling. I saw your life was an unpleasant one before you chose John. You can make him regret his connection by

following your own way and pleasure. John is mortal. He has loved you, Mary; do not drive him to regret his choice. God's eye is upon every movement, every act. You can redeem the time and make a straight work for eternity. Yield your will to the will of Christ

and all will be well. Think not the way of salvation is a hard way. Look, look at the life of Christ. What suffering [He] endured for man! {21MR 254.5}

Mary, you must die to Rochester. It will only be to the injury of yourself and others in your present state to visit Rochester. God has been reaching down His hand to save you. It was God's will that you should not go to Rochester last fall; it would have proved your ruin. John would have been driven from the field to laboring with his hands. God would not have it so. He laid out the work for John to save you both. {21MR 255.1}

I saw that you can never have the light of God's countenance until you acknowledge the hand of God in all this. He has wrought for you, but you have shut your eyes to His work. If you humbly submit to God, then it will please God to have you visit Rochester, for you can glorify God. I saw that John must fix his eye upon his Captain, Jesus, and follow the counsel of God whether it meets your will or not. He must be steadfast. His course must be fixed, but with the greatest tenderness and care should he deal with Mary, never wounding with words, but yet be decided. {21MR 255.2}

Mary, dear Mary, do consecrate yourself to God; then you can be happy; then His Spirit can rest upon you. {21MR 255.3}

Mary, I feel the deepest interest for you. I love you. I know that your happiness depends upon the course of your action. And unless it is entirely different in many respects than it has been, you cannot have life, have salvation. I have written this letter sadly, discouragingly. My heart aches while I write. Gladly would I write encouragingly if I had it to write. I was in hopes that God would never give me another message for you. I fear the use you will make of it, and it will prove a savor of death unto death. Mary, I have felt agony of soul. I have cried in agony for above an hour. {21MR 255.4}

Mary, your only happiness is in submitting to God. Will you submit to Him? Will you yield to the claims of salvation? If you get right before God, it will be His will to have John labor some in Rochester; but if you go there with John, your heart not right in the sight of God, your influence would not be saving. The enemies of God and the truth would exult, John's soul would be weighed down in anguish, and it would be of no avail for him to labor. If you are united in the work of God, trusting in Him, your will in subjection to God's will, then acknowledge the leading of

God and His will concerning you, and you will gain a victory not to be easily lost. {21MR 255.5}

The time has come when God must be glorified by a humble acknowledgment that His way and will is to be preferred to your own way and will, and your unconsecrated will yielded. The time has come now when you can establish yourself in the hearts of the brethren and sisters, when you can form a character. All have felt to pity and sympathize with you on account of your situation. Now the Lord has safely and happily delivered you. You are pleasantly situated with a home of your own. You are without an excuse. God does not require John to place himself under embarrassment and trial and

want for the sake of gratifying an unconsecrated desire or will that if followed will lead to certain death. {21MR 256.1}

I saw that John must be free, and follow his conviction of right. He has been tossed about, not knowing which way to go or what to do. God has chosen for him a place, situated you both comfortably, and his mind now is at rest, and God will lead him in a straight path, and he must follow. {21MR 256.2}

You have no friends or relatives that are too dear to sacrifice or leave for God, to obey or follow Him. If you love them more than Jesus, you are not worthy of Him, and will have no part with Jesus. Here is a sacrifice to make right here. The heart will govern the mind. Have your heart right and consecrated, and there will be no trouble with your will. I speak plainly. I look upon you as in the greatest danger. I want to save you. I beg of you to submit to God. There is no more required of you than is required of every Christian. Will you obey the requirements? Will you submit to God? {21MR 256.3}

Mary, I will ever be your true friend. I will love you. I will do all in my power for you; but to encourage you to do wrong, I never shall. {21MR 256.4}

John, I saw that James and you, as ministers of Jesus Christ, must watch your words, and your minds must dwell upon the truth. Whoever you are with, don't talk at random. Let your words be solemn. The day of the Lord is at hand. I was pointed to the life of John the Baptist. His life was without pleasure. It was sorrowful and self-denying. He proclaimed Christ's advent and then could not see and enjoy the power manifested by Christ. He knew that when Jesus should fully establish Himself as a Teacher, he must die. He was cruelly beheaded. I saw that the least disciple that followed Jesus, witnessed His miracles, heard the comforting words that fell from His lips, was greater than John the Baptist; that is, more exalted and honored, had more pleasure in his life. {21MR 256.5}

We are proclaiming Christ's second advent. Our walk should be sober; our conversation upon Jesus,

upon the truth; and we should glory in the cross of Christ. {21MR 256.6}

I have written in great haste. Have not time to look over and correct mistakes. Reserved no copy, so you must preserve this for me again.--Letter 1, 1858.

Silver Spring, Maryland
February 28, 1991. Entire Letter. {21MR 257.1}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1553 - A Vision Concerning Problems in New York

MR No. 1553 - A Vision Concerning Problems in New York

(Written about 1858 to Brother Woodruff.)

I have seen things on the very points you have mentioned in your letter and at the time I had the vision for those in New York. I saw a few individual cases. I saw especially the cases of Brother Chapel and wife, Brother Treadwell, Manly Ross, also Truman Finch who were the active ones in this matter. They have erred in feeling as they have felt, and the influence I saw was deathly. {21MR 258.1}

When in Ohio I saw again the wretched state of things in New York. Satan was standing right in your midst, his evil angels exulting that through his temptations--exalting some and tempting others to be very strenuous, professing zeal for the truth and crowding your brethren, thrusting with side and with shoulder, bringing a reproach upon the truth, making yourself a stink to the places around you--you make the truth disgusting, make it an abhorrence, and you are as a people accountable to God for the wretched influence cast against the truth. {21MR 258.2}

I saw that Brother Chapel and wife, Brother Treadwell, and others with them have not seen themselves. They must see their wrong course in being so exacting and watching their brethren to magnify their wrongs. Their own hearts must have a work; self must die with them, and they must possess more of a spirit to live and let live. I saw while at Green Spring, Ohio [Sister White was in Green Spring, Ohio, February 26-March 3, 1858] that the evil angels had much to do with the brethren in Oswego County. I saw that the holy angels had one after another left you grieved, displeased, and disgusted with your wrangling and strife. There is the vision I wrote after the meeting. I will copy it: {21MR 258.3}

"I saw that the cause of God in Oswego County had been cursed by wrangling and strife. Some will have to unlearn almost all they have been learning for years, for it has been strife, debate, and to smite with a fist of wickedness. I saw that some have placed themselves in a position to watch others when God has not placed them on the watchtower at all. They have climbed up there themselves and must come down. Some have noticed little things in the house, in dress, the manners, and have reproved and ordered about this, that, and the other. It only hurts their influence and places the individual beyond the reach of their help. {21MR 258.4}

"It is the duty of preachers to talk the truth, but when they come down

from the work to reprove for little things, to bend the individual to see as they see, to feel as they feel, they take upon them the work that belongs to the Spirit of God. I saw that all have something to learn, an experience to obtain for themselves, and if the servants of God stand ready to reprove for all these little things they will try to please the servants of God, and yet they have not learned by their own convictions that these things are wrong. Their experience depends upon the one that reproved them. They look to and depend upon him to have an experience for them. Their trust and dependence is taken from God. {21MR 258.5}

"That is why they are so weak in New York. They fear the servants of God and one another. Their experience grows out of this fear, and they do not form a religious character for themselves. They do not have an individual, independent experience. They learn to look to man instead of to God, and are bent this way and that way, but are not steadfast, strong in a living experience they have obtained for themselves. {21MR 259.1}

"Something must be done for the individual by the Lord. They must learn to look to God for duty, not to their minister or brethren, and when an individual strives to bend his brethren to his own peculiar notions or ideas of things, he takes that upon him which God has not laid upon him. Minds are differently constituted; they cannot run in the same channel of ideas or impressions. I saw that it was notions and ideas that some think others must be brought to that has destroyed spirituality and independent experience in New York. There is a depending upon one another for light and blessing. They have not learned to look to God for duty and counsel in this thing. Do you say [that] in New York [a] man is made to lose his identity and is made a mere thing to be moved by another's mind, another's experience? God will surely judge for these things."--Letter 2, 1858.

Ellen G. White Estate
Silver Spring, Maryland
February 28, 1991. Entire Letter. {21MR 259.2}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1554 - Testimony Concerning the Work in Ohio; Church Leaders to Be Chosen Carefully

MR No. 1554 - Testimony Concerning the Work in Ohio; Church Leaders to Be Chosen Carefully

(Written May, 1863, from Battle Creek, Michigan.)

I have been shown some things in regard to Ohio. First I was shown the great importance of ministers who profess the truth being especially led and counseled of God, that in all their efforts they may advanced and build up the cause of God, and in order to do this they must be free in God themselves. They must not move from impulse but from principle and sound judgment, and by faithful labor and example lead on the church for whose benefit they are laboring to disinterested benevolence, brotherly love, devotedness to God, self-forgetfulness, and holiness. {21MR 260.1}

Some who have labored in Ohio have not studied as they should their moves and the influence of the course they were pursuing. Ministers will be held accountable for the part they have acted in placing the cause in its present weak condition in Ohio. These ministers did not all design to move wrong, but they did not feel the burden of their work as God designs every minister should. They did not depend upon God but trusted too much to their own strength. They did not feel that a great weight was attached to every move and action of theirs in the church. They did not with earnestness and wrestling prayer seek the special wisdom and direction from One who never errs. Self was too prominent in their labors, and as the result many mismoves were made. {21MR 260.2}

I was shown that the success and progress of a church depend very much upon the first impressions they receive and the first instruction given them by the ministers who labor among them. Ohio has been unfortunate. Men professing to be sent of God, whom God never sent, have had influence among them, and their influence has cursed the cause of God in other places. When they had destroyed their influence in one State, they would leave the field they had desolated for a new field where their course had not been known and where for this reason they could do the most harm. Such have been the labors of S. W. Rhodes and G. W. Holt in Ohio. The instruction given by them was perfectly calculated to lead the people in Ohio to extremes. {21MR 260.3}

S. W. Rhodes was severe, exacting, and his teachings and example led the people of God to look more to each other than to look to God, and to watch the failings of their brethren and sisters. He was censorious, peevish, fretful, and in a high

degree abusive. He abused the kindness of his brethren, and instead of teaching the commandments of God in a humble spirit as Christ's ambassador and letting the truth do its work, he mixed up with these commandments his own overbearing commands, which caused some to be disgusted and turn away from the truth altogether, and others to be thrown into a state of fear that they could not please God if they would, for their

minds were in constant agitation. His influence led the people of God to errors in judgment and faith, the result of which cannot yet be understood or fully known. {21MR 260.4}

The course of G. Holt was even more injurious than that of Brother Rhodes. His family were a source of trouble and vexation everywhere they lived. His children were low, depraved, and ungovernable. Reproofs had been repeatedly given in Connecticut, but on every occasion when reproved through vision, instead of receiving it and acting on the light God had given him, his feelings rebelled against it, and he acted out his rebellious feelings, refused to do anything, acted stubborn and willful. He did not reform, and therefore his family grew worse and worse, chose their own ways, and were a reproach to the cause of God in Connecticut and New York. He moved to Ohio and carried the curse along with him. Again he was reproved through vision, and he rose up against it and tried in every way to destroy the influence of my husband. [Four pages missing here.]... {21MR 261.1}

I was pointed to different things which have occurred but ought not to have been, which have injured the confidence of the brethren in Ohio in their ministers. Brother Loughborough sought hard to help the churches in Ohio. Sending for his wife and Carrie Carpenter was a mistake and hurt his influence. Had he sent for his wife alone the case would have been far better, but as it was it gave an occasion for surmisings and lowered him in the estimation of those whom he wished to help. {21MR 261.2}

I saw that Brother Loughborough's anxiety to meet the wishes of his wife and please her has often led him astray. He has often been called from the work which God would have him do to attend to some wish or desire of his wife, which she would not have had if she had been consecrated to God. She had a will which was strong as a lion within her, which led her to feel that she had rather die than not follow out this will and have her desires gratified. {21MR 261.3}

Ministers professing to be servants of Jesus Christ will have to learn not to be servants of their companions at home. God's work comes first, and they are not to be called from it on any account, whether the wife submits to it or not. Satan often makes the wife an agent to make the husband unfaithful to his Master's calling. {21MR 261.4}

Brother [M.E.] Cornell and wife visited Ohio, and Brother Cornell did a strange and sad work--he spoke against Brother Loughborough. His old jealous feelings led him to speak of Brother Loughborough in a manner calculated to prejudice the churches against him. That was a miserable, despicable work. God left Brother Cornell to take his own course and follow his imperfect judgment, and stirring appeals were made to the church and they handed out their means liberally to him. They thought he would use it to spread the truth, but he forfeited their confidence, which they had reposed in him, by hastening and spending the means in a wrong manner, publishing charts, which was all wrong. Brother Cornell had first preached the truth to many of them and they had so much confidence in him that when he erred it nearly ruined them. {21MR 262.1}

I saw that Brother Cornell was premature in organization, and he placed men to lead in the church who were in no way calculated to fill the office. Such moves should be made with the greatest caution, but Brother Cornell trusted too much to his own

judgment. It is always best to wait a little until character is developed before putting [persons into office] in the church, unless all are thoroughly acquainted with the persons elected and know them to be fit to act in the capacity in which they are chosen to act. {21MR 262.2}

In the apostles' day there were no hasty movements in regard to their selection of men to important church duties. It was with much trembling and fear that they moved. Although these very men who were to choose others to an important office were men of faith and full of the Holy Spirit, men who had healed the sick and done many mighty miracles, yet it was with much prayer and reliance upon God that they chose those who should bear the burdens of the church. I was shown that the men who act in the church are all out of their place. The church cannot progress with such ones to act for them. The church would be far better off without anyone to lead than the ones who act as leaders, for then all would feel a measure of responsibility. {21MR 262.3}

I was shown that ministers should pray more and rely upon God for heavenly wisdom, then there would not be so many mismoves. {21MR 262.4}

I was shown that Brethren Waggoner and Loughborough did not at first see the necessity of one system being adopted and carried out. This led to wrong results, and the censure was suffered to rest on Brother [T.J.] Butler, which did not wholly belong there. {21MR 262.5}

Brother [J.H.] Waggoner went to Ohio and took his wife, a body of death and darkness. He was a deceived man. God marked such inconsistencies. Repeatedly he had

been reproved for being affected by the influence of his wife, for Satan was using her as an agent to destroy him and get him down from the work. Yet to please her he took the body of darkness with him. He did not believe the vision which had been related to him; if he had he would have acted out his faith. Had another taken the course he had taken, he would have censured him severely. He had had much light but did not follow it. {21MR 262.6}

I saw that he was unmerciful in his dealing with the church in Iowa. He bore down upon them in a tyrannical manner, yet in the sight of God their sin was of far less magnitude than his, for they never had the light he had had in regard to the visions. I saw that God could not let His especial strength and blessing rest upon such ministers who follow Him so heedlessly. Then again the course Brother Waggoner pursued to throw out hints and talk in a mysterious manner in regard to my husband and some of the ministering brethren was highly displeasing to God, and cast an influence which is not yet fully done away. {21MR 263.1}

Brother T. J. Butler [SEE RH MARCH 11, 1862, P. 117; JUNE 18, 1872, P. 6] has had occasion to feel himself injured. Brother Dudley used him wrong. The church in Ohio had lost confidence in the ministers of Battle Creek and in the leaders of this work.

An array of circumstances had occurred by which Satan had figured to destroy the people of God in Ohio. In order to do so he must commence with the ministers, and he succeeded too well. {21MR 263.2}

At the time of organization, the churches in Ohio, especially at Gilboa, held back and began to watch and criticize and find fault. Brother Butler and the church viewed things in the wrong light, and he wrote out the minds of the church. He had in honesty done his part to bring them to that state of mind, but when he spoke he spoke the minds of the church. When the matter was presented as it really was, all should have been convinced that the enemy had presented the matter to them in an exaggerated form. Brother Butler manifested too much stubbornness and the church did not do him justice. They stepped back and threw all the blame upon Brother Butler. This was wrong. {21MR 263.3}

Brother [Joseph] Dudley erred greatly. He felt hard, bitter feelings towards Brother Butler. His feelings were unreasonable and unchristian. The church, failing to do their duty to Brother Butler and leaving him to suffer censure alone, which belonged to them, first discouraged him, then embittered his feelings. He felt that he had been unjustly used by those who should have helped him. He looked back at the conference at Battle

Creek and thought that an honest course had not been taken. He was mistaken. {21MR 263.4}

Satan meant that mistake should ruin him. His brethren were of the same mind as he in regard to the name. But God ruled in that meeting [SEE RH OCT. 23, 1860, P. 179. ALSO 1T 224.] notwithstanding some confusion and the holding back of those who should have acted and let their influence tell on the right side. God's angels were ministering in the meeting, and when "Church of God" was to be the name of His commandmentkeepers, the angels directed the mind of my husband and one or two others in another channel and to fasten upon another name which was expressive of their faith and which was appropriate for His people. {21MR 264.1}

Brother [T. J.] Butler did not understand this change, and Satan has been troubling him with it ever since; and Brother Butler, being naturally stubborn and feeling the injustice of his brethren, became more and more tempted until he yielded the Sabbath and withdrew his interest from Sabbathkeepers. He felt bitter, very bitter. But I saw that God still pitied him and angels were seeking to win him to God and the truth again. I saw that those who have injured Brother Butler should confess where they had suffered him to suffer their wrongs, and they should take everything out of his way.--Ms 8, 1863.

Ellen G. White Estate
Silver Spring, Maryland
February 28, 1991. Entire Ms. {21MR 264.2}

MR No. 1555 - Perplexities in the South Are Not Impossibilities; Work on in Faith

(Written August 14, 1898, from Sunnyside, Cooranbong, to Edson and Emma White.)

I have a few words to say to you. You must not be discouraged. I know how hard you are striving to push the work forward, but as long as you have that portion of the field to work perplexities will arise, and your only relief will be to take these matters to the Lord in prayer. Do not dwell in silence; speak to the Lord and He will say, here I am, what will you that I shall do? {21MR 265.1}

I am not so distressed as you may suppose I would be, because you are the Lord's agent, and God has ways and means, and He will surely fulfill His word. You must consider that the righteousness of Christ shall go before you. Though you have made mistakes and errors, will God be pleased to have you fold your hands and do nothing? You are to call, and the Lord will answer, "Here I am." {21MR 265.2}

Jesus Christ, your righteousness, shall go before you. He is light and truth. He forgives our transgressions and sins. Then move in faith, and move in prayer. The Lord Jesus is your righteousness. With His presence leading the way there will be no fear of evil. The ever-recurring difficulties do not baffle the wisdom of Christ. "I am the Way, the Truth, and the Life." Ask of God wisdom, and He says that it shall be given you. His mercy is full of pardon and grace to all who repent, and His mercy is not exhausted. {21MR 265.3}

We must keep advancing as fast as possible. The first and second messages are represented by angels flying through the midst of heaven, the second proclaiming the fall of Babylon. The third message is proclaimed with a loud voice by another angel flying in the midst of heaven. Read these messages and see their importance. We need to wake out of sleep and press together--press together in the doing of the work for this period of time. {21MR 265.4}

God has not purposed that there should be an organized board of directors to carry a stone in their hand with which to hinder and block every turn of the wheel. The stone

which they carry in their hand should be put behind the wheel, not before it, that every advance move may count. The neglect of doing the very work that ought to have been done in the Southern field, and that could have been done, is a manifest expression of the stubborn resistance of those in responsible positions against doing that work. The perplexities that confront the people are not impossibilities.

Christ is the great Head of the church in 1898. {21MR 265.5}

With ever so few or ever so many, Christ is a power and a success wherever He may work. He knows how to press through the difficulties. You have been sorely tried, but the trial has worked for your good. You have had little encouragement, and when you asked for one of your mother's books at reduced rates they did not consider in their charge they were dealing with your mother. {21MR 266.1}

Now, Edson, is it possible that a mistake was made in the list of names of my friends to whom I made presents of some of my books? But even if this were the case they all knew that a gift of your mother's books would have been a kindness toward you. I am so sorry, so sorry! I would have delighted to have given you two of the books, one for you and one for Emma, and why your name was not on the list I cannot explain. Edson, I would not have had this occur for the value of a dozen books, but this is one of the mysteries that occur sometimes. {21MR 266.2}

If the enemy has used this as a temptation, be assured, my son, you are just as near my sympathies and heart as your brother, W. C. White. I am not near enough to you to do you favors. If I were there, I would gladly do these favors. If at any future time I do not send you books, do not let the matter pass; obtain the books and charge them to your mother. {21MR 266.3}

You ask me what you shall do, for so little help is given to that portion of the field where you are working. Trust it all to the Lord. There is a way opened for you in regard to the Southern field. Appeal to the people. This is the only course you can pursue under the circumstances. Send no statement of the situation through our religious papers because it will not be honored. Send direct to the people. God's ways are not to be counterworked by man's ways. There are those who have means and will give, some small sums and some large sums, but have it come direct to your destitute portion of the vineyard. The Lord has not specified any regular channel through which means should pass. {21MR 266.4}

In the efforts made to save the perishing souls that for years God has been presenting to the people as a field to be worked, let the work be done by whomsoever will work under the Lord's directions, and then you will be blessed. {21MR 266.5}

I do not know, Edson, how many things ought to be said, and how many things should be left unsaid. I know you have had a hard time. I know that you are in a difficult and a most dangerous field, made thus because of the prejudice of the whites against the blacks, and because our brethren have not interested themselves personally in that

field to

decide how it should be worked. Our brethren do not yet have correct ideas, and they button up their coats over their hearts, hearts that should go out in sympathy and tenderness and encouragement to the laborers in that poor, destitute, neglected field. {21MR 266.6}

Much as I would be pleased to have you with me and receive your help, I have not yet got to the point where I can say, Come. As you seem to have so great a burden upon you, I must say, Work on in faith. If your brethren do not feel disposed to take in the situation, hold on and do your level best. Is it not enough that God has accepted your labors, although they have not been altogether free from mistakes? Then let not your heart be made sad because your brethren are not doing as God would have them to do. Go right forward. Though left nearly empty-handed, yet do your best, though but little interest is manifested in the welfare of these unfortunate colored people in the southern States who are under a cloud of woe and oppression. {21MR 267.1}

It was presented to me that God in His providence was measuring the temple and the worshippers therein. There are those who, in the providence of God, have been placed in positions where they have received many blessings. With self-denial and self-sacrifice these could do a good work in imparting to the most needy and suffering ones, to those who have few blessings and but little encouragement. This is a work which God has laid upon every saint to do, and for the neglect of which they will be held accountable. {21MR 267.2}

The Lord marks the longing of many souls for privileges that they might become better informed and better clothed. The angels of the Lord are looking to see what testimony they can carry to the courts above of this suffering class. Oh, that those who have so many comforts of life would deny self, take up the cross, and follow Jesus! {21MR 267.3}

Human beings in their suffering humanity are crying unto God, and their prayers are just as surely coming up before God as did the blood of Abel. Christlike men will not employ their time in devising to profit self, and promote their own interest. God is not indifferent to the pressing need of white or black in any place, wherever they may be. Who is saying, "Be thou warmed, and be thou clothed and fed," yet do nothing to relieve the situation? {21MR 267.4}

The indiscriminate almsgiving is often more injurious than helpful. It often encourages idleness and destroys self-respect. In the Southern field small churches are to be built. If they are burned, this act will stand as a witness against the men who oppose the work of God, when the judgment shall sit and the books be opened, and every one

judged according to the deeds written in the books. {21MR 267.5}

I am glad and thankful for this step taken by Brother Smouse. If the work is made dangerous in one place, go to another and labor, but move discreetly, so that the work shall not be destroyed. Our responsible men stand in need of the Holy Spirit's power. To send men who are rash and inconsiderate into the Southern field will be to create a prejudice and hatred that will come from the opposing whites and blacks. Ministers who teach the blacks will report a tissue of lies concerning the work of God which will give the Southern people a supposed excuse to create mobs, and thus the field will be closed. Said Christ, "Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves" [Matthew 10:16].--Letter 136, 1898.

Ellen G. White Estate
Silver Spring, Maryland
February 28, 1991. Entire Letter. {21MR 268.1}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1556 - Church Leader to Be Self-Denying and Humble, Not Proud and Dictatorial

MR No. 1556 - Church Leader to Be Self-Denying and Humble, Not Proud and Dictatorial

(Written January, 1901, from St. Helena, California, to Elder E.E. Franke.)

I am awakened this morning with a burden to write to you. I have a message for you from the Lord. At the present time you are in serious peril healthwise, and this involves more than you realize. You are becoming a religious dyspeptic. God sees that you are in danger of making shipwreck of the faith, and thus greatly dishonoring the Lord Jesus Christ who bought you with His own precious blood. If you will not heed counsel, you will be left to become the sport of Satan's temptations. {21MR 269.1}

The Lord did give you a message for the people, and so long as you worked as His servant, He sustained you. He says, "Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made

known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you. These things I command you, that ye love one another" (John 15:14-17). {21MR 269.2}

God commands His agencies to work in perfect harmony. Nothing in this world is so dear to God as His church; nothing is guarded by Him with such jealous care; nothing so offends Him as when an injury is inflicted on His servants and His church. {21MR 269.3}

Christ says to His undershepherds, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16). How can we do a work that will bear the test and strain of trial? By directing the people to the Source of all power. Christ does not say, If any man thirst, let him go to Brother J or some other disciple. No. He says, "Let him come unto Me and drink." God does not say of the sinner, "Let him take hold of the strength of some human being." No, no. 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). {21MR 269.4}

The messengers sent by God are to act as true undershepherds. They are not true undershepherds who care only for those who do as they direct, who say of the people, They must do precisely as I command. If

they do not follow my voice, I will have no love or care for them. {21MR 269.5}

My brother, you have a misconception of your position. You are not to treat those to whom you are sent to minister as your heritage. You must not seek to take the place of God, teaching the people that you are to be conscience for them. You are not their sin-bearer. You cannot take away your own sins or atone for your own inconsistencies. If in the future you follow the same course that you followed in the past, the Lord will not, cannot, accept you as a shepherd of His flock. He will surely remove you. {21MR 270.1}

God only can forgive sins. In Micah the question is asked, "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old" (Micah 7:18-20). {21MR 270.2}

God has given to no man the power to bless or curse. This is His prerogative. You are not to feel at liberty to rule or oppress His heritage, to set up or cast down as you please. You are but a man, compassed with infirmities. The power which you have thought was yours to exercise is God's power. You can not, like God, read the hearts of men and know who to favor or condemn. You cannot be conscience for them. God has

not given you any such work. You are only a human agent. You have taken burdens on you which do not belong to you, and have presented in word and spirit an objectionable representation of Christ. {21MR 270.3}

Jesus came to this earth to stand at the head of humanity. He passed through all the phases of human experience, and at the end died on the cross that we might be saved. He became poor, that we by following in His steps in meekness and lowliness of heart, might become wise unto salvation, and rich with the eternal reward that is for everyone who will accept the invitation, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matthew 11:29, 30). {21MR 270.4}

Christ, and Christ alone, knows the value of the souls He has purchased. He declares that He has graven them upon the palms of His hands. The marks of the crucifixion upon the body of the Redeemer speak in behalf of every truly repentant soul. {21MR 270.5}

Christ tells us not to depend for help upon those who themselves bear the defects of humanity, but to

come to Him. He promises to give us rest. The condition upon which rest may be obtained is obedience to the words, "Take My yoke upon you, and learn of Me." This, my brother, is the experience you need. If you do not comply with the conditions Christ has laid down, you will never know the joy of rest in Christ. You are now fretting over that which you can no more bring about than you can make a world. Because you suppose that you must be conscience for your brethren, you are taking upon yourself burdens which will crush you. {21MR 270.6}

As soon as human beings are converted by receiving Christ as a personal Saviour, they belong to Him, for He has redeemed them by the sacrifice of His life. He does not give them up to any man . God has not given any man the work of ruling over His heritage. He has given His shepherds direction to feed His sheep and His lambs, but not to whip them or drive them. {21MR 271.1}

God is omniscient. No sin escapes His notice. He has given to no human being the work of judging the hearts and motives of His blood-bought heritage. He has given all judgment into the hands of His Son, whom He placed at the head of humanity to live in our behalf a life pure and undefiled, without a trace of sin. {21MR 271.2}

Christ knows every temptation to which the human soul is subjected. He has been tempted in all points like as we are, only with as much greater force as He is greater than we. Against the Redeemer, Satan, once a covering cherub, directed his fiercest attacks. Christ knows how to meet every device and artifice of the enemy. {21MR 271.3}

To keep His glory veiled as the child of a fallen race, this was the most severe discipline to which the Prince of Life could subject Himself. Thus He measured His strength with Satan. He who had been expelled from heaven fought desperately for the

mastery over the One of whom in the courts above he had been jealous. What a battle was this! No language is adequate to describe it. But in the near future it will be understood by those who have overcome by the blood of the Lamb and the word of their testimony. And as they learn what it means to overcome, they will endure the seeing of Him who is invisible. {21MR 271.4}

To Christ has been committed all judgment because He is the Son of man. Nothing escapes His knowledge. However high the rank and great the power of spiritual apostates, One higher and greater has borne the sin of the whole world. He is infinite in righteousness, in goodness, and in truth. He has power to withstand principalities and powers and spiritual wickedness in high places. Armed and equipped as the Captain of the Lord's host, He comes to the front in defense of His people.

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His righteousness covers all who love and trust Him. The General of armies, He leads out the heavenly host to stand as a wall of fire about His people. He alone is the judge of their righteousness, for He created them and at infinite cost to Himself redeemed them. He will see that obedience to God's commandments is rewarded, and that transgressors receive according to their works. {21MR 271.5}

In the future there will be perplexity and trouble and deception. The only safety of God's people is their unity in the work He has given them to do, over which He alone can act as supervisor. All who hold the beginning of their confidence firm unto the end will receive in their foreheads the mark of God. Of them He will say, "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.) At the appointed time the glad tidings of their deliverance will come, filling their hearts with gladness and their lips with joyful praise. {21MR 272.1}

At this time the only safety of those who are keeping God's commandments is in being of one heart, bound up with Christ and with one another, hid with Christ in God. (John 13:33-35.) The Saviour looks upon the coming conflict and He calls upon His people to strengthen themselves by taking hold of His strength, by making peace with Him so that when they are challenged, as they will be, God can give them the experience of Jacob, enabling them to claim the words of the promise: "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be My people. And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore" (Ezekiel 37:26-28). {21MR 272.2}

Oh, my brother, do not interpose yourself between God and His heritage. God desires His people to look to Him for guidance that they may be led by His Spirit. He is the eternal, self-existent Source of all life, physical and spiritual. No man is to condemn and denounce his brethren because they do not entertain the ideas and plans that he

has worked out. {21MR 272.3}

God gives to every man His work. He has given different ones different endowments. All must work according to the ability God has given them. No man has a right to condemn and denounce His fellow man. Those who are seeking for light and truth are not to be treated indifferently, for they are Christ's purchased possession. He can read the heart. He only can rightly estimate the human soul.

He says to men, "Keep your hands off My blood-bought heritage. All human beings make mistakes, but I will receive and forgive every one who comes to Me. No one is beyond My saving power." {21MR 272.4}

He alone who proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life," who is able when the last trump shall sound, to raise His saints from the grave and clothe them with immortality, giving them everlasting victory over death and the grave, is able now to keep the souls of all committed to His trust against that day, and to deliver them in their perplexities. He has invited them to come to Him, and He has promised to help them, whatever their extremity, and to give them peace and rest as they wear His yoke and learn of Him lessons of meekness and lowliness. He leaves not His heritage to the judgment of any man. {21MR 273.1}

It is not according to God's order for His people to break up into separate parties. His ministers are not to follow their own impulses and feelings, doing as the human impulse dictates, as though they were not under God's authority. Every minister of God is to live in the strictest obedience to His Word, following the example of Christ. In his dealing with his fellow men he is to put on Christ. {21MR 273.2}

Those newly come to the faith are to be instructed from the Word of God, line upon line, precept upon precept. They are to be taught to seek wisdom from God, to go for help to the Source of all efficiency that they may be strong, to be guided by the unerring Mind, that they may reach sound conclusions. All should be educated and trained to think for themselves, to seek guidance from God's Word. {21MR 273.3}

Man has a character to form for himself. This character must be formed in accordance with the elevated, divine standard. No human mold will satisfy the measurement of God. He is the essence of all goodness and truth. There is need for every human being to obtain, as fast as possible, an understanding of his relation to his Creator and Redeemer. Daily the life should be assimilated to the Christ-life. Daily the will and the affections should be brought into subjection to the Saviour. {21MR 273.4}

The will of God is man's life. The understanding is only the means by which the love of the human agent for God is brought into activity. The willpower is to be under God's control. One human mind is not to be a power to control all other minds. The fact that one man through much study has received advanced ideas to give to others is no evidence that he is to tie other minds to his mind, keeping them under his influence, doing all in his power to prevent others from influencing them. {21MR 273.5}

Christ is the only Head of the church. He only has the right to demand of man unlimited obedience to His requirements. {21MR 274.1}

The ministers of God must be ministers of righteousness, who always wear the yoke of Christ and always follow the path of justice and integrity. No words caused by religious dyspepsia should be spoken. God has a people on this earth, and those who minister in word and doctrine must be one, as Christ is one with the Father. The Lord desires all to draw together in even cords as they engage in the solemn services of His sanctuary. As God meets with His people, let not those who are leading the service seek to draw the people to themselves. Let them say instead, "God is among us. We are in the presence of Him whom we have come to worship. It is His will that all who worship Him shall respect and love one another, carrying out the instruction given by Christ just before His crucifixion." John 17:19-26. {21MR 274.2}

It is God's will that all parts of His service shall be managed in an orderly, becoming manner that will impress those strangers who may attend, as well as the regular attendants, with the elevated, ennobling character of the truth and its power to cleanse the heart. {21MR 274.3}

In His providence God impresses people to attend our tent meetings and church services. Some come from curiosity, others to criticize or ridicule. Often they are convicted of sin. The word spoken in the spirit of love makes a lasting impression on them. How carefully then should these meetings be conducted. The words spoken should be such that the Holy Spirit can impress them on minds. The speaker who is controlled by the Spirit of God has a sacred dignity, and his words are a savor of life unto life. Let not unsuitable illustrations or anecdotes be introduced into the discourse. Let the words spoken be for the edification of the hearers. {21MR 274.4}

Those in the household of faith should cherish love for one another, praying with and for one another. "A new commandment I give unto you," Christ said, "That ye love one another; . . . By this shall all men know that ye are My disciples, if ye have love one to another" (John 13:34, 35). Thus a living, practical testimony is to be borne in favor of the truth. There is not one thread of selfishness woven into this web. {21MR 274.5}

Schisms and divisions in the household of faith are not of God. Let us study the prayer which Christ offered for the unity of His followers, and let us make earnest efforts to answer this prayer. Christ said, [John 17:19-23, quoted]. {21MR 274.6}

Those who serve in Christ's army are to present an unbroken front. They are to love one another as Christ loves them. {21MR 274.7}

The presence of God will be recognized by the world when His people reveal in their lives the sanctifying power of the truth, when they show respect and love for one another. Then God will enter the assembly of His people to commune with and bless them. {21MR 275.1}

Supreme love for God and unselfish love for one another, this is the best gift that the heavenly Father can bestow. Let all believers draw near to God and to one another, that God may draw near to them. No man is to be exalted as supreme. No man is to suppose that he is infallible because he has been enlightened by God and used by Him in bringing souls to the truth. Our endowments are valuable only as they are used as

God's entrusted talents to magnify the truth. The one through whom God works is never to exalt himself, never to seek to rule. As a wise steward, he is to do his work in sincerity and humility. He is to do God service by imparting what he has received, by speaking the truth in love in a clear, decided manner. Thus he is to enlighten others, remembering always that God only can impress the mind and purify the heart. {21MR 275.2}

Paul wrote to the Corinthians: [2 Corinthians 1:18-24, quoted]. {21MR 275.3}

"Not for that we have dominion over your faith." The apostles wished it to be understood that they did not set themselves up as lords over the faith and consciences of the believers. They avoided all the severity they possibly could, and labored to promote the joy of the believers, leading them by kindly persuasion to renounce their errors. Thus we are to work, by faith in God fulfilling our duty, not by exercising authority or dominion, but by revealing Christlikeness of character. {21MR 275.4}

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (1 Peter 5:1-5). {21MR 275.5}

"Likewise, ye younger, submit yourselves unto the elder." Those who have had a long experience in the work of the third angel's message are to be highly respected and esteemed. [Verses 6-10, quoted.] {21MR 275.6}

I have but partially brought out a portion of the many things which need to be written. My brother, the Lord desires you to take a different

position in your ministry. In some things your labors are in need of reform. God has not given you the work of being conscience for any man. You have not been guided by the Holy Spirit in your decisions regarding those whom you fancied were not right because they did not heed all your words and follow all your plans. God does not require anyone to follow implicitly the ideas of another man unless he presents "It is written." By your influence you are closing doors which would be open if you would walk before God with humility. {21MR 275.7}

My heart is drawn out to write these things to you this morning. There is a great and solemn work before us, and we all need to seek to answer Christ's prayer for unity. The Lord has given you a work to do, but He has not given you liberty to do just as you please, to act in accordance with your independent judgment. {21MR 276.1}

The twelfth chapter of First Corinthians contains instruction for all who minister

before God. The apostle says, "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. . . . For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ" (1 Corinthians 12:4-6, 12). {21MR 276.2}

The vine has many branches, but though all the branches are different, they do not quarrel. In diversity there is unity. All the branches obtain their nourishment from one source. This is an illustration of the unity that is to exist among Christ's followers. In their different lines of work they all have but one Head. The same Spirit, in different ways, works through them. There is harmonious action, though the gifts differ. Study this chapter. You will see from it that the man who is truly united with Christ will never act as though he were a complete whole in himself. {21MR 276.3}

God will use you when you are willing to be used in His appointed way. Remember that the church of believers constitutes the body of Christ and "that there should be no schism in the body; but that the members should have the same care one for another" (verse 25). God calls upon you to unite with your brethren. He has assigned different gifts to the different members of His body. He has given them such talents and opportunities as will best promote His glory and the advancement of His kingdom. He is put to shame when the members of His body work contrary one to the other. {21MR 276.4}

A man does not gain perfection and influence by doing the work of another, but by faithfully discharging his own duties as a part of the great whole. All the members of Christ's

body are to be united by sympathy for one another and by fidelity to Christ. With humble faith they are to do their work, laboring in Christ's lines. The man who walks and works away from Christ will finally reach the lowest place, whatever his position and influence may now be. {21MR 276.5}

Christ has spoken to the whole world, saying, "Whosoever will come after Me, let him deny himself, and take up his cross"--and run ahead of Me in his manner of ministering? No--"Follow Me." (Mark 8:34.) {21MR 277.1}

My brother, you are not working in the Lord's appointed way. You handle a large amount of the Lord's money as you please. This does not exert a right influence. Should all use money as extravagantly as you have done, what would be our showing in missionary lines of work? The Lord has not given you any permission to work contrary to the example He has left for His people. {21MR 277.2}

God desires you to unite with your brethren in your work. If you do not do this, Satan will surely ensnare you. You will fall through the carrying out of your own plans and ideas. Success will not attend your efforts. You will reveal a spirit uncontrolled by God. If you continue to strive to be a distinct whole, refusing to cooperate with your brethren,

working away from the directions God has given, you will bring ruin upon yourself. The sin will lie at your own door. {21MR 277.3}

It is the duty of yourself and your wife to think soberly, to wear Christ's yoke, and to draw under His leading. Remember that the perfection of the physical body depends on the perfection of the individual organs. Thus it also is with the spiritual body. {21MR 277.4}

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think" [Romans 12:1-3]. This you are constantly doing. [Verses 3-16, quoted.] {21MR 277.5}

Practice the instruction given in this chapter. If you continue in usefulness you must change your attitude. You must keep E. E. Franke under control. It is possible for you to reach the standard of perfection. The success which you have had in the past will not be lost if you will heed the warning now given you. The intelligent, pure, cordial belief in the grace of Christ, which brings salvation to all, will place your feet on the eternal Rock. {21MR 277.6}

The perfection of the church depends not on each member being fashioned exactly alike. God calls for

each one to take his proper place, to stand in his lot, to do his appointed work according to the ability which has been given him. {21MR 277.7}

To do unto others as we would they should do to us, this rule we must follow or we are none of Christ's. My brother, study the words spoken by Christ from the Mount of Blessing: "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matthew 5:3). The poor in spirit are the ones whom Christ loves. They are humble; they feel their dependence upon the Lord for all temporal and spiritual blessings. They do not trust in themselves, but depend on their Redeemer, the Alpha and Omega. {21MR 278.1}

There is to be no self-exaltation among God's people. He will not tolerate self-righteousness. "Thus saith the Lord, The heaven is My throne, and the earth is My footstool: where is the house that ye build unto Me? and where is the place of My rest? For all those things hath Mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word" (Isaiah 66:1, 2). The Lord is to be glorified and adored, but man is never to seek to be glorified by man or to glorify himself. {21MR 278.2}

"When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died" (Hosea 13:1). Just as long as you seek the Lord earnestly, and humble yourself before Him as a little child, He will use you to the glory of His name.

But when self-sufficiency takes possession of any minister, when he dictates to his brethren and acts in a masterly manner as though he could read hearts; when he feels it his prerogative to praise or censure as he pleases, let him know that the Lord is not working with him, but Satan has the mind and heart under his control. {21MR 278.3}

My dear brother, you are in ill health. You have not peace and rest in the Lord. Your spiritual experience is not healthy. You do not do the good you might if you would place yourself as a learner in the school of Christ. The Lord cannot prosper you while you continue to seek for authority. Your passionate outbursts against your brethren hurt your influence and grieve your Redeemer. Thus you misrepresent Him. {21MR 278.4}

God has not given you the work of forming a separate party with yourself as leader. God's people are to be one. They are to blend with one another in their service for God. They are to link up with Christ. [Hosea 14:2-9, quoted.] {21MR 278.5}

My brother, you need the blessing of the Lord in your home. This is necessary if you would be a wholesome, healthy Christian. Keep yourself under control, or else you will kill your influence for good. Eat daily of the leaves of the tree of life.

Thus you will be enabled to glorify God. Speak no hasty, overbearing, dictatorial words, for thus you misrepresent Christ. Strive to reveal in your life the fruits of righteousness. Make earnest efforts, by a well-ordered life and a godly conversation, to perfect the church. Remember that God is looking on and that the world is taking knowledge of you, and that the world is looking to discern in you the likeness of Christ. {21MR 278.6}

Do you love God supremely and your neighbor as yourself? This is the whole duty of man. On these two principles hang all the law and the prophets. If you fulfill them, light and joy and peace and gladness will come into your life. Show by your life your preparedness for the inheritance of the saints in light. In word, in spirit, in action, be a true representative of Christ. Then you will be rich for all eternity. {21MR 279.1}

My brother, will you wear Christ's yoke? Doing this, your peace will be as a river and your righteousness as the waves of the sea. Will you not take right hold and wrestle for the victory?

Ellen G. White Estate
Silver Spring, Maryland
February 28, 1991. Entire Letter. {21MR 279.2}

MR No. 1557 - Evangelism in Melbourne Suburbs; God's Law Everlasting; Truth to Triumph Over Error

(Written February 16, 1894, from St. George's Terrace, St. Kilda Road, Melbourne, to Friends in America.)

I have been wishing that I could write a letter to you and to other friends in America for this mail, but fear that I cannot write much this time. I have had many trying things in my experience since the camp meeting. My soul has been distressed and burdened. Now I feel somewhat relieved; matters are adjusting themselves more pleasantly. We are now in the heat of battle in this country. I feel to the depths of my being that now is the time to work. There are three suburbs where meetings are now in progress--Brighton, Williamstown, and Prahran. {21MR 280.1}

At North Brighton a tent is pitched and Elder Corliss and Robert Hare are working unitedly and with success. The Congregationalist minister in Brighton is a man of wide influence; he occupies a position in relation to the different churches similar to that of Crafts in America. He was the founder of the Council of Churches in this country. Several members of this church have embraced the truth and it hurt him. {21MR 280.2}

He came to the tent a few evenings since, accompanied by a large portion of his members, determined to carry out his plans. He asked [for] the privilege of speaking after Elder Corliss had spoken, but was told that this could not be permitted, for it would do no good and only create confusion. {21MR 280.3}

He insisted and said, "Will you put the matter to vote?" This was his scheme, for he had brought in his church members in order to carry the day and have things his own way. But Elder Corliss said, "No, I cannot give away this meeting." He had stated this to him in a previous interview. Before the whole congregation Elder Corliss said, "I will give this minister the tent, free of expense, any night in the week except Sunday night, to speak the whole evening upon this subject, but I cannot permit him to divert the minds of this congregation from important points. I wish them to hear and to investigate the Scripture for themselves, that they may see if this is not the truth that I present to them." To the minister he said, "I will give you five minutes to decide upon the evening you will appoint to speak in this tent." The man turned very white, but answered not a word. The five minutes were a dead silence. {21MR 280.4}

Then Elder Corliss went on with his discourse, showing the fallacy of

the minister's position on the subject in question, which Elder Corliss had, stated in print, in his hands. After the meeting closed the minister gave out that on Wednesday evening he would answer the discourse in his own church. {21MR 280.5}

Brethren Hare and Colcord were present to hear this review. It was a repetition of the same objection that Canright had put forth in his books. The minister had Canright's book. But the congregation were not at all satisfied. Now his own people are so thoroughly stirred up that the minister feels compelled to do something, for his reputation is at stake. He has sent a challenge to Elder Corliss to meet him in discussion and there is no way of evading this question now, for the enemies of the truth would triumph if the matter were not taken up. {21MR 281.1}

Elder Corliss feels very much troubled over it, but he has agreed to accept the challenge if the minister will consent to continue the discussion for six evenings, for one night would not be sufficient to do justice to the subject. He hopes that the proposition will be rejected, for the interest is great and is extending through all the region round about. Meanwhile he has decided to go on, pressing into his discourse all the important matter possible, and carrying the interest as far as he can before the discussion shall begin. We think the minister will not accept the conditions, for all he wants is to throw in a mass of objections to confuse the minds of the hearers; and as he has no weapons furnished him in the Bible with which to war against the truth, he must supply the great necessity from the armor of the prince of darkness--with assertions, Satan's falsehoods prepared for him to handle, such as are presented in Canright's book. These he can use in one evening and claim that he has extinguished the law of God and the Sabbath. But when he has to keep to the point for six evenings, the weakness of his arguments will become apparent to the people. {21MR 281.2}

One week ago I spoke in Brighton with earnest, pointed words upon the Sabbath of the fourth commandment. An excellent class of people were present and a good impression was made. The Lord is moving upon minds. About twelve are now keeping the Sabbath in Brighton, and a large number are convinced but have not courage as yet to come out on the Lord's side. Last Sunday I spoke at Williamstown, twelve miles from Melbourne, where Brethren Baker and Israel are working with the tent. I had chosen John 3:16 for my text, but I could not dwell upon the great love which God has expressed to men without presenting in clear lines the fallacy of claiming that the commandments are abolished, when we have not in the Scriptures one single word or intimation of such a monstrous idea. {21MR 281.3}

Were the law abolished, then sin, which is the transgression of the law, would be immortalized and the whole question would be given up to Satan; he would have everything he asked for in heaven. His demand was not granted there, and for this reason there was war in heaven and Satan was expelled. Now he comes to the human agents and gains them to his side; he leads them to believe his falsehood, which is directly opposed to the words of Christ, "Think not that I am come to destroy the law or the prophets: for I come not to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" [Matthew 5:17, 18]. {21MR 282.1}

This is the statement coming from the mouth of God through Jesus Christ. How then can ministers in their pulpits declare that the law was abolished at the cross? The fourth commandment is unchanged; the seventh day is God's memorial, testifying of His creative power in making the world in six days and resting on the seventh day. Every voice that shall be heard in the pulpits on Sunday testifying that the first day of the week is the Sabbath is echoing the words of the first great deceiver. In this teaching the ministers are giving themselves away, for where there is no law there is no transgression, no sin, and if no sin, there is no need of the gospel, no need of a Saviour. {21MR 282.2}

I said, "Sensible-minded people are before me. You can see the result of taking this position. Christ, the Lamb of God, came to take away sin. He died for the transgressor, that man might be brought back to His loyalty and not continue to sin." The importance of the subject I pressed home upon the soul, and the Lord gave us His Holy Spirit. Brother Baker expressed to one a fear that Sister White was premature in presenting that question. His wife came up and said that the arguments of the Methodist minister in his forenoon discourse had all been taken up and answered by Sister White, and yet she knew nothing of the discourse. {21MR 282.3}

This minister has taken the boldest positions against the Sabbath and against the Bible itself. He stated that not all the Bible was inspired, that the first books of the Old Testament were from the devil himself, that the law was done away at the crucifixion. {21MR 282.4}

The tent was full to overflowing when I spoke on Sunday afternoon and a deep impression was made upon the people. From that meeting the interest has steadily increased. Captain Press and his wife, the president of the W.C.T.U. of Victoria, were present. Mrs. Press had visited me at my tent on the campground and she was urgent that I should speak to their society. After the discourse on Sunday she came to me

and, grasping my hand, said, "I thank you for that discourse. I see many new points which have made a lasting impression upon my mind. I shall never lose their force." I was introduced to her husband, a most noble looking man. He is a pilot and fills a very important position. Brother and Sister Starr took dinner with them and formed a very pleasant acquaintance. Mrs. Press, in behalf of the W.C.T.U., has made a very earnest request for instruction in hygienic cooking. We have arranged to have a cooking school, to be held in Melbourne in the room adjoining the hall of the W.C.T.U. Four lessons are to be given, one each week, beginning next Thursday. The cooking of eight different dishes is to be taught at each lesson. Great enthusiasm has been created on the subject. Mrs. Press is a vegetarian, not having tasted meat for four years. {21MR 282.5}

Well, the very first class of people attend our meetings in Williamstown. Mr. Press and his wife attended some of the meetings on the campground, and they say that the Bible is now a new book to them. They see that it is full of precious truth which is a

feast to the soul. I learned that the meeting in the tent last night was excellent and the attendance large. {21MR 283.1}

Next Sabbath I meet with the people in North Brighton. Next Sunday I am to speak in Prahran, and for the next Sunday Brother Starr is trying to secure the largest hall in Melbourne, which will cost six guineas. One year ago I spoke in one of the largest suburbs on the other side of the city. Thirty dollars was taken in contributions. Thus I have the privilege of speaking in the suburbs and in the city of Melbourne itself. {21MR 283.2}

The Lord alone can touch the hearts of those who hear. We want to have more workers who are in vital connection with God. We want the power of God to rest upon the human agents. Without Christ we can do nothing. There is a wonderful interest awakened in all the region round about. We need human instrumentalities to cooperate with the heavenly agencies in order to set forth the pure, unadulterated truth that the minds of inquirers after truth may be divested of all unscriptural superstitions, idolatrous views, and feelings. It is only thus that the Holy Spirit can reshape the character. Human instrumentalities possess no power or holiness of their own. The agency employed is powerful and efficacious only as God shall make it so. The treasure of the truth is in earthen vessels. {21MR 283.3}

The third angel's message is to be sounded in clear, distinct language. The trumpet is to give a certain sound. But a Paul may plant and Apollos water, but God alone giveth the increase. We must watch, we must pray, and we must work, that

the message of heaven, sent as a warning to the people by the mouth of His servants, may not be refused but accepted. The people have long been under deception through false theories, but error, although it may be hoary with age, cannot be converted into truth. The idols of error must be expelled from mind and heart that the healing waters of life may flow into the soul. The fetters of education must be broken. Prejudice and superstition must be given up. Habits, maxims, and customs have been woven into education and experience, but they must be yielded up. Humbly and earnestly souls must inquire of the Lord. He will speak the truth without a vestige of error. {21MR 283.4}

The believers in the truth are guarded jealously as the heart of God. In the fierce conflict before us, mind with mind, truth in collision with error, principle with principle, this world will witness scenes that are intensely interesting, of immense importance. In many churches the truth will be sacrificed and error presented in its place. Those who cease to occupy the elevated position as watchmen, receiving the word from God and giving the warning to the people, are not aware that they are ranging themselves under the black banner of the power of darkness, with the enemies of God and the truth. The people receive the words from their lips and in their turn repeat the same errors to those brought in connection with them. Thus the wine of Babylon is received and all nations become drunken with the spiritual poison. We see that those who will not

receive the truth are preparing to resist its influence. They refuse to be recast in faith and character. They are unwilling to be remodeled in the image of Christ's character. {21MR 284.1}

We see that all the interest now manifested means work; it requires great wisdom, more fervent prayer and better ability to devise and execute. Meetinghouses must be built to accommodate those who shall come out from the popular churches. We must educate the believers to have root in themselves. We want devoted, godly men who will live the truth and whose example will be such as shall recommend the truth to others. But I must close this long epistle. May the Lord bless you and yours is my prayer.--Ms 6, 1894.

Ellen G. White Estate
Silver Spring, Maryland
February 28, 1991. Entire Ms. {21MR 284.2}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1558 - Dietary Advice to a Sanitarium Physician; Let the Adventist Light Shine

MR No. 1558 - Dietary Advice to a Sanitarium Physician; Let the Adventist Light Shine

(Written January 22, 1901, from St. Helena, California, to Dr. S. Rand, Hamilton, Newcastle, New South Wales.)

I wish to express to you my satisfaction at your connection with the Hamilton Bath Business and the Retreat. There is a large and progressive work to be done in Newcastle and Maitland. I look upon this work as a growing work, and if it is not hindered by unChristlike, unwise movements it will do much good. {21MR 285.1}

My brother, I wish your ideas upon health reform were more clear and pronounced. Your advice in regard to the eating of meat and butter is not as it should be. That is not giving correct ideas. In many cases the result of eating these articles has been bring more suffering upon the patients than relief. You need health reform in practice. You need to teach health reform and keep your own soul in the love of God. {21MR 285.2}

I have received letters from New Zealand in which the writers stated that nut foods do not agree with them. I did not know just how to answer these letters. In the night season I was instructed that education in using the nut food needs reforming, that too large a quantity of nut food is an injury. The combination is not correct when nuts are cooked with other food, and that some nuts are not as wholesome as others. These experiments must not be too certainly recommended, but experiment and move carefully. [Unless this is done], using this nut food will do harm. A reform must be made in the matter of health foods. {21MR 285.3}

The foods used should correspond to the climate. Some foods suitable for one country would not do at all to be recommended in another place. And the nut foods should be made as inexpensive as possible so they can be procured by the poor. Light has been given me that almonds are preferable to peanuts, but peanuts in limited quantities may be used in connection with grains to make nourishing food which can be cared for by the digestive organs. But every soul must experiment for himself. Every family that have capabilities must improve them learning how to cook. {21MR 285.4}

But let all who can eat freely of fruit. Fruits and grains are preferable to nuts. {21MR 285.5}

Olives may be prepared in such a way that they will be superior to any drug in helping consumptives and those who have inflamed, irritated

stomachs. Olives might be eaten with good results at every meal. The advantage supposed to be gained by the eating of butter may be obtained by eating properly-prepared olives. The oil in olives is a remedy for constipation and kidney diseases. {21MR 285.6}

It would be well for us to do less cooking and eat more fruit in its natural state. Let us eat freely of fresh grapes, apples, peaches, oranges, blackberries, and all other kinds of fruit which can be obtained. Let these be prepared for winter use by canning, always using glass instead of tin. {21MR 286.1}

Dr. Rand, educate yourself to discard all flesh meat. Soon butter will never be recommended, and after a time milk will be entirely discarded, for disease in animals is increasing in proportion to the increase of wickedness among men. The time will come when there will be no safety in using eggs, milk, cream, or butter. {21MR 286.2}

God will give His people ability and tact to prepare wholesome food without these things. Let our people in Australia discard all unwholesome recipes and learn how to live healthfully, in accordance with the directions God has given. Let them impart this knowledge as they would Bible instruction. Let them preserve the health and increase the strength by avoiding the large amount of cooking which has filled the world with chronic invalids. We are coming to the time when recipes for cooking will not be needed, for God's people will learn that the food God gave Adam in his sinless state is the best for keeping the body in a sinless state. {21MR 286.3}

Hot drinks are not required, except as a medicine. The stomach is greatly injured by a large quantity of hot food and hot drink. Thus the throat and digestive organs, and through them the other organs of the body, are enfeebled. {21MR 286.4}

The Lord would be pleased to see His people intelligent upon many matters where they are now ignorant. Let those who have obtained knowledge of how to eat and drink and dress so as to preserve health impart this knowledge to others. Let the poor have the gospel of good health preached unto them from a practical standpoint that they may know how to care for the body properly. {21MR 286.5}

Our people should experiment how to prepare food without the use of milk or butter. The time is near when the whole animal creation will groan under the disease which curses our earth because of the iniquity of the fallen race. {21MR 286.6}

How safe is it now to use these articles? We may not say with certainty, for it is difficult to know which cattle are diseased and which are not. One thing we do know. The physicians connected with our sanitariums should be health reformers in every respect. They should never prescribe flesh meat or

butter for their patients. Let them prescribe instead a diet of bread and fruit. {21MR 286.7}

Now, my brother, you are suffering from dyspepsia. This should not be. In the institution with which you are connected, you should see that the table is provided with the best food that can be prepared. And as regularly as possible take your seat at the table with the family. Association with others at the meal and pleasant, cheerful conversation will be a great blessing to you. But you are not a health reformer and therefore will be a deficient instructor. {21MR 287.1}

You should have your office in the institution. In the providence of God your business may become much larger than it is. God may provide for you a more suitable location. But if He does not, do the best you can, and above all, be a health reformer. {21MR 287.2}

Do not think that you must blanket your faith in order to obtain patronage. The reason that we as a people establish sanitariums is that the souls as well as the bodies of men and women may be saved. The truth is never to be concealed, for we are to be God's light-bearers to the world. Christ says, "Ye are the salt of the earth." By your pure doctrines, your correct deportment, your prayers, your Christlike example, you are to exert a preserving influence in the world. "But if the salt have lost his savor, wherewith shall it be salted?" [Matthew 5:13]. {21MR 287.3}

The Jewish leaders had hidden the truth by a mass of tradition. Christ pronounced their teachings of no value. They were as salt which has lost its savor. (Physicians that are not health reformers will be losing very much of their honor in advising and treating the sick.) Christ came to this world to rescue the jewels of truth from the rubbish of falsehood and tradition and all selfish indulgence, and give them back to the world

clothed with their original purity and life-giving power, that the souls and bodies of men might be preserved from corruption. And He desires His people in this age to present the truth in all its freshness, that it may stand out in marked contrast with the customs and practices of the self-indulgent, meat-eating people of the world. {21MR 287.4}

All human thought is but a fractional part of what is comprehended in the mind of Christ. He caused the truth to stand out superior to the most learned lore of the rabbis. He made the truth appear in its original excellence, for He is the Author of all truth. In His hands truth was simplified, dignified, and ennobled. Shall we follow His example? {21MR 287.5}

"Ye are the light of the world." Thus He regards those who believe and practice the truth. When truth is mingled with error and selfish indulgence, its saving properties are

destroyed. God calls upon the people on whom His light has shone to present the truth as it is in Jesus, to show by their genuine goodness the power of truth, to reveal in their lives the saving principles of the gospel. By their words and actions they are to cause the preserving qualities of truth to appear with distinctness. Let them remember that the men and women in the world form their opinion of God by the characters of those who profess to serve Him. [Matthew 5:15-19, quoted.] {21MR 287.6}

It is our work to give this message. We are to teach men and women not to regard lightly one principle of the law of God. By precept and example we are to explain the nature of God's holy requirements. Thus we shall be in the world a savor of life unto life. {21MR 288.1}

Physicians are inclined to feel justified in doing many things on the Sabbath which they should refrain from doing. The needs of suffering humanity are never to be neglected. But as far as possible, all work should be laid aside on the Sabbath. At this time we should do all in our power to let light shine to a benighted world, for Satan is doing his utmost to cast his hellish shadow across the pathway of every soul. {21MR 288.2}

Please read Exodus 31:12-18. Could anything be more positive than this? The Sabbath of the fourth commandment is not to be hidden under a bushel. In all our sanitariums the light on this question is to shine forth. By our methods of work we are to exalt God's memorial and refrain from lessening the sacred, exalted character of the law of God. We are ever to acknowledge the binding claims of the Sabbath command before all believers and unbelievers. This, God declares, is a sign between Him and us throughout our generations forever. {21MR 288.3}

Let us remember that it means much to the educators and those being educated in our sanitariums to keep the Sabbath aright. This should be regarded as much more important and essential than it has been in the past. Testing truth is to be given to the world. Men are to be taught that the seventh day is God's memorial of creation. Yet this truth is not to be presented in such a way as to render it offensive. The light is to shine

forth in such a way that it will illuminate the minds of all.--Letter 14, 1901.

Ellen G. White Estate
Silver Spring, Maryland
February 28, 1991. Entire Letter. {21MR 288.4}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1559 - The Use of Drugs vs Simple Remedies; Ellen White's Diet

MR No. 1559 - The Use of Drugs vs Simple Remedies; Ellen White's Diet

(Written August 1, 1897, from "Sunnyside," to Dr. J. H. Kellogg.)

I scarcely know how to write to you. I hoped yesterday evening after the Sabbath to receive the Vancouver mail, but it did not come, and my mail for America must go tomorrow morning. {21MR 289.1}

I have read the manuscript Willie sent me for the book *Christian Temperance.* I see nothing that I object to except the subject of drug medication. As matters have been opened to me from time to time, as I have been conducted through the rooms of the sick in the sanitarium and out of the sanitarium, I have seen that the physicians of the sanitarium, by practicing drug medication, have lost many cases that need not have died if they had left their drugs out of the sick room. Cases have been lost that had the physicians left off entirely their drug treatment, had they put their wits to work and wisely and persistently used the Lord's own remedies--plenty of air and water--the fever cases that have been lost would have recovered. The reckless use of those things that should be discarded has decided the case of the sick. {21MR 289.2}

I will not educate or sustain the use of drugs. I try not to speak of these things, but if the book is already out, I shall have to insert something that I may place the truth of the matter before the people. After seeing so much harm done by the administering of drugs, I cannot use them, and cannot testify in their favor. I must be true to the light given me by the Lord. {21MR 289.3}

The treatment we gave when the sanitarium was first established required earnest labor to combat disease. We did not use drug concoctions; we followed hygienic methods. This work was blessed by God. It was a work in which the human instrumentality could cooperate with God in saving life. There should be nothing put into the human system that would leave its baleful influence behind. And to carry out the light on this subject, to practice hygienic treatment, and to educate on altogether different lines of treating the sick, was the reason given me why we should have sanitariums established in various localities. {21MR 289.4}

I have been pained when many students have been encouraged to go to Ann Arbor

to receive an education in the use of drugs. The light which I have received has placed an altogether different complexion on

the use made of drugs than is given at Ann Arbor or at the sanitarium. We must become enlightened on these subjects. The intricate names given the medicines are used to cover up the matter, so that none will know what is given them as remedies unless they obtain a dictionary to find out the meaning of these names. {21MR 289.5}

The Lord has given some simple herbs of the field that at times are beneficial; and if every family were educated in how to use these herbs in case of sickness, much suffering might be prevented, and no doctor need be called. These old fashioned simple herbs, used intelligently, would have recovered many sick who have died under drug medication. {21MR 290.1}

One of the most beneficial remedies is pulverized charcoal, placed in a bag and used in fomentations. This is a most successful remedy. If wet in smartweed boiled, it is still better. I have ordered this in cases where the sick were suffering great pain, and when it has been confided to me by the physician that he thought it was the last before the close of life. Then I suggested the charcoal, and the patient slept, the turning point came, and recovery was the result. {21MR 290.2}

To students when injured with bruised hands and suffering with inflammation, I have prescribed this simple remedy, with perfect success. The poison of inflammation was overcome, the pain removed, and healing went on rapidly. The most severe inflammation of the eyes will be relieved by a poultice of charcoal, put in a bag, and dipped in hot or cold water, as will best suit the case. This works like a charm. {21MR 290.3}

I expect you will laugh at this, but if I could give this remedy some outlandish name that no one knew but myself, it would have greater influence. But Dr. Kellogg, many things have been opened before me that no one but myself is any the wiser for in regard to the management of sickness and disease--the effect of the use of drug medication, the thousands in our work who might have lived if they had not sent for a physician and had let nature work the recovery herself. But the simplest remedies may assist nature, and leave no baleful effects after their use. {21MR 290.4}

I have been studying my own case. I have not applied to any physician since living in this country. I did pay four pounds the first year for electric baths, which did me no good. If indisposed I would just as soon think of calling in a lawyer as a physician. {21MR 290.5}

I have recently left off the use of all liquids, such as homemade coffee, with my meals. I eat my food as dry as possible. The result is excellent. In the morning I take lemon and water. I drink nothing between meals unless it be occasionally some lemon and water. At the table I do not eat many things either. I use dry peas boiled, then strained, then

baked, and canned tomatoes. When fresh, I use the tomatoes uncooked with bread. This is my principal article of food. {21MR 290.6}

I write you this because I asked you some questions in reference to the heart. But now, after bringing myself to a very strict diet, I find no special difficulty. When overtaxed, I suffer from exhaustion and inability to breathe. But I think I shall not die but live to declare the works of the Lord. I adhere strictly to the two meal system, and know this to be a blessing to me. If I could walk much, I would do considerable walking, but my right hip will not admit of this. I am as active upon my feet, in walking about the house and about my premises, as I have been at any period in my life. {21MR 291.1}

But I must close this. I wish to say that I am never troubled with an offensive breath or a bad taste in my mouth. I relish my food. I enjoy apples very much, but good apples are not to be obtained here as in America. A few barrels of Northern Spys, such as we used to have in America, would be a treat. But we cannot procure these here.--Letter 82, 1897.

Ellen G. White Estate
Silver Spring, Maryland
February 28, 1991. Entire Letter. {21MR 291.2}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1560 - Strengthening the Cause in the Sydney Area; The Importance of the Seventh-day Sabbath

MR No. 1560 - Strengthening the Cause in the Sydney Area; The Importance of the Seventh-day Sabbath

(Written February 11, 1898, from "Sunnyside," Cooranbong, N.S.W., to Sister Gotzian.)

I received a letter from Sister Ings in the last mail from America. I was at Stanmore when it came, and did not see my mail for several days after its reception at Cooranbong. Sara and I left Cooranbong Thursday evening, January 27. We found the

work still progressing. During one of the evening meetings the rain had poured through the tent and broken up their meeting. As the congregation could not leave in the rain, they had a singing exercise, and when they could hear they had a Bible reading. {21MR 292.1}

There are many still interested. Some excellent families are receiving the truth, and the interest holds good. The people were very anxious that I should come and speak to them. There are about fifty now who have taken their stand, and readings are given to quite a large number who are deeply interested; but it is about impossible to organize them into a church until there is a meeting-house erected. {21MR 292.2}

The Sydney church have not a meetinghouse; they have been dependent upon halls in which to assemble to worship God. But the camp meeting recently held so near Sydney, which is now being followed up by the house-to-house labor of the mission, has brought out fifty souls, and there are yet many interested families. We shall expect no less than one hundred souls will receive the truth. An excellent class of people is interested, and several who have taken their stand are those who depend for a living upon government situations. Some of these own their own houses and have good pay for their work, and here comes the trial of their faith. {21MR 292.3}

Two are fully with us. Brother Sharp, a very intelligent and capable man, lost his situation where he had been employed for fourteen years. He felt quite bad, and it so deeply affected his wife that she came near losing her life. When a business man in Sydney learned that Brother Sharp had lost his situation because he conscientiously observed the Sabbath, he said, "That is just the man I want in my work." He immediately sent for Brother Sharp, employed him at once, giving him the same wages he had previously received, together with his time on the Sabbath. He paid him $17.50 (seventeen dollars and a half) per week. He also gave him a much pleasanter room, larger

and better lighted, in which to do his work. He lost only one week's time. He was a very happy man. {21MR 292.4}

Brother Stuckey, trembling fearfully at the thought of losing his situation, hung back some weeks before being baptized. He had not moral courage to make the venture, but he felt so wrought upon that he was baptized. Then after he had settled his duty with God, he went to his employer and told him that he could not conscientiously work on the Sabbath, and without one remonstrance the employer gave him the day. He was just the happiest man there was in Stanmore. {21MR 293.1}

There are now three other men whose wives are in the truth; one has never been converted, the other two hold important positions and have held these positions, one, for eighteen years. He has the general oversight of the Post Office in Sydney, and it is a big step for him to take. None of these men are poor, but they have hardly faith to venture. They keep saying, I will not work on another Sabbath. It is very little work they

are required to do on the Sabbath, as Saturday is a partial holiday and most of the day they may do just as they will. {21MR 293.2}

I spoke on Sabbath. These men were all there, no less than three of them hanging in the balance. The wind blew so that the pulpit had to be moved near to the people to preserve me from taking cold. I had great freedom in speaking, and told them plainly that the Lord Jesus was in our midst. I asked them to turn to Exodus 31: "And the Lord spake unto Moses, saying, [Now, said I, listen attentively to what the Lord is saying unto you this day] Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people" [Exodus 31:12-14]. I read to the close of the chapter. {21MR 293.3}

Then I asked them if they would turn away from a plain "Thus saith the Lord" for the sayings of men, when they see that their assertions are entirely contrary to the Word of God. The Word has made the statement: "I am the Lord that doth sanctify you" if you observe the Sabbath. This is the only true sanctification in the Scriptures--that which comes from God because of obedience to his Commandments. Then we may know that the little companies assembled together to worship the Lord on the day which He has blessed and made holy have a right to claim the rich blessings of Jehovah. {21MR 293.4}

He who has declared that His words are spirit and life should have their faith in strong exercise that the Lord Jesus is an honored Guest in their assemblies. "For where two or three are gathered together in My name, there am I in the midst of them" [Matthew 18:20]. If He is there, it is to enlighten and bless. Therefore, as we assemble together, we all have a solemn sense of the presence of God, and know that the angels of God are in the assembly. The messengers of the gospel know by experience its truth, power, and excellence. It is the hours of the Sabbath that are sacred and sanctified and holy, and every true worshiper who keeps holy the Sabbath should claim the promise, "That ye may know I am the Lord the doth sanctify you." {21MR 294.1}

I tried to make this point as impressive as possible, that the Sabbath day was a special occasion on which the people of the Lord were celebrating the memorial of His creation; that on the Sabbath the Lord was in the assembly to bless and sanctify, and if they have faith in the Lord, every Sabbath would be a day when His people, is a special manner, will be blessed in their acts of obedience in keeping the commandments of God. {21MR 294.2}

The sacred hours are to be employed in conversation that is holy. This is a day set apart for special service, to give earnest heed to the word of God, and to give expression to their exercises of mind, to relate their experience and to express in exhortation their solicitude for the saving of the souls of those who know not the truth. {21MR 294.3}

There is to be the greatest freedom in their conversation, speaking one to the other in reference to the truth, the labors and prayers in behalf of the souls ready to die. Tell

the story of the interest that angels have in the salvation of the human souls for whom Christ has given His life; and if angels feel so great an interest in their salvation, should not these souls who are within the influence of the truth feel deep concern for their own souls? {21MR 294.4}

The atonement and the intercession of Christ in their behalf should inspire the human agent with zeal and earnestness to set forth the truth and the riches of Divine grace, and the quickening influence of the cleansing power of the Holy Spirit will avail to touch the heart and convert the soul. The Sabbath is holy unto the Lord. Affectionate, personal, private conversation in regard to religious experience will be blessed of the Lord. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I

make up My jewels, and I will spare them, as a man spareth his own son that serveth him" [Malachi 3:16, 17]. {21MR 294.5}

The Lord gave me His Spirit on that occasion and sent home the word spoken. Those who will honor the Lord in keeping His Sabbath holy will be blessed of the Lord. There is not more than one in one hundred who do honor to God in keeping His Sabbath from polluting it. The Word of God is not practiced by thousands who profess to be Christians. The looseness of the habits and practices in observing the Sabbath has become a customary thing. God help us to see that great blessings are enfolded in the observance of the Sabbath of the fourth commandment. The human agent cannot afford to lose these blessings by dishonoring God in their loose habits and practices. This is a day of meditation and of closely examining our own spiritual condition before God. "Examine yourselves, whether ye be in the faith." On that day have no loose, cheap, common talk. {21MR 295.1}

It is God's day, sanctified by Himself and made holy, and should be treated as a holy day. If God condescends to speak to man out of His holy Word, should we not have sanctified ears to hear and hearts to perceive? His words are entitled to be heard and received with reverence, faith, and submission. We have the Word of God. Let us make that book our companion on the Sabbath. It is God's revelation to man accompanied with unmistakable proofs of its origin. Then search the Scriptures, investigate every point of your faith in the light of the Word. How can we as rational beings who have souls to save or to lose, who are seeking for truth as for hid treasure, who are dependent upon God for instruction how to gain the eternal reward, how can we do otherwise than to take this Word and appreciate it, and be blessed of God? {21MR 295.2}

February 9, 1898. Many things have called my attention since beginning this writing. Matters must be prepared on the *Life of Christ* , and after I thought it was done, in reading the manuscript, I saw that some other things must be written. Many matters

besides must be considered. {21MR 295.3}

Our brethren are working very hard to secure a lot for a meeting-house in Stanmore, a suburb of Sydney. These lots cannot be obtained for less than six or seven hundred pounds sterling, but we must build. The building will cost about six hundred pounds. We really need help, and if you can help us we would be very grateful; and if you can get help from any others, please do so. I expect to have to visit Sydney and Melbourne soon. There will be a general rally then and meetings will be held over two Sabbaths and Sundays. The weather is extremely hot in both these places. {21MR 295.4}

There is a great work being done in Melbourne--forty or fifty have embraced the truth. Brother Robinson has been very anxious that I should come to Melbourne but I have not dared to leave the interest in Stanmore, as Sydney is a large center. We must have small houses of worship built in the suburbs, and we are now in selection of land-seeking to get as near Sydney as possible. We are to commence labor in Sydney proper if we can get a suitable place for a tent to be pitched and if the Lord opens the way for the standard to be raised. {21MR 296.1}

We have not the advantages that you have in America of institutions that have given character and strength to our work. There are none here to be relied upon to come to our help. I sent to Africa for help, and two hundred pounds came to us in the providence of God just at the time we needed it in building in Cooranbong. {21MR 296.2}

Sunday afternoon I spoke again to the people in the tent. The Lord gave me a decided testimony to bear in reference to acting upon the light and evidence received. The Lord would have the service of the whole mind and heart. Every capability is called for. I spoke from 2 Peter 1. The services were concluded by a special effort. There were many souls who came forward for prayers, and we united in earnest entreaty for the Lord to reveal Himself to them in His own way. This movement made a break, and the impression made was excellent. Some who had been long upon the point of decision took their position to keep the Sabbath. This was an advance movement, and decided victory was gained. We then felt how necessary [it is] for us to commence at once to build. {21MR 296.3}

Sabbath the wind was strong. Elder Haskell told me that the tent was in a most precarious condition. There has been a break somewhere, and nothing but two small ropes held the tent from falling. He said his heart was uplifted to God that He would keep us and hold up the tent. A single gust of wind might have brought it down upon us. As soon as the Sabbath was past, the tent was made strong so that there was no danger. {21MR 296.4}

Monday I was solicited to attend a meeting at Ashfield in the evening. I have not spoken evenings because I could not sleep after speaking, but I decided to comply with the request. Brother Baker hired a cab to take me to Ashfield, a distance of several miles, and to wait and bring me back after the discourse. I felt called upon to say some plain things to the church in counsel and reproof. Confessions were made. The parable of the elder son was there acted out most distinctly. {21MR 296.5}

This church has been raised up as the result of the Ashfield camp meeting. A neat little church was erected,

very nicely planned and tastefully arranged, but a debt of two hundred pounds was left upon the church. Since that time a second camp meeting has been held in Stanmore. Great interest has been created and extended into other suburbs close by. The elder son who ought to rejoice that the Lord is bringing the wandering sheep to the fold now felt envious and jealous because more labor could not be given to them. The Lord is now waking them up and several have been baptized again, and yet there are a few poor souls who are in some way influenced by Elder McCullagh who keeps up communications with them. He continues sowing his tares, and they in their turn resow them in other hearts. {21MR 296.6}

If the churches who know the truth and have had great labor bestowed on them are now selfish and exacting and covetous for fear they will not have the ministry of the Word, it reveals that the Word would do them no real good if they had its ministry. They are not prepared to be benefited by the Word, by becoming doers of the Word, "For unto us was the gospel preached, as well as unto them: but the Word preached did not profit them, not being mixed with faith in them that heard it" [Hebrews 4:2]. {21MR 297.1}

I told them that some there present had been at the meetings when the Lord had spoken through His humble servant. They had felt His power on their own hearts, and then if words of unbelief had come from those who were under temptation, inspired from beneath with a spirit of criticism and envy and evil surmising, even words from Africa from some professing our faith, they received and nurtured it, and commenced to sow the same seed of unbelief in other minds far and near, and the truth was a very mixed crop. Their hearts were weak and their faith small, and the ministry of the Word would not profit those who heard, because, like the Pharisees, they have ears but they hear not, because their ears are not sanctified, they have eyes but they see not, because Satan has interposed his hellish shadow between God and their souls. {21MR 297.2}

It is not evidence such ones need; this they have had, and are overfed with the precious banquet from heaven's storehouse, and then they go away and begin to criticize the messengers and the message God sends, until more food would only do them harm. Light from heaven has flashed upon them; they have had evidence piled upon evidence; what they need is not more evidence but a new heart, a converted soul, a new mind, a new purpose. Then they can hear and be blessed. When the enemy comes in like a flood, the Spirit of the Lord will lift up for them a standard against him. In the heart will be a burning desire to do something for the Master to give evidence

of their love for the truth as it is in Jesus. God will demand lowly service of all. {21MR 297.3}

But when, like Chorazin and Bethsaida, they reject light, great opportunities, and great privileges, greater privileges they will never have. But some have excused themselves from making any sacrifices, and when the heart desires to make excuses, they will be furnished abundance from the vigilant adversary of souls who has his work to do, and who is not at [a] loss for human channels through whom to work. The aptitude, the talents of influence, are brought in on Satan's side of the question to sow tares. {21MR 298.1}

But those souls who are perverting their God-given capabilities by their words and works are scattering from the truth. They are not building up souls in the most holy faith. They are not making straight paths for their feet lest the lame be turned out of the way. They draw back from self-denial and self-sacrifice. They find fault with God and His Word in finding fault with those whom God has sent with His messages of mercy. What have these complainers, these accusers of the brethren, done to gather with Christ? What have they done to advance the work and cause of God in the earth? Have they not done only harm to the messengers and the message God has sent them? They are in the position of those who might have done good service for the Master, but who have missed opportunity after opportunity until their senses are blunted, their perceptions confused. They call evil good, and good evil; light they call darkness and darkness light, because, says Christ, they knew not the time of their visitation. {21MR 298.2}

Oh, how many opportunities have come and gone when they could have been a blessing had they but been converted! But their minds are mixed with contradictory sentiments, and they have not perception to distinguish the wheat from the tares. May the Lord pity and forgive these unfaithful workers who dishonor God and do not love Jesus nor the truth. Self and self-righteousness are as filthy rags, yet they cling to them and will not receive the garments of Christ's righteousness. Christ says of these unfaithful stewards, "Ye have not honored Me in receiving My messengers; ye have not honored Me with your substance. Ye did it not unto Me. The opportunity has come and gone and thus stands your record in the great book of account. Thou gavest Me no water for My feet; thou gavest Me not the care and devotion of thy heart; My head with oil thou didst not anoint." Oh, my God, grant that these souls may not always be under the educating power of the arch deceiver! {21MR 298.3}

I left the meeting before it closed, in company with Sister Peck, and rode to Stanmore. I retired to rest

about eleven p.m., but my mind had brought with me the burden for the souls of the church members in Ashfield. Oh, how my heart ached! I felt at times in an agony of spirit. I could not obtain sleep until two o'clock a.m. The privileges that are now ours seem so large and abundant, but truth must be brought into the practical life, and each be doers of the Word else it will not sanctify and save the soul. We must cooperate with all our faculties with the Lord Jesus Christ. 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]. Man is utterly dependent upon God. Christ says, "Without Me ye can do nothing" [John 15:5]. We must cooperate with God if we do His Word. {21MR 298.4}

I devoted Tuesday to writing. Tuesday evening I spoke in Stanmore to the people assembled in the tent. The Lord blessed me with great freedom and power. I knew the angel of God was by my side. The power of the Holy Spirit was upon me. I returned to my room so thankful to God. The night before I was so burdened I could not sleep; this night I was so grateful to God I could not sleep till one o'clock. I awoke at half past three in the morning. {21MR 299.1}

We left Stanmore with all our luggage. Sister Peck was with us. We went a few stations beyond and had to go through the process of changing cars, but we missed the train and had to return to Stanmore. That night I spoke again under the tent, and the Lord helped me and blessed me. I spoke upon faith, and many souls said they were helped. I slept a few hours that night and next morning we made connections. We had a compartment all to ourselves, and I lay down like a tired child and slept until within a few miles of Cooranbong. I have spoken twice on Sabbath in our new chapel here. Sabbath was quite warm, and I suppose from what I know of America that February 5 was not very warm where you are. {21MR 299.2}

A letter came to me last night from Elder Haskell stating that the land, a beautiful spot, is now secured. I do not know the price, but I think they offered it cheaper than any we had yet looked at. Now the process of building goes forward. In eight days we leave here for Melbourne to spend some weeks there speaking to the people under the tent. And now I again invite you to help us and be my agent to get what help you can from others. In much love to you, my sister, Brother Zelinsky, and Sister Ings.--Letter 8, 1898.

Ellen G. White Estate
Silver Spring, Maryland
February 28, 1991. Entire Letter. {21MR 299.3}

MR No. 1561 - Counsel on Open-Air Meetings

(Remarks at a European Council, Sunday, September 20, 1885.)

I would like to speak a word in regard to open-air meetings. There is no one who can long bear the taxation to the throat and lungs of speaking in the open air. I have spoken thus more or less for the last forty years, and I know how trying it is. And in this country, it must be especially taxing on account of the dampness of the air. {21MR 300.1}

Another objection to holding open-air meetings is the fact that the congregation is constantly changing, and one cannot come close to them by personal effort. One might preach in the open air till the Lord comes and then be unable to show definite result. Then, too, this kind of labor has a tendency to make the laborer not obtain that kind of experience that is fitting him to be a perfect workman, for he becomes negligent in regard to following up his own work and binding it off securely. He does not obtain that experience that will make him an able minister of Christ. He has very little encouragement to grow in the truth, to obtain a thorough knowledge of the Scriptures, and he does not obtain that experience that will make him an able minister for Christ. {21MR 300.2}

I do not wish to be understood that open-air meetings never should be held. They may be held at times as a necessity, but this is not the best regular means of presenting the truth. We have a different work to do. We must remove the rubbish of error which is piled about the people. {21MR 300.3}

In order to do this we should be more personal in our labor and should have something fresh like the manna from heaven to present as their wants require. From such meetings the people do not obtain the best ideas of our work. We want them to understand that we have the most sacred truth ever given to mortals.

(For close, see ABC in remarks before the Swiss Conference.) {21MR 300.4}

Taken from a report for the *Review* on English Mission: {21MR 300.5}

Open-air meetings are quite common in England. If conducted on right principles, these are good. Jesus placed Himself in the great thoroughfares of travel, where His voice was heard by thousands. The precious words that fell from His lips found a lodgment in many hearts and caused them to search and see if these things were so.--Ms 18, 1885.

Ellen G. White Estate
Silver Spring, Maryland
April 18, 1991. Entire Ms. {21MR 300.6}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1562 - Greater Need of Christ and Less of Self

MR No. 1562 - Greater Need of Christ and Less of Self

(Written July 23, 1887, from Grimsby, England, to "Dear Brethren Durland and John.")

I have not been able to sleep since one o'clock. I feel a great longing that souls shall come to a knowledge of the truth, and a great burden that those who labor for their salvation shall be laborers together with God. Much is comprehended in this kind of labor. It is the laborer's part to keep constantly waiting for orders. But there is not all that praying in faith that would be profitable for us and the work in which we are engaged. We strike below the standard. {21MR 301.1}

There is a real work to be wrought in us. Constantly we must submit our will to God's will, our way to God's way. Our peculiar ideas will strive constantly for the supremacy, but we must make God all and in all. We are not free from the failings of humanity, but we must constantly strive to be free from these failings, not to be perfect in our own eyes but perfect in every good work. We must not dwell on the dark side; our souls must not rest in self, but in the One who is all and in all. {21MR 301.2}

By beholding as in a glass the glory of the Lord, we are actually changed into the same image, from glory to glory, even as by the Spirit of the Lord. We expect too little, and we receive according to our faith. We are not to cling to our own ways, our own plans, our own ideas. We are to be transformed by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of God. Besetting sins are to be conquered and evil habits overcome. Wrong dispositions and feelings are to be rooted out, and holy tempers and emotions begotten in us by the Spirit of God. {21MR 301.3}

This the Word of God explicitly teaches, but the Lord cannot work in us to will and to do of His good pleasure unless we crucify self, with the affections and lusts, at every step. If we try to work in our own way, we shall grievously fail. We need more of Christ and less of self. We need the work of the Spirit of God upon our hearts constantly transforming our characters, our ways, our manners. {21MR 301.4}

We have too little faith, too feeble a trust in God, too little conformity to the divine will. We have a great work to do, and if we are laborers together with God, the ministering angels will cooperate with us in the work. We can only reach the people through God. Then let us lay hold of this His mighty power by living faith, praying and believing, trusting and working. Then God will do that

which only God can do. God and his workers are to be closely united. {21MR 301.5}

There is danger of doubting whether the plans of others are what they should be and of advancing our special ideas and plans when we have not sufficient experience to show that our ideas are perfect and will prove a success. Do not encourage in your hearts the disposition to question another's plans, another's ideas. Until you have

evidence that they are wrong do not criticize your fellow laborers. Let God take care of your brethren. He requires us to surrender our own souls to him. Brethren, do not keep yourselves in your own hands. Do not, either of you, think that of yourselves you are a whole, because you are not. You are only threads in the great web of humanity, and your work is to do your part in binding humanity together. {21MR 302.1}

I have much love for your souls, and much interest in your work, which is not your work, but God's. Let each one of us look to God and trust in God for himself. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" [2 Timothy 2:15]. Do your duty day by day in love, in faith, in confidence, not by preaching only but by ministering, by diligent, earnest, godly labor. {21MR 302.2}

Faith, living faith, we must have, a faith that works by love and purifies the soul. We must learn to take everything to the Lord with simplicity and earnest faith. The greatest burden we have to bear in this life is self. Unless we learn in the school of Christ to be meek and lowly, we shall miss precious opportunities and privileges for becoming acquainted with Jesus. Self is the most difficult thing we have to manage. In laying off burdens, let us not forget to lay self at the feet of Christ. {21MR 302.3}

Hand yourself over to Jesus, to be molded and fashioned by Him, that you may be made vessels unto honor. Your temptations, your ideas, your feelings, must all be laid at the foot of the cross. Then the soul is ready to listen to words of divine instruction. Jesus will give you to drink of the water which flows from the river of God. Under the softening and subduing influence of His Spirit your coldness and listlessness will disappear. Christ will be in you a well of water, springing up into everlasting life. This will make you a blessing to others; for you will be able to lead them to Jesus. Your testimony will not be dry, but practical. You will be enabled to do a work that is as enduring as eternity. {21MR 302.4}

My brethren, we must reach the people through God. We must not plan and devise how to bring ourselves into notice, but how to work, be it in ever so humble a way, to present the matchless love and grace of Christ to the people. Let the

sanctifying power of truth be expressed in your life and revealed in your character. Let Christ mold you, as clay is molded in the hands of the potter. Lay every burden at the feet of Jesus. Your health, your soul, your children, all are the Lord's; and you must relate yourself to them in such a way that you may present a well-ordered family to the Lord, children who are a pattern of good works. This is the special work of parents who have any connection with the sacred work of God. {21MR 302.5}

My dear brethren, I write you these words as I was speaking them to you last night in my dreams. I am praying for the success of your effort in Marlborough. May the Lord give you an earnest spirit of prayer. I have feared that you would fail to come close enough to God to enable Him to do the work He is ready to do for you and through you.

He cannot do this work unless you are hid with Christ in God, because self is prepared to take the glory God should have. {21MR 303.1}

Empty the soul-temple of all selfishness. Cling with living faith to Jesus. Exert all your tact, all your skill, all your capabilities in resisting the enemy and in coming close to the souls who need help. Diligent, persevering efforts should be made in their behalf. They must be urged to have a care for their own souls. There is fulness for you in Christ. Come to the water of life and drink. Do not keep away and complain of thirst. The water of life is free to all. Spend much time on your knees in prayer. Believe that God hears your prayers, and you will see of His salvation. {21MR 303.2}

Yours with deep interest in the work.--Letter 57, 1887.

Ellen G. White Estate
Silver Spring, Maryland
April 18, 1991. Entire Letter. {21MR 303.3}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1563 - Call to a Greater Work in Europe

MR No. 1563 - Call to a Greater Work in Europe

(Written December 7, 1902, from "Elmshaven," Sanitarium, California, to "My Brethren in Responsible Positions in the Work of God in Europe.")

I have words to speak to you. It is time for much to be accomplished in Europe. A large work, such as has been done in America, can be done in Europe. Let sanitariums be established there. Let hygienic restaurants be started. Let the light of present truth shine forth from the press. Let the work of translating our books go forward. I have been shown that in foreign countries many lights will be kindled. {21MR 304.1}

In many places in Europe the Lord's work has not a proper showing. Help is needed in Italy, in England, and in many other countries. A larger work should be done in these places. Laborers are needed. There is talent among God's people in Europe, and the Lord desires this talent to be employed in establishing all through this great continent centers from which the light of His truth may shine forth. {21MR 304.2}

There is a work to be done in Scandinavia. God is just as willing to work through

Scandinavian believers as through American believers. We are hoping and praying that Elder Olsen will renew his courage and grasp the hand stretched out to save him, making God his trust. He must have courage in the Lord. He must do all that he can to help his brethren and sisters in Europe. We know that the Lord will work through him. {21MR 304.3}

My brethren, bind up with the Lord God of hosts. Let Him be your fear and let Him be your dread. The time has come for His work to be enlarged. Troublous times are before us, but if we stand together in Christian fellowship, none striving for the supremacy, God will work mightily for us. {21MR 304.4}

Let us be hopeful and courageous. Despondency in God's service is sinful and unreasonable. He knows our every necessity. He has all power. He can bestow upon His servants any measure of efficiency that their case demands. His infinite love and compassion never weary. With the majesty of Omnipotence He unites the gentleness and care of a tender shepherd. We need have no fear that He will not fulfill His promises. He is eternal truth. Never will He change the covenant that He has made with those that love Him and continue in His love. His promises to His church stand fast forever. He will make her an eternal excellence, a joy of many generations. {21MR 304.5}

Study the forty-first chapter of Isaiah, and strive to understand it in all its significance. God declares: "I will open rivers in the high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together; that they may see, and know, and consider, and understand together: that the hand of the Lord hath done this, and the Holy One of Israel hath created it" [verses 18-20]. {21MR 305.1}

He who has chosen Christ has joined himself to a power that no array of human wisdom or strength can overthrow. "Fear thou not; for I am with thee," He declares, "be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.... for I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" [verses 10, 13]. {21MR 305.2}

"To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint" [Isaiah 40:25-31].--Letter 189, 1902.

Ellen G. White Estate
Silver Spring, Maryland
April 18, 1991. Entire Letter. {21MR 305.3}

MR No. 1564 - The Meaning of Consecration

(Written August 11, 1886, from Basel, Switzerland, to Brother and Sister Ings.)

We received your welcome letter a few days since, and were so glad to hear that you had a favorable passage. I wish I was in England this moment; I want to see you both so much. {21MR 306.1}

I have been very earnestly at work here. We have been seeking to do everything in our power to educate the people here to understand what it means to be a Christian. We have been holding morning meetings the past week at half past five, lasting one hour. All who are connected with the office and all in the building attend these meetings. I talk to them about 30 minutes and then we have a social meeting. In the past two weeks I have spoken nine times; three times at length. {21MR 306.2}

I feel deeply that we must do everything in our power to educate the people to be Bible Christians. Not only must we show in our character the meekness and lowliness of Christ, but we must educate the people who profess present truth so that they will not be satisfied to merely have a nominal faith in the truth for this time but have that faith brought into their character as a sanctifying power. How few of us see the importance of living by every word that proceedeth from the mouth of God; that is, not depart from a Thus saith the Lord. {21MR 306.3}

I feel deeply in regard to the fact that our people talk the truth, but do not live the truth, thus carrying its principles in their life practices. Every church that has been organized needs a work done for them that God alone can do. They talk consecration, mention consecration in their prayers, and say over and over again, "We give ourselves wholly to Christ," when they hold tenaciously to their own ideas and will and are not consecrated to Christ. {21MR 306.4}

Saying consecration, praying consecration, are not enough. We must practice

consecration. We feel deeply pained to see the absence of consecration in the individual members of the church. These reach too high. When they bring their consecration down into their very words and actions, into their associations with one another, they will bring consecration into their practical life. It is present religion we need, not an imaginary religion. It is a Saviour today to help us. It is to reveal Christ in our words today; it is to be kind, tender, and affectionate today; it is to esteem others better than ourselves today. Each separate word and action is to show consecration not to ourselves,

but to God. We are fitting up for heaven. The Spirit of Jesus dwells in us richly by faith. {21MR 306.5}

Consecration is a very simple thing when brought daily into our individual life in practice, but it is our spiritual power. We shall know far more by consecration daily than by trusting to our experience. Each day, each hour, let the heart go out after God: "Here, Lord, am I, Thy property; take me, use me today. I lay all my plans at Thy feet; I will have no way of my own in the matter. My time is Thine; my whole life is Thine. Thou hast bought me with a price." Let the heart be constantly going forth to God for strength, for grace every moment. {21MR 307.1}

Let not one evil word escape our lips, because our lips, our voice, belong to the Lord, and must be consecrated to the Lord and to His service. These lips must not dishonor Jesus, for they belong to Him. He has bought them and I must speak nothing that will offend Jesus. My ears must be closed to evil. Thus day by day we can consecrate ourselves to God. The ears must not be defiled by listening to any gossip that faultfinding ones would have us hear, for I not only cause them to sin in allowing them to talk of others' faults, but I sin myself in listening to them. I can prevent much evil speaking in thus having ears consecrated to God. I can say before the evil is done, "Let us pray," then ask God to enlighten both our minds to understand our true relation to one another and our true relation to God. {21MR 307.2}

Let us open our hearts to Jesus with all the simplicity that a child would tell its earthly parents his perplexities and the things that trouble him. Tell him you are not to listen to evil speaking, to hurt others. Thus we can restrain evil not only in ourselves but in others. Practice consecration to God daily; then there will be no danger in the life of service to God. We want gratitude brought into our life, words, and works. {21MR 307.3}

Every word, every thought of complaining indulged in, is a reflection upon God, a dishonor to His name. We want our hearts attuned to His praise, full of thankfulness, talking of His love, our hearts softened and subdued by the grace of Christ, full of sweetness and peace and fragrance. We shall be patient, kind, tenderhearted, pitiful, courteous, even when dealing with those who are disagreeable. Oh, how many precious blessings we lose because we esteem self altogether too highly and have so little esteem for others. We want to live a life that will please God, one that will bear

witness that we are children of God and not children of the wicked one. {21MR 307.4}

This is the nature of the instruction that we are giving in the morning meetings, and we hope some good is being effected. I feel Jesus verily present. I tell you in the fear

of God, our churches are altogether too formal. The love, the tenderness of Christ, is not expressed in practice in their intercourse with one another. We must not demerit ourselves and lightly esteem the ability given us of God, neither should we overestimate our own importance and trust to our human ability. Those who have far less ability may verily be doing far more for the Master because they put out to the exchangers every talent they possess. They keep up an unfaltering purpose, a brave heart, and a calm, peaceful, trusting confidence in God because they believe His Word. {21MR 307.5}

Heaven recognizes the loyalty of the soul that is struggling to do the will of God, and to grow into the likeness of Christ. Each has to win his way by struggles and efforts to elevation of character and noble attainments. Jesus has divine help to give every one of us in our aspirations to seek to work out our own salvation with fear and trembling. God is ready to give abundant grace, and the door of the heart must be open to receive. Open the door and let the Saviour in. Then we must teach this, reveal it in our lives. What rich promises we have, how deep, how full, how abundant! If we do not grasp them, we meet with a great loss, and those with whom we associate also meet with a loss. {21MR 308.1}

Jesus would reflect His light and grace through us to others. Then come close to Jesus; open the door of the heart that the bright beams of Christ's righteousness may shine into our souls to be reflected upon others. We are to be constantly reaching upward to God. Think much, and talk little of ourselves, but talk of Jesus; dwell upon His matchless charms. Talk not of our trials, brood not over our privations, but remember Jesus, the Son of God. {21MR 308.2}

Study His life of self-denial, self-sacrifice, His life of privation, and how much abuse He endured for our sakes on the cruel cross, and then let us never exalt ourselves or think we have a trying time, but let us be thankful. God does not want us to be in gloom, but walk in the light as He is in the light. Jesus lives; He is not in Joseph's new tomb, but lives to make intercession for us. He does not forget us for one brief moment. He encouraged His disciples to [obey] that which He commanded them, [then promised], "Lo, I am with you alway, even unto the end of the world" [Matthew 28:20]. Then let peace come into the soul, joyfulness into the heart, and speak forth the words Christ has given us, and show forth by our piety, "the praises of Him who hath called you out of darkness into His marvelous light" [1 Peter 2:9]. {21MR 308.3}

I have written altogether differently than I had designed. Well, you may see some who need these words which I have written. {21MR 308.4}

I understand a tent meeting is to be held in Grimsby. I want to know about this meeting. We may be able to leave here one week or two before the council shall begin.

If it is thought best, I should like to speak in the tent where I need not an interpreter. I wish to hear from you again. How are you getting along? I wish so much Sister Ings was here in Basel, but it may not be best as we are coming there so soon. {21MR 309.1}

I think in the meetings held in Grimsby that there should be Bible lessons given in the place of many discourses. There should be visiting from house to house to get at the people. Pray with them, talk with them, and, above everything else, I hope those who labor will plead with God for His Holy Spirit. This is what is needed. There is the Salvation Army, the Holiness Band with their cheap Christianity, and yet it pleases because there is no warfare. They present all smooth sailing. The truth brings before the people heart religion. It is not, they will say, who are in error [or] the works we do, but it is what Jesus does for us. This is all true, but our works must be like the works of Christ. Now, if God works by His power, the hearts of all must feel it. This, then, is the way to reach the people, through God. Be in earnest, agonize in prayer, and you will see the salvation of God. {21MR 309.2}

With much love and a welcome to Europe, I remain your sister in Christ.--Letter 7a, 1886.

Ellen G. White Estate
Silver Spring, Maryland
April 18, 1991. Entire Letter. {21MR 309.3}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1565 - A Trip Across Germany and Holland to Kettering, England

MR No. 1565 - A Trip Across Germany and Holland to Kettering, England

(Written June 30, 1887, from Kettering, England, to "Dear Children.")

I wrote you last from the depot in Hamburg. We took the second class compartment, which was extra. The car was new and sweet, toilet room adjoining, and we rode from 10:00 a.m. until 10:00 p.m. in that car. A lady and daughter rode one half hour with us. Aside from this, we had the compartment all to ourselves. As I had slept but a trifle the night before on the boat, I slept much of the time passing through Germany and Holland. {21MR 310.1}

We had fine weather. The country was in its glory and everything was beautiful and enjoyable. Now I was no more sick and could relish my food. We traveled three days and three nights and had only one cup of warm drink. Ate our dry lunch. Purchased a couple of pounds of strawberries at Copenhagen, which made our meals enjoyable. We had some little forebodings of the water, but at 10 p.m. we stepped on the boat and were disappointed to be assigned to a little, mean-looking cabin where there were many berths and all as hard as the floor. {21MR 310.2}

I felt provoked at first. They said I could have first class berth, also Sister Ings, for one pound. I would not gratify them to pay one cent extra, so the fur and the feather pillow were arranged and the port holes closed; but we begged for the door [to be] open and it was granted. We were in the end of the boat down in the lower cabin, and I did sleep tolerably well. The boat did not rock at all but moved smoothly crossing the channel as if on a mild lake. So we all felt to praise God and take courage. {21MR 310.3}

We were ticketed for Victoria depot and arrived there about eight o'clock. Took the hack. Rode three miles across the city to the _____ depot and took cars for Kettering on fast train. Was only one hour and half. We reached here in good condition, not much weary. Found Brethren Robinson and Lane (and Sister Robinson) and Boyd and Sister Nursborn expecting to meet us there tonight. {21MR 310.4}

And here we are at Kettering. Have telegraphed we would meet them next Monday at London. {21MR 310.5}

Shall look for Brethren Lane and Haskell tomorrow. Brother Haskell has been to visit Brother John in Wales to urge him to unite with Brother Durland in the tent effort in new place, about six miles from Kettering. {21MR 310.6}

Brother Durland will be here this Sabbath, so we changed our appointments after receiving a telegram at Stockholm, Sweden, from Elder Lane. {21MR 311.1}

There has been an earnest desire for me to speak to the people in this new place where the tent is to stand this summer and fall. I decided to come again the Sabbath after being at Southampton, and then go on to Grimsby to speak to them, so I can speak in this new place under the tent. {21MR 311.2}

We will go to London next Monday. Stay there till Wednesday--see the friends that are to sail to Africa, then go to Southampton a week from this next Sabbath, and the week following be at _____ where the tent is. {21MR 311.3}

This is all I can write you of news at the present time, so I will stop and send this at once. I have heard that you all had a rough, hard time on the steamer. I was so sorry for you all. But we have never taken a journey when we have been favored by the Lord as on this occasion after you leaving us at Christiania. {21MR 311.4}

I see much work to be done. May the Lord give me clear, spiritual vision to discern my work and to do it. One thing I must mention, Would it not be well to give Elder Waggoner the light-colored chair and the dishes and the bedding he needs, if his is not coming on? What think you? These things consider and do according to your best judgment. {21MR 311.5}

I hope to hear of Mary's continued improvement. I feel myself quite improved with the exception of pain in the base of the brain, but I hope this will pass away. {21MR

311.6}

I am glad Sarah is with you. She will guard Mary, I hope, faithfully.--Letter 85, 1887.

Ellen G, White Estate
Silver Spring, Maryland
April 18, 1991. Entire Letter. {21MR 311.7}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1566 - The Ings Invited to Join the Work in England

MR No. 1566 - The Ings Invited to Join the Work in England

(Written May 26, 1886, from Chaux-de-Fonds, Switzerland, to Brother and Sister Ings.)

We have been traveling among the churches with my own team. Left Basel May 20 and journeyed two days to Tramelan. Oh, what scenery! No one can tell what Switzerland is unless they have traveled over the road by horse and carriage. I spoke three times in Tramelan. There is a goodly number there. Eleven came from this place and we had a good meeting. Brother John Vuilleumier was my interpreter. {21MR 312.1}

Monday we drove to Bienne in company with Mary Roth and her brother, Oscar, and Sarah McEnterfer. We rode fifteen miles over the most beautiful road and viewed the most majestic scenery my eye ever looked upon. But this letter is not to describe scenery but to state a few things. {21MR 312.2}

I spoke at Bienne in the missionary meeting, then W. C. White spoke. Mary Roth was our interpreter. Today we have come thirty miles and the scenery was such as to delight the senses all the way. For miles we were steadily climbing until we could view the landscape from the elevated point where we now are. I am glad we have a good strong horse and a good, easy, convenient carriage. I am being much benefited by my journey. {21MR 312.3}

I started in this letter to say that as yet we have spent but a very little time in England. We design to start in two weeks for Sweden and Norway, and then shall go to England. The plan now is that our European conference will be in England. We shall

stay some time and labor in England. Then if you come, Brother and Sister Ings, we purpose to have a family together and unite our interests and will have a comfortable home, convenient food, and try to help one another. I must spend considerable of my remaining stay in England, if I can endure the climate. If I cannot, shall go where I can, but I am desirous to work in England. I long to speak without a translator. And if I spend much time in England, shall take my horse and my carriage with me. {21MR 312.4}

But I will say, Do just that which the Lord directs. Do not move upon anyone's light, but study duty. You are on the ground and you can know the situation. Ask God for light, and then do your duty with an eye single to His glory. {21MR 312.5}

We would not urge your coming, but we do feel that it would be in the order of God for you both to visit Europe at this time. We cannot advise Brother Ings to come without his

wife shall accompany him. He needs her and we will try to make up a family, for I cannot see any better way to do than to be independent of all families, [so we can] cook as we please. We have had a good girl to cook for us and do all housework. We will have a good girl in England and you will be free to ride with me, walk with me, and help me in many ways. Then when your husband is not well or when he shall rest, he can have a home to come to. If we do not stay in England long, still we will have a home where our interests will be connected. When we go to America, I want to have Sister Ings in my family, and I shall locate myself somewhere or in some place where there is land to pasture a cow without so much trouble. {21MR 312.6}

Now, my dear brother and sister, I have not lost my interest in either of you, and I want we should be one family. I think you had both better come at once to England, and by the time you arrive we will be making our way from Norway to England. There we will meet, there we will talk over our plans. There are good locations we can obtain in England. We shall secure the most healthy place we can to make a home, and we want you to connect with us. {21MR 313.1}

Mary K. White does not find time even to ride with me or travel with me. Sarah is either taking dictation or writing on the calligraph, and Marian--you know how she begs off. You can help me and I can help you, and you can go with me to different churches. Now come, both of you, and remain as long as it shall please the Lord. When we leave England we want you to go in company with us. {21MR 313.2}

In my dreams I am with Sister Ings. She fell on my neck and said, "Oh, Sister White, I never wanted to leave you. You made me leave you, and I want to be with you. The Lord blesses me when I am with you." I said, "Sister Ings, from this time our interests shall never be divorced. We will stand shoulder to shoulder to the close of time. {21MR 313.3}

I want when you shall come that you will bring all the matter in regard to mothers' influence, all letters from my children. You can help me much in some of these matters.

I would not bring but a limited supply of clothing as you can obtain it here better than there, but you need not I should inform you in regard to this. {21MR 313.4}

You have filled a good place in the institution and now it is well that there should be a change. Therefore come, Sister Ings, with your husband. We will be more than glad to see you. I can say no more in regard to this matter. The Lord help you to decide aright, is my prayer. {21MR 313.5}

No one would be more happy to see you than every one of our family, but after saying this I can say more--all would receive you most heartily. I do not know what the duty of Sister

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Ings is. I believe that it was in the order of God that she took her position at the Health Retreat. I believe she has been the right one in the right place, and I think her to be qualified for the position and that she will be a blessing to the institution. I look forward to the time when I will see my old home again and Sister Ings be with me, if she can be cut loose from the Health Retreat. But my pleasure, my wishes, shall not come in to be a controlling power. {21MR 313.6}

In regard to you both, I have the same tender interest in you both, and nothing would give me more keen sorrow than to find you in any place where you would not be happy or where you would be sufferers healthwise. If Brother Ings should come to England, we shall feel the same interest in his welfare we have felt in America. {21MR 314.1}

Our interest must be bound up together. If Brother Ings has the blessing of God, he may do a good work in England, and I wish he could spend some time there. It would please us much. If the Lord wills he should come, we will be glad, and if it is found that rheumatism affects him, he could spend some time in Basel or other sections of the country where it would be more favorable. You are not to come with the idea that you are to be fixed in England. It is only for a time to do a specified work and then return again to California as soon as we will return to America. {21MR 314.2}

Now, we do not feel that it is our province to make duties for either of you or to do anything further than to suggest. If Brother Ings feels it his duty to remain in California, then let him follow his convictions. I believe the Lord will lead those whom He entrusts with His work. But it seems to us, as we survey the field, that he should come. {21MR 314.3}

We are pleasantly situated in Basel, but shall be prepared to leave in one year. I look home to California often, but not in the same way Lot's wife looked back to Sodom. But I have left home and all its comfort and all its attraction. I consider the cause of God and its workings of greater consequence to me than anything that I possess. I will not worry about home, but just as soon as my work is done I shall go back willingly. You will see by this letter that I want you both to move understandingly and with a consciousness that the Lord is leading and guiding. I cannot tell either of you your duty or where you shall go or what you will do. Let the Lord lead and guide you. I believe He

will. With much love, I remain, your true friend.--Letter 78, 1886.

Ellen G. White Estate
Silver Spring, Maryland
April 18, 1991. Entire Letter. {21MR 314.4}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1567 - Counsel to S.N. Haskell Regarding Delay to Leave for Europe; Defense of Sister Harris

MR No. 1567 - Counsel to S.N. Haskell Regarding Delay to Leave for Europe; Defense of Sister Harris

(Written January 14, 1887, from Bale, [THE FRENCH NAME FOR BASEL.] Switzerland, to S. N. Haskell.)

I have been meaning to write to you for some days, but have been very sick with malaria. I am now improving. It is three weeks since I first was taken sick. I have suffered much, and I feared much how it would turn with me, but I kept praying and putting my whole trust in God, and He has blessed me. I hope to improve now faster that I have done. {21MR 315.1}

Elder Ings and wife, and Elder Ertzenberger and I attended the dedication of a small house in Tramelan. Soon after I came into Brother Roth's house, I was alarmed for myself. The water closets were in the house, and on each floor was a water closet. The house was permeated with the poison, and thus it proved to work on me. I was taken with great pain in my stomach, as if poisoned. Still I spoke Sabbath. We had a very solemn meeting. I had to give the dedicatory discourse which was interpreted by Brother Ertzenberger. {21MR 315.2}

I grew worse Sunday, but a large hall had been hired, [and] notices had been sent out that I would speak. John Vuilleumier came from Bale to interpret; and although suffering severe spasms of pain. I spoke to three hundred people assembled in the hall. The meeting was pronounced a success, but I dared not remain another night. I had them make arrangements to return to Bale Sunday night after speaking in afternoon. Well, I spoke New Year's to all who could understand English, and the Lord met with us. I became very sick, yet spoke again last Sabbath, and the week now about past has been a week of peril to me, but the worst is past. I feel very thankful to my heavenly Father. {21MR 315.3}

We had hoped you would be here at the conference and thought it would prove a blessing, and then W. C. W. would accompany Brother Farnsworth and yourself to England and see what could be done there. Then when the way was prepared, I would

spend one or two months in England. But as your plans are not to come till April, we shall not unite in the work in England. I am feeling quite sure that I should return to America and that I must be at my house in California at the end of the two years from the time I left California. {21MR 315.4}

We did not propose to wait here all the time while you were tarrying in America, so you may consider the promise annulled to do anything in England. We will, therefore, be on our way to America about, or near, the time you will be coming to England. We felt that we cannot be here any longer, so you must know the situation and consider me released from all promises made to work with you in England. Had you come on as we expected you would, and if the way was made ready, I would have consented to remain until June or July, but now we will make calculations to leave earlier. I dare not be longer exposed to the scents that we have to receive in Switzerland, unless we see it is duty. {21MR 316.1}

I begin to feel now that I have done all that I can do in visiting other nations. I have not yet been to Naples, but I do not feel that God has a special work for me to do there. I am not yet determined at all. I left my home in Healdsburg one year ago last July, and I may not see it in two years from the time I left. All that I possess is in other hands' keeping. I have met with some losses since my absence, but this is nothing. It might have been, had I remained with it. It has been enough for me to see and sense that there must be a work done here in Switzerland, and I have not allowed home matters to disturb me or come into my experience to influence me one jot or tittle in any decision I have made. {21MR 316.2}

I am satisfied that God has blessed me, and this is all I desire. And now could I obtain any light to remain longer, I would do so. I do not say that it is your duty to come earlier than you have proposed, but I cannot see that it is our duty to be held here months longer because you are not ready to come. After this conference, my mind will be, I think, clear to again return to my home. {21MR 316.3}

I feel a deep interest in the work all over the field. I have no special interest in one place above another, only that I am doing the will of God. We expect our party will arrive here sometime this week, and may the Lord give us wisdom from above to know just how to decide everything in a manner to glorify His holy name. I have been expecting a letter of response from Elder Loughborough in regard to Brother Church and his pledges, but none has come yet. It may come soon. I do hope that you will not work up to the last thread of strength you have. And I should be glad if your wife could have your company more than she has had, poor woman! She has to be away from you so much, but the Lord will not leave or forsake her. I hope she will be constantly blessed of the Lord. {21MR 316.4}

Now, my brother, I have some fears in regard to your dwelling with pen and voice so constantly upon Australia. It will be well to talk a reasonable amount and write about it, but dwelling upon it so much, I am

afraid it will not bring the blessing of God into your present labors. You are not now in Australia. Put your energies and your thoughts into your present labor. Again, I am sure by a dream that was given me, we are searching for fruit and berries at great distance, when there is excellent fruit close by us. We want to pick not an inferior kind of fruit, but make efforts to get the large and sound fruit. I will write my dream to you soon. I had several pages written in reference to the school at South Lancaster, but Willie thinks I should make an article for the paper, and as it cannot be copied tonight I will send this just as it is and leave the matter I had written especially for the benefit of the school in South Lancaster. {21MR 316.5}

I am sure that the dreams that I have had of late teach me lessons that there is a neglect to get the better classes to become interested while the poor classes are not to be neglected, neither should the higher and more intelligent classes be overlooked. I have been, in dreams, instructed that we overlook the fields close by us to labor in far away fields, and we pick very inferior berries when there are larger and a better quality of berries all ready to be gathered. And we are making a mistake in this kind of labor. {21MR 317.1}

There are intelligent men and women whom we are afraid to work for, fearing repulse; but earnest efforts should be made for the higher classes, coming close to their hearts, visiting them and using special wisdom to win them to the truth. There should be no pushing, no sharp contention, but leading their minds out to investigate. {21MR 317.2}

I dreamed we had lost in our want of effort and faith to pray and work for intelligent men and women, and when we see these have any interest there has been a neglect by some to follow it up and pray or work and to move with great wisdom, yet in love to win them to the truth. {21MR 317.3}

Just as soon as I can I will send you a copy of the matter I have mentioned, but I am desirous this shall go into our mail tonight. I am not doing much letter writing now, for I am leaving all energies we have to accomplish this work for the press before we leave for America. {21MR 317.4}

I do not blame you at all for wanting to work in New England when they need help so very much. I should feel just as you do, but this does not make a connection with us, so that I think our duty is plain to go to America as I have said. {21MR 317.5}

Now, Brother Haskell, let me speak to you in regard to Sister Harris. She has been a woman who has seen much sorrow, and I know that God has worked for her. He has shown her favors and she has had a genuine experience in the things of God; and the suspicions expressed by yourself and others in reference to

her some time ago, make me feel very sad, because I do not think she deserves them. I have not hinted these things to her, but I have felt exceedingly grieved that a worthy sister should, for no real fault or sin on her part, be thus regarded by those who ought

to regard her differently. Everything that I can see is the matter, she may, or you think she may not, think everything her brethren in South Lancaster do is above criticism, and not entering soul and spirit into every suggestion and plan has drawn upon her criticism and suspicion. {21MR 317.6}

I have great confidence in her for this, although she has made no complaints to me. Yet the words and the attitude of yourself, as well as others, toward her was, to say the least, not cordial. If there is a woman that loves and fears God in South Lancaster, it is Sister Harris. If there is a woman I would fear to slight or offend, because it would grieve the Spirit of God, it is Sister Harris. And those who would speak against her in any way to affect your feelings toward her, had better be on their knees before God, and get all that feeling out of their hearts, and not draw from her, but come close to her, and show her sympathy and love. This changeable mood toward those who have been real pillars in the truth, I cannot see is bearing the divine stamp, and if we have much less of this spirit to change, we should change our feelings, because someone does not think us above making mistakes is a spirit that is not of Christ, and I mean to condemn it wherever I see it. {21MR 318.1}

Well, I must stop. God bless you and your wife.--Letter 20, 1887.

Ellen G. White Estate
Silver Spring, Maryland
April 18, 1991. Entire Letter. {21MR 318.2}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1568 - A Report on Temporal and Spiritual Matters

MR No. 1568 - A Report on Temporal and Spiritual Matters

(Written August 17, 1887, from New Bedford, Massachusetts, to Sister Ings.)

You will learn from the letter written to W. C. White in regard to the matters we have on hand. We will be glad to see you whenever you may come to America. I miss you, and we have been together so long I do not know how to get along without you very well. Sarah is just now mourning greatly over the death of her niece. {21MR 319.1}

We are doing well. My health was never better, and I am doing much work. I hope you will have as pleasant a voyage as we had. I believe you will have. Oh, how much help is needed here! I wish your husband and yourself were here right at this meeting. Good might have been done. I see the dearth of helpers, and if I would allow it I would become very anxious and burdened over the matter; but I say, No, no, I will not distress myself over things I cannot help. I wish to do all I can humbly, gladly, and then leave the result with God and not kill myself over things I cannot do. Oh, that God would help me and help His languishing cause! {21MR 319.2}

We leave New Bedford for Ohio tomorrow night. I have not heard from Mary since we parted with her at New York. I am not sure whether she left Thursday night or Friday morning for Battle Creek. I think she will write to me. Will you get me a package of those stockings such as you and Mary and Sarah had? You can get them in Liverpool or London. {21MR 319.3}

I meant to have two coarse linen sheets brought on. Please get them. We had a close examination but nothing was charged us as dutiable. I wish you would get me the stockings if you think best; if not, all right. I want them very much for myself. I will be pleased to have them my size. I wear them and they feel so nice. {21MR 319.4}

We have had no distressing weather here yet. Cool nights, good, clear weather, no fog, no rain. Clouded up and rained when we were on the boat en route for this place. {21MR 319.5}

I hope something will be done for that Sister Griffeth we saw at Southampton. I sent my letter to you that you might call her to remembrance and do something for her. Such cases must not be indifferently passed by. {21MR 319.6}

I speak this night and must say good-bye. Forgive this short letter. We have two small tents pitched under a large tent. Thus all are comfortable. Sister Harris prepares meals for us and for Brother Alfred

Olsen, Brother Goodrich, Brother Morrison who came from California to educate in canvassing, and Brother Ramsey. This constitutes our party. We have a cool breeze blowing through our tent all the time. I am so thankful I can eat tomatoes, green corn, sweet potatoes, bananas, blackberries, huckleberries. We live real well. {21MR 319.7}

I long more and more for the Spirit of God. I must have it. I want more faith. I want patience when abused. I want to not have my feelings stirred a bit when Canright shall make his terrible statements. I feel, too, the need of the meekness and loveliness of Christ. {21MR 320.1}

I shall expect a letter from you. It seems months since I left you, and I do want to see my Willie every day. I want to talk with him, notwithstanding Brother Olsen is as tender to me as possible. All were so glad to see us and all are ready to do everything for us. {21MR 320.2}

God bless you. Good-bye. Love to Brother Ings and yourself. {21MR 320.3}

Since writing the above, Lilly Belden Gilbert has arrived with her husband and two children. Lilly has taken a decided stand for the truth, and her husband opposes and threatens, yet she holds the faith firmly and says she will not give it up. I have just spoken with her. She is glad to see me. Father Belden is here. His son-in-law, Hull, and his wife have come into the truth. They are here on the ground. I dare not visit with them tonight, for I must speak tonight and must not become too weary. Again good-bye and good-night.--Letter 66, 1887.

Ellen G. White Estate
Silver Spring, Maryland
April 18, 1991. Entire Letter. {21MR 320.4}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1569 - Encouragement for S.N. Haskell and the Ings; Conditions at the Health Retreat

MR No. 1569 - Encouragement for S.N. Haskell and the Ings; Conditions at the Health Retreat

(Written February 13, 1888, from Healdsburg, California, to S.N. Haskell and Elder and Mrs. Ings.)

It may seem strange to you that we have not said more in regard to Elder Ings and his wife coming to America. We believe the Lord's hand was in their going to Europe. We were very fearful that they could not stand the climate, but the Lord in His providence has sustained them. They may even have had better health in the dismal climate of London than if they had been in California. We cannot say in regard to this matter. We would not limit the Holy One of Israel; He can do mercifully abundantly above all that we are able to think. And although we have pitied you and prayed for you and Elder Haskell much, I am convinced that we have had too little faith and too limited a vision of God's power to protect and save you in the dark and dismal fogs of London. {21MR 321.1}

I have felt so great assurance when opening my mouth before God in behalf of you, being concerned particularly in that mission which we all know needs far more helpers than it already has, that I have felt forbidden to say, "Come to America." The Lord will work by whom He will. Brother Ings may be annoyed by his old tormentor, rheumatism,

but if he will only remember that he had had the same, perhaps fully as severe, here in California! It has seemed to me that no special, lasting harm would come to you. If you only have faith, living faith, only as a grain of mustard seed, then what wonderful things you might claim. {21MR 321.2}

So I cannot say to you, "Come to America." Under the circumstances, Elder Haskell is fully as much in need to change climate as you, my Brother and Sister Ings. I could not see that it would be consistent or merciful. How do you know but England is just the place for you? Has He released you? Then come any moment. I write you this as explaining why we have not at the General Conference lifted up our voices and called you to come from London. It is not because there is no room for you to work in this good field of California, and it is not because we do not love you and desire your labors. It is because we feared we should meddle with God's arrangements, even as Uzzah tried to put his hand on the ark, fearing the jostling might hurt it. {21MR 321.3}

God will take care of you both, and He is blessing you and He wants you to be hid as in the secret of His

pavilion, to lean on Jesus and look alone to Jesus. There are blessings for you all, and the Lord sees every peril that threatens you, every disagreeable duty that you have to meet. But He who tempers the wind to the shorn lamb will not leave any one of you who have given yourselves up to do His gracious will. Cling to the Arm that is mighty to save. Let His name be magnified. Come near to Jesus every morning. {21MR 321.4}

Nearly every night we supplicate the Lord in your behalf, calling you by name in our family devotions, and I have felt assurance that He who pleads in the courts of heaven in your behalf calls you by name in His work as your Advocate. I know the Lord is nigh; you only believe, and you will see the salvation of God. We have so little faith that I wonder how the Lord can be pleased with us or do much for us. I have been somewhat worn since I returned from Europe, but I am full of love to Jesus and of gratitude for His great goodness to me. {21MR 322.1}

Elder Haskell, will you look away from your own merits? Will you trust the merits and righteousness of Christ? Will you look to Him and trust in Him as a loving and mighty Saviour? Will you believe just now? Will you fall all broken upon Jesus and say, "He saveth me; I am wholly without reserve the Lord's"? O,! look and live! The Lord has blessings for you. He will help you. "A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth" [Isaiah 42:3]. {21MR 322.2}

My heart yearns to see you stand in the strength of the Mighty One. Will you, oh, will you take God at His word? Will you believe He means just what He says? I pray that your whole spirit and soul and body may be sanctified. Lie low at His feet, at the foot of the cross, subdued, broken, but taking hold of His strength, that is all that you need. I tell you, we must work in greater faith, we must fight the good fight of faith, we must

break the force of Satan's suggestions, by living, actual faith. God has said it, and it will be done. His word is pledged, that He will be to you a present help in every time of need. Be strong in the Lord, yea, be strong. {21MR 322.3}

We have not had the most pleasant labor altogether since coming to California. It has been a kind of labor that tried the soul and that naturally brings discouragement. It has been most trying to my soul. My heart has been grieved within me to have to labor on every hand against this freedom, married men with women and girls. Oh! it has caused me intense pain. I have tried to labor to correct these evils, and have seen the depths of Satan's working, but I try to be faithful. I get but little encouragement. {21MR 322.4}

Elder Rice left the Rural Health Retreat because we urged him to

resign. Not because of his imprudence with this too great commonness with a married woman, but because of his being so inefficient as a business manager. He has cost the institution thousands of dollars that might, with wise management, have been saved. But now he has worked upon his mother's and sister's sympathy until they charge his separation from the Health Retreat to me rather than to his course of action. {21MR 322.5}

Dr. Maxson and wife left, and all three are, I think, in harmony. Where the devil will break out next at the Health Retreat, I cannot tell. But they seem to be doing well now; patients are coming in, and within a few days they have had twenty-two ladies to give treatments to. If the golden wedge and the Babylonish garment can only be searched out and rebuked, and put out of the camp, we believe that the Lord will do something for the Retreat. We think that as soon as the vacation of the school comes, Dr. Caldwell will go to St. Helena and take hold with Dr. Gibbs. We are having some tokens for good. {21MR 323.1}

At the commencement of the Sabbath A. T. Jones was with us. We had a refreshing from the presence of the Lord. Our hearts were melted into tenderness, and the subduing Spirit of the Lord was in our midst. Sabbath, I spoke to the people, and I had much liberty in speaking from 2 Chronicles 3. I was deeply moved as I addressed the people in regard to the position of God's people at the present time. The dear Saviour seemed to be very near and exceedingly precious. I asked those who wished to give themselves wholly to the Lord to come forward, and we had quite an army of children, those of all ages. Many of them spoke with much feeling. Oh, the Lord is good. My soul was just hungry for the blessing of the Lord, and He did bless me. I can say I know that "my Redeemer liveth." {21MR 323.2}

We are pressing with all our might the Volume 4 to its completion. The printers are driving us fast, and I believe we shall have hard work to keep up with them. I have next the Volume 1 to get out, then to revise Volumes 2 and 3. If the dear Lord will help me, I shall be able to do this work. Marian has a heavy load upon her. She seems to stand it well as yet, but at times the pressure comes quite severe on her, poor child. She works

real hard. I think Cecelia will plant her feet upon the Rock. I think she is improving. Fannie Bolton is a treasure to me. We are all harmonious, all working unitedly and in love. {21MR 323.3}

May Walling came home to me last Friday morning from Nevada. She looks strong and I think her stay there has not done her any harm. I am glad to have her here. Sister Lockwood and May do the work together. I tell May I will give her two

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dollars per week with which she can get her clothing, or a portion of it. Brother Lockwood, Sister Lockwood, and I will go over to St. Helena tomorrow, or Wednesday. Willie is at Oakland. He left Healdsburg this morning in answer to a call to attend an important business meeting in Oakland. W. C. W. has also received an earnest invitation to go to Battle Creek and act as vice-president of the publishing house there, and see if they cannot set things in order, but what move he will make we cannot yet tell. He has no desire to go, but what does the Lord want is the question. {21MR 323.4}

Brother A. T. Jones speaks every Sunday night on the signs of the times and the lawmaking powers who are trying to exalt Sunday. {21MR 324.1}

The school here seems to be moving smoothly. Brother Butcher has sold out, and we intend to go to Vacaville if the roads are not too bad. I have two powerful horses that can take me across the country. We have had much rain, and it has made the roads bad in some places. The last I heard of Elder Whitney was that he was some better, and yet they entertained little hope of his recovery. I now must close my letter. I have written this after having written much today, so if you see mistakes, as I know you must, excuse me. Love to you all in Jesus Christ.

Ellen G. White Estate
Silver Spring, Maryland
April 18, 1991. Entire Letter. {21MR 324.2}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1570 - A Vivid View of Future Events

MR No. 1570 - A Vivid View of Future Events

(Written January 20, 1884, from St. Helena, California, to G. I. Butler and S. N. Haskell.)

I expect that this is the last letter that will reach you before you go on your journey to Europe. I have written but few letters because I have been laboring very hard in Healdsburg. The members who composed the Healdsburg church before so many moved in were weak. One and another wanted the supremacy. There was quarreling in the church; one would advance one thing, another would get up and oppose it. There have been old grudges, old difficulties, which no one dared to meddle with. But I felt urged by the Spirit of God to put forth earnest efforts to dig out these old roots of bitterness. We worked early and late. {21MR 325.1}

I attended every early morning meeting and then the following meeting at nine o'clock for these members of the Healdsburg church, and the Lord helped. Matters were settled, the difficulties removed, and confessions made. We had most precious meetings; many were much blessed. I knew I must have rest and came to this place, but my mind is constantly exercised. I feel deeply in regard to our present position. I try to throw off the burden but I cannot lay it down. It will come back. {21MR 325.2}

Friday night several heard my voice exclaiming, "Look, Look!" Whether I was dreaming or in vision I cannot tell. I slept alone. The time of trouble was upon us. I saw our people in great distress, weeping and praying, pleading the sure promises of God, while the wicked were all around us, mocking us and threatening to destroy us. They ridiculed our feebleness, they mocked at the smallness of our numbers, and taunted us with words calculated to cut deep. {21MR 325.3}

They charged us with taking an independent position from all the rest of the world. They had cut off our resources so that we could not buy or sell, and referred to our abject poverty and stricken condition. They could not see how we could live without the world; we were dependent upon the world, and we must concede to the customs, practices, and laws of the world, or go out of it. If we were the only people in the world whom the Lord favored, the appearances were awfully against us. They declared that they had the truth, that miracles were among them, that angels from heaven talked with them and walked with them, that great power and signs and wonders were performed among them, and

this was the temporal millennium that they had been expecting so long. The whole world was converted and in harmony with the Sunday law, and this little feeble people stood out in defiance of the laws of the land and the law of God, and claimed to be the only ones right on the earth. {21MR 325.4}

"The angels from heaven have spoken to us (referring to those whom Satan personated that had died, and they claimed had gone to heaven). You will hear the testimony of the heavenly messengers." They sneered, they mocked, they derided and abused the sorrowing ones. There was much more but I have not time to write it. {21MR 326.1}

But while anguish was upon the loyal and true, who would not worship the beast or his image and accept and revere an idol sabbath, One said, "Look up! Look up!" Every eye was lifted, and the heavens seemed to part as a scroll when it is rolled together, and, as Stephen looked into the heaven, we looked. The mockers were taunting and reviling us and boasting of what they intended to do to us if we continued obstinate in holding fast our faith. But now we were as those who heard them not. We were gazing upon a scene that shut out everything else. {21MR 326.2}

There stood revealed the throne of God. Around it were ten thousand times ten thousand and thousands upon thousands, and close about the throne were the martyrs. Among this number I saw the very ones who were so recently in such abject misery, whom the world knew not, whom the world hated and despised. {21MR 326.3}

A voice said, "Jesus, who is seated upon the throne, has so loved man that He gave His life a sacrifice to redeem him from the power of Satan, and to exalt him to His throne. He who is above all powers, He who has the greatest influence in heaven and in earth, He to whom every soul is indebted for every favor he has received, was meek and lowly in disposition, holy, harmless, and undefiled in life. {21MR 326.4}

"He was obedient to all His Father's commandments. Wickedness has filled the earth. It is defiled under the inhabitants thereof. The high places of the powers of earth have been polluted with corruption and base idolatries, but the time has come when righteousness shall receive the palm of victory and triumph. Those who were accounted by the world as weak and unworthy, those who were defenseless against the cruelty of men, shall be crowned conquerors and more than conquerors." [Revelation 7:9-17, quoted.] {21MR 326.5}

They are before the throne enjoying the sunless splendors of eternal day, not as a scattered, feeble company, to suffer by the satanic passions of a rebellious world, expressing the sentiments, the doctrines, and the councils of demons. {21MR 326.6}

Strong and terrible have become the masters of iniquity in the world under the control of Satan, but strong is the Lord God who judgeth Babylon. The just have no longer anything to fear from force or fraud as long as they are loyal and true. A mightier than the strong man armed is set for their defense. All power and greatness and excellence of character will be given to those who have believed and stood in defense of the truth, standing up and firmly defending the laws of God. {21MR 327.1}

Another heavenly being exclaimed with firm and musical voice, "They have come out of great tribulation. They have walked in the fiery furnace in the world, heated intensely by the passions and caprices of men who would enforce upon them the worship of the beast and his image, who would compel them to be disloyal to the God of heaven. {21MR 327.2}

"They have come from the mountains, from the rocks, from the dens and caves of the earth, from dungeons, from prisons, from secret councils, from the torture chamber, from hovels, from garrets. They have passed through sore affliction, deep self-denial, and deep disappointment. They are no longer to be the sport and ridicule of wicked men. They are to be no longer mean and sorrowful in the eyes of those who despise them. {21MR 327.3}

"Remove the filthy garments from them, with which wicked men have delighted to clothe them. Give them a change of raiment, even the white robes of righteousness, and set a fair mitre upon their heads." {21MR 327.4}

They were clothed in richer robes than earthly beings had ever worn. They were crowned with diadems of glory such as human beings had never seen. The days of suffering, of reproach, of want, of hunger, are no more; weeping is past. Then they break forth in songs loud, clear, and musical. They wave the palm branches of victory and exclaim, "Salvation to our God, which sitteth upon the throne, and unto the Lamb" [Revelation 7:10]. {21MR 327.5}

But I have not time nor eyesight now to write all this wonderful manifestation of God. I cannot get it from my mind day or night. I am just now afflicted with pain in my heart and in my eyes, but I am strong in faith, of good courage, quite weak in body, but I am praying. I shall be strong, for God has promised me strength. I am writing now by the light of my lamp, unable to sleep. {21MR 327.6}

Oh, may God endue us with His Spirit and make us strong in His strength! In that great day of supreme and final triumph it will be seen that the righteous were strong, and that wickedness in all its forms and with all its pride was a weak and miserable failure and defeat. We will cling close to Jesus, we will trust Him, we will seek His grace and His great salvation. We must hide in Jesus, for

He is a covert from the storm, a present help in time of trouble

Ellen G. White Estate
Silver Spring, Maryland
April 18, 1991. Entire Letter. {21MR 327.7}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1571 - Our Need of Christ's Transforming Grace, Humility, and Love

MR No. 1571 - Our Need of Christ's Transforming Grace, Humility, and Love

(Written February 8, 1886, from Basel, Switzerland, to Brother and Sister Harmon.)

I was very glad to receive letters from you, but I am unable to answer them at present. For two weeks I have suffered with congestion of the brain and eyes. Last Thursday I had a two-hours' chill and was very sick all day. Friday morning our people arrived from America. Sabbath I had another chill, lighter, but was unable to sit up through the day. Have been quite sick today. How this will terminate I cannot tell, except that I do have faith in God that I will have strength to accomplish the great amount of work that is now in my hands in writing and arranging books. I am astonished at the amount of labor that God has given me strength to do since I have been here in Europe. {21MR 329.1}

I had written to Sister Lockwood that she need not be concerned in regard to the carpet after I saw the way opened to hire means. I thank you for the interest you have taken in this matter, also for the good price you obtained for the carpet. I would rather have kept it myself than to have sold it for any less. {21MR 329.2}

In regard to May Walling, I see there is reason in what you say. I have recently written to May telling her to go to Brother Lockwood's at once, for I thought it was a burden imposed upon you that you ought not to have. And as my expenses were considerable here, I did not feel that while our house was open in Healdsburg it would be best to pay May's board, and you ought not to board her without pay. {21MR 329.3}

I feel perfectly safe with May under your care, and I did not propose her going to Brother Lockwood's because I had any lack of confidence in you, but only for the reasons I have named. I have written to Brother Lockwood to rent my house if possible. If he should do this, then I would want May to be with you, and if she makes a wise improvement of her time, continue at the school. Brother Lockwood may be able to rent the house; if not, it will be an expense to me rather than an income. You are on the ground and I am not. I leave it to you and your husband's judgment to do as you think I would do if I were there in regard to May. {21MR 329.4}

In regard to the revival meetings at Healdsburg, it surely bears fruit of being the work of God, but in every such revival Satan gains advantages by coming in through unconsecrated persons who have had little or no

experience in a life of piety and godliness. These elements will press to the front and on such occasions will be the most forward, the most zealous and enthusiastic. The very ones who could not be trusted with any important religious interest would take any burden, shoulder any responsibility, as though they were men and women who had earned a reputation through a life of self-denial, of self-sacrifice and devotion, that they

were capable of deciding important questions and leading the church. To put confidence in these would be like committing big vessels into the hands of children to manage on the high seas. Such persons need the transforming grace of Christ daily in order to bear fruit to the glory of God. "Learn of Me," says Christ, "for I am meek and lowly in heart." Such persons have never learned this lesson. If they would wear Christ's yoke and lift Christ's burdens, then they would understand better how they might help and bless others. {21MR 329.5}

Now, I suppose these individuals were the very ones who were the most officious in the meetings in Healdsburg. From what I have been shown I would suppose that they were of that number that composed the private meetings, where only those "who were wholly the Lord's" met. I know what I am talking about, for these matters have been laid open before me several times. {21MR 330.1}

And yet I would say to my brethren and sisters in Healdsburg, I believe the Spirit of God has done a work for you. Hold fast everything that is good. Have no spirit of Pharisaism, have no loftiness and self-confidence. The lower you lie at the foot of the cross, the more distinct and the more precious will be your views of Christ our Redeemer. The one grace that is so much wanted with everyone who professes to be a follower of Christ is meekness, humility, humbleness of mind. One view of Jesus sends self-importance to the winds. {21MR 330.2}

If Satan can get us to enshroud ourselves in garments of self-righteousness, then we will not wear the robe of Christ's righteousness. Self-exaltation and pride of position and self-importance were the sins of Satan in heaven. True religion dies out of the heart when these take possession and are developed in the character. {21MR 330.3}

I have a deep interest for the church in Healdsburg. Their prosperity depends upon the right hold that they have on Jesus. The presence of personal home piety will tell upon their own character, upon the character of their children, and upon their behavior toward the animals which they use. The very animals will respond to the disposition of those who have charge of them. {21MR 330.4}

A man who has Christ abiding in his heart will not treat even his cattle disrespectfully, because they are God's creatures. One with the softening, subduing influence of the grace of God in his heart will not beat, bruise, or kick his animals in a merciless manner. He will remember that the angels of God are taking cognizance of his harsh and unkind words and his ill-tempered actions. Heaven will never be peopled with such characters. {21MR 331.1}

May God help every member of the Healdsburg church to diligently search his own heart, and search the Scriptures until he is acquainted with the qualifications that are essential for him to possess in order for him to sit down with the suffering Man of Calvary on His throne. I leave these remarks with you. Make any use of them that you in your judgment may think proper. {21MR 331.2}

A few words more. If Christ is abiding in your hearts by faith, you will as a church have the presence of God. You will learn what it is to have the love of Christ in the heart for your brethren. You will learn how to exercise that love in your families and in the church--first pure, and then peaceable, and then easy to be entreated, full of

righteousness and good fruits. As Christ prayed that the church might be one, you will all try to be one, to see eye to eye, and speak the same words, and have the same judgment, and that there be no divisions among you. You will be united, and Christ will be your strength. {21MR 331.3}

We have but a little time of probation left us, and let not one neglect the preparation of the soul for eternity. It is a terrible thing to be lost. Brethren and sisters, be determined that you will labor for unity. This is the grace to cultivate--love, precious love. "By this shall all men know that ye are My disciples, if ye have love one to another." {21MR 331.4}

May God bless you as you press close to the bleeding side of Jesus, is my prayer.--Letter 9, 1886.

Ellen G. White Estate
Silver Spring, Maryland
April 18, 1991. Entire Letter. {21MR 331.5}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1572 - The Need for Self-Restraint and Concerted Action

MR No. 1572 - The Need for Self-Restraint and Concerted Action

(Written August 6, 1886, from Basel, Switzerland, to Elder and Mrs. E. P. Daniels.)

Again my mind is much exercised in regard to you. I dreamed that I was in your home sitting at your table, but I could not see that the teachings that you have given others on self-denial and health reform were carried out. I groaned in spirit and said, "Brother Daniels, you are going into darkness." {21MR 332.1}

The Lord has shown me that you have such traits of character that, should you be prospered financially, you would be in danger of losing your soul. You would not be economical, you would use your means too freely, your wants would increase, and you would not practice self-denial. I was shown that the Lord in mercy has kept you in the school of poverty that He might save your soul. {21MR 332.2}

Sister Daniels has lessons to learn in economy. I saw that you, Brother Daniels, had

been tested by poverty, and that the Lord would test you with prosperity. If your use of His blessings and the advantages He gives you should not be in accordance with your faith and your instructions to others--if you should not appropriate the means God brings in your hands in accordance to your faith--then He would come closer to you by affliction, disappointment, and privations, for I saw that you do not know yourself. You would be led on by your natural inclinations, building high hopes on future prospects, but God would put His hand against you. He can in a moment remove your wisdom. He can in a moment take from you the power He has entrusted to you, by which you should glorify Him. {21MR 332.3}

If left to yourself, to follow your own will and judgment, you will surely ruin your soul. Both you and your wife need to learn in the school of Christ. Nebuchadnezzar was warned by God not to pursue a certain course, but his prosperity elevated and deceived him, and in an unguarded moment he exclaimed, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" The instant he uttered these words, the sentence was issued that felled the tree. The blessings God had bestowed upon him were removed, his reason was taken away, and the mighty ruler was driven from men to find his place among the beasts of the field. {21MR 332.4}

There are many ways in which God can punish, and punishment will surely follow wherever pride is indulged. "Pride goeth before destruction." Let a man be lifted up by a

sense of his own ability, and trust in his human strength, and he will surely be overcome by temptation. God will bring him down. He will teach him his utter weakness, that he may feel his need of divine aid. Let anyone glory in his wisdom or his talents, or in anything but Christ and Him crucified, and he will learn that the Lord alone is to be exalted. {21MR 332.5}

Now, Elder Daniels, stop just where you are and consider. Bring forth fruits unto righteousness such as you have not brought forth. A great deal was said about the injustice that was manifested when you did not receive [the] credentials desired to labor in the cause and work of God, and could do so much good. Your credentials have been restored, and now God is waiting to see what you will do, whether you will give yourself unreservedly to His work or will please yourself. Will you connect in your work with those who will lead you to meet the world's standard rather than the standard of Christ? {21MR 333.1}

My heart is very sad when I think of the state of things in Healdsburg. I know the church is not in a right condition. I know that your plans and ideas have fashioned some of its members not to their spiritual advantage but to their injury, and the end is not yet. I was in my dream led into the church, into the college, and into your house. I sat at your table, and visited your rooms fitted up for your students, and I was led to see beneath the outward appearance, and I was very sad. I saw the working of things at

present and what they would be in the future, which was far from being in God's order or according to His arrangements. I was shown some things in your family, the dangers that threatened your children of receiving a wrong stamp of character, a mold that will not be easily effaced--vanity, pride, love of dress, self-will, and anything but the meek and quiet spirit which is in the sight of God of great price. May the Lord open your eyes to see and your heart to feel the necessity of an entire change. {21MR 333.2}

You do not know how to use means, but God is proving you, and will you stand the test? But, as I have written to you so fully in my former letter, I will now forbear. {21MR 333.3}

The Lord would have all who act a part in His work bear testimony in their lives to the holy character of the truth. The end is near, and now is the time when Satan will make special efforts to distract the interest and separate it from the all-important subjects that should arrest every mind to concentrated action. An army could do nothing successfully if its different parts did not work in concert. Should each soldier act without reference to the others, the army would soon become disorganized. Instead of gathering strength from concentrated action, it

would be wasted in desultory, meaningless efforts. {21MR 333.4}

Christ prayed that His disciples might be one with Him as He was one with the Father. A limited number united under one head, all obeying orders, will accomplish more than ten times the number who are drawing apart, who expend their strength on many things at the same time. Whatever good qualities a man may have, he cannot be a good soldier if he acts independently. Good may occasionally be done but often the result is of little value, and often the end shows more mischief done than good. Those who act independently make a show of doing something, attract attention, and flash out brightly, and then are gone. All must pull in one direction in order to render efficient service to the cause. {21MR 334.1}

In Healdsburg some have acted from self-will. They have a high appreciation of their own ability. They put a great estimate on their own plans, and are all ready to take offense at the doings of others, and they refuse to act in concert. Now, these, I saw in my dream, were attracted to you, and God's blessing cannot attend them, because His Spirit does not rule in their hearts or control their actions. {21MR 334.2}

God requires concerted action of His soldiers, and in order to have this in the church self-restraint is essential; self-restraint must be exercised. But some in Healdsburg, as well as in other churches, will have to learn this lesson; they will have to learn to forgo their own wishes and preferences for the good of others. We have determined adversaries; we know not their number or their position. Satan works through agencies which we do not always see--through some whom we do not suspect. When we think Satan is routed, he is only preparing to make an attack to discomfit and repulse. When we fancy ourselves secure, we are in the very greatest danger. Watchfulness and

prayer, combined with persevering effort to keep the rank and file unbroken, is more necessary than ever before. {21MR 334.3}

The work of the cause of truth in Healdsburg is a spectacle to the world, to angels, and to men. Satan has brought elements into the Healdsburg church that will ever be a source of trial unless these unconverted members shall see their defects of character as they have never yet seen them, and will repent of their evil surmisings, their envy, their fault-finding, their accusing of the brethren, their walking after their own independent judgment. These have made independent assertions and are bold and forward, not knowing their place, and not realizing the order that must be observed in the church of God. {21MR 334.4}

Such are a greater affliction to the church than any of the influences we meet with from unbelievers. The

very worst elements will become instruments in the hands of Satan to obtain sympathizers. For this reason we see the need of using great caution in selecting persons to take responsibility in the school and in the church, for Satan will set these unsanctified ones to work to clog the wheels, to question, to find fault, to create suspicion, disunion, and a disordered state of things, and all the time they will think they are doing God's service. These elements are already at work in the church, but their work is not yet fully developed. Much is kept in the dark. An undercurrent is working. Satan lays hold of those who are self-willed and who move from impulse, and skillfully diverts them into channels where they will be an element of weakness in the church. {21MR 334.5}

Our conflict with Satan and his host must be earnest and determined. The enemy will use these rebellious ones to worry, confuse, and perplex those who would stand as bold, faithful, soldiers for Jesus. We wish you to understand your danger, to know what gins and snares Satan has set for you. The warfare is waging now and will continue to the end. {21MR 335.1}

The church must be a unit. I wish, my brother, that you had spiritual discernment, but in this you are deficient. I entreat you in the name of Jesus to seek wisdom from God, for Satan is surely coming to you as an angel of light. It is not easy to meet and withstand foes who wear the same dress as do the soldiers of Christ. But let the Lord come in and work with your efforts. God would have you and your wife consecrated to His service, but you both need divine enlightenment. You need to be careful with whom you connect, to take heed whom you admit into your confidence. The Lord will help you if you feel the need of His help. But He is found only of those who seek Him with faith in earnest, humble prayer. May the Lord guide and control you, is my prayer.--Letter 11a, 1886.

Ellen G. White Estate
Silver Spring, Maryland
April 18, 1991. Entire Letter. {21MR 335.2}

MR No. 1573 - Counsel Together and Lean Wholly on God

(Written September 1, 1897, from "Sunnyside," Cooranbong, N.S.W., to Brethren Daniells, Colcord, Faulkhead, Palmer, and Salisbury.)

I have just finished writing a letter to Brother Miller and his wife, which I wish you to see. I could not sleep after half past twelve o'clock tonight. I was conversing with you, and the Spirit of the Lord came upon me as I presented some things before you. I was telling you that the Lord had shown me that the minds and spirits and characters of His workers needed to be molded and fashioned before He could work in and through them. {21MR 336.1}

There needs to be a deeper work of grace in the heart. Less of self and more of Jesus Christ must be seen. Tests close and sharp are coming to all. The religion of the Bible must be interwoven with all that we do and say. All business transactions are to become a fragrance as from God, because of the presence of God which is to be mingled with every action. {21MR 336.2}

Do you individually realize that you are in the presence of the unseen Watcher? Your individual ways and temperaments need to be fashioned after the divine similitude. Constantly you need to cultivate and cherish the thought, I am in the presence of One whom I love and fear and reverence. But He is seen only by the eye of faith. I must think no thought and do no action in my own spirit or after my own inclination. Unless I have the mind and the Spirit of God I cannot safely be trusted with sacred responsibilities. My mind, my judgment must not rule. The mind and judgment of the great I AM must rule. {21MR 336.3}

We must plough deep if we would obtain an all-around experience. We need to cultivate faith in the word of God. "Thus saith the Lord" is to be the Alpha and the Omega of our experience. As brethren located where you must be more or less

connected you must draw closer together in your councils, in your association, in spirit, and in all your works. One man among you is not to be made the counsellor for all. {21MR 336.4}

Each one is to stand in his lot and in his place, doing his work. Every individual among you must before God do a work for these last days that is great and sacred and grand. Every one must bear his weight of responsibility. The Lord is preparing each one to do his appointed work, and each one is to be respected and honored as a brother chosen of God and precious in His sight. One man is not to be selected to whom all plans and methods shall be confided while

the others are left out. If this is done, errors will be made, wrong moves will be taken. Harm rather than good will be done. No one of you needs to be afraid of the other lest the other shall have the highest place. Without partiality and without hypocrisy each is to be treated. {21MR 336.5}

The same line of work is not to be given to each worker, and for this reason you need to counsel together in that freedom and confidence that should exist among the Lord's workmen. All need to have less confidence in self and far greater confidence in the One who is mighty in counsel, who knoweth the end from the beginning. {21MR 337.1}

When you respect each other, you will respect Jesus Christ. You are to show no preferences, for the Lord does not show preferences to His chosen ones. He says, "I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you" [John 15:15]. This is the confidence that the Lord would have you cherish in each other. Unless you do this more than you have done in your past experience, you will not walk and work under the dictates of the Spirit of God. {21MR 337.2}

God would have you united in pleasant cords of companionship. As the Lord's workmen, you are to open your plans one to another. These plans must be carefully and prayerfully considered, for the Lord will leave those who do not do this to stumble in their own supposed wisdom and superior greatness. [John 15:16, 17, quoted.] {21MR 337.3}

One person must not suppose that his wisdom is beyond making any mistake. God would have the greatest cherish that humility that will lead him to be the servant of all if duty thus orders it. {21MR 337.4}

But while you are to love as brethren, and think soul to soul, heart to heart, life to life, you are individually to lean your whole weight on God. He will be in your support. He is not pleased when you depend on each other for light and wisdom and direction. The Lord must be our wisdom. Individually we must know that He is our sanctification and our redemption. To Him we may look, in Him we may trust. He will be to us a present help in every time of need. {21MR 337.5}

Whatever our duties in the various lines of work may be, remember that God is the general over all. You must not withdraw from Him to make flesh your arm. You have been too much inclined to measure yourselves among yourselves and compare yourselves one with another, estimating the importance of your work. Will you remember that your comparisons may fall wide of the mark? {21MR 337.6}

It is not position or rank by which the Lord estimates. He looks to see

how much of the spirit of the Master you cherish and how much of the likeness of Christ your work reveals. He who listens most earnestly and intently for the voice of God loves the Lord the most, and as he loves most he is most beloved by the Father. "Learn of Me," says the greatest Teacher the world ever knew, "for I am meek and lowly in heart, and ye shall find rest unto your souls." {21MR 337.7}

There has been need for this prayer to be offered: "Oh, my best friend, my Maker, my Lord, shape me and mold me into Thy divine likeness. Make me entirely like Thyself. Refine, purify, quicken me, that I may represent the character of God." Religion and business are not two separate things, but one. All that trust in the Lord implicitly will be tested and tried. Then the superscription of God will be placed upon them. {21MR 338.1}

Important work is before us and we must prepare the way for this work by preparing our own hearts. Heaven must be cherished in our hearts, and the rubbish of selfishness excluded, that Christ may change us into His image. And this work goes on by beholding Christ. We are changed from glory to glory and from character to character. His strength is made perfect in our weakness. {21MR 338.2}

Take up the stones, remove the rubbish from your hearts. Behold the Lamb of God which taketh away the sin of the world. People will be tested and proved as in the case of Brother Davis and in the case of Sister Miller. God's servants need constantly to lay hold of souls ready to perish, with one hand, while with the hand of faith they lay hold of the throne of God. {21MR 338.3}

Souls possessed of evil spirits will present themselves before us. We must cultivate the spirit of earnest prayer mingled with genuine faith to save them from ruin. And all the relief gained will confirm our faith. {21MR 338.4}

The Lord will work through every soul that will give himself up to be worked, not only to preach but to minister to the despairing, and to inspire hope in the minds of the hopeless. We are to act our part in relieving and softening the hardships and mysteries of this life. The miseries of this life are as dark and cloudy as they were thousands of years ago. We have something to do: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" [Isaiah 60:1]. {21MR 338.5}

The needy are close by us, the suffering are in our very borders. We must try to help them. By the grace of Christ, the sealed fountains of earnest Christlike work are to be unsealed. In the strength of Him who has all strength we are to work as never before. The time of need and necessity shows our sure need of a present, all-powerful Lord

Jehovah, in whom is everlasting strength, in whose power we may work. "We are

laborers together with God: ye are God's husbandry, ye are God's building" [1 Corinthians 3:9]. {21MR 338.6}

The secret of success is not in our learning, not in our position, for "all ye are brethren," not in our numbers or entrusted talents, not in the will of man. All the Lord's workers, feeling their inefficiency, must contemplate Christ, and through Him who is the strength of all strength, the thought of all thought, the willing and obedient will gain victory after victory. The Lord God of Israel is our strength. {21MR 339.1}

We must humble self today, tomorrow, and constantly. With a willing, sanctified heart we must co-operate with God. We are living in the time when Satan has come down in great power. He is walking about like a roaring lion, seeking whom he may devour. But the Lord is ready to take away the sin that hinders us from yoking up with Christ. If we wear the yoke of Christ, He will be our Emmanuel, "God with us," supplying every weakness with His strength, every inefficiency with His power of success. But if we take glory to ourselves He removes His excellency from us, and we no longer ride prosperously. {21MR 339.2}

God designs that the sick, the unfortunate, those possessed of evil spirits, shall hear His voice through us. Through His human agencies He desires to be a Comforter such as the world has never before seen. His words are to be voiced, "Let not your heart be troubled, neither let it be afraid. Ye believe in God, believe also in Me." The Lord has not given us the work of reasoning out the things that we do not comprehend until we are satisfied. We must take the Word as it reads. {21MR 339.3}

We are not to institute schools of scholastic philosophy or for the so-called "higher education." We are to understand that our greatness consists in honoring God by simple, practical experience in the humble, everyday life. We need to walk with God, to bring Him into our homes. Grasp the hand of Christ and say, I will not let Thee go except Thou bless me. He will respond, Keep near to Me; I will hold your hand. My grasp shall never relax. Possess your soul in patience, in humbleness, in meekness, and yet say, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" [Isaiah 60:1]. {21MR 339.4}

God must be with us day by day, preparing us to learn of Him, that He may teach us the lessons of perfect obedience, that we may be ever with Him. --Letter 49, 1897.

Silver Spring, Maryland
April 18, 1991. Entire Letter. {21MR 339.5}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1574 - Piety Low in Oslo; Meditations at a Funeral; Trouble in Nimes

MR No. 1574 - Piety Low in Oslo; Meditations at a Funeral; Trouble in Nimes

(Written July, 1886, from Oslo, Norway, to Edson and Emma White. First part missing.)

. . . stood one feeble man as authority for everything. He has not undertaken to bring the people up and to perfect every man in Christ Jesus. The ideas he has had upon these things have not been according to the light God has given me, and yet Elder Matteson has accomplished a large work. The error was in sending him alone at the beginning. There should have been several to unite in the work. Oh, that God would help His people with proper understanding to broaden, to extend! Oh, that Heaven's light may shine forth upon the responsible men and upon those who go forth to labor! We can work successfully only through God. {21MR 340.1}

Half past ten o'clock. At nine o'clock, by appointment, I met the committee to talk with them in regard to the way of observing the Sabbath, and the elements in the church that had been tolerated and had disfigured the work and brought the truth into disrepute. This influence, unless firmly dealt with, would be the means of turning many souls from the truth. I spoke very decidedly, in the fear of God, and I left no chance for any misunderstanding, I assure you. {21MR 340.2}

I pointed to the blacksmith's shop, silent on the first day of the week, and the noise of hammering and of the anvil and clatter of iron on the Sabbath. And then close by was the marble shop, and the sound of hammer and chisel mingled with the prayers of a people who are professedly honoring God by observing His Sabbath. {21MR 340.3}

Entering into the ears of God is all this din and all this confusion, I said, dishonoring God on your very premises, under your control. The Lord has sent you a message to which you are to take heed. You may regard it as an idle tale, but I tell you, in the day of God you will know the things which I tell you are verity and truth. {21MR 340.4}

I related to them that, when in America, I was shown the work in Norway, the church in Christiania in particular, and the slow advancement they were making. The standard of piety and of truth was very low. The truth was made a matter of convenience. Rather than bringing themselves up to the Bible standard they were making their business and their own selfish interest the standard. God will accept no such service. {21MR 340.5}

An angel of God said, "Look and observe carefully what this people are doing, mingling their own dross with pure truth." I had Sara present to report, and will not make the statement I designed to make, but have the words copied and then will have it more

exact. Now, said I, I expect you may, some of you, consider my words as idle tales, but you must meet them in the judgment and I must meet them. I cannot abate one iota from their severity. The meeting for preaching was to commence in fifteen minutes and I told them I wanted another meeting to express the mind of the Spirit of God concerning them more fully upon some points. Next Monday--tomorrow evening--I meet the church and address them all. {21MR 341.1}

As soon as I ceased speaking Brother Hansen arose and said, "I do not consider these as idle tales. I receive them, and believe the truth has been spoken to us this morning, and I thank Sister White for saying them." Then I think all in the room responded eagerly, heartily, "We receive these words and mean to act upon them." {21MR 341.2}

Now, Brother Hansen is the most influential man in the church and the only one who has much of any property. He is a large builder and has had men under him. He is a large contractor and I have talked with him plainly before in regard to his position and example. Then I have seen him drawing off and feared he would give up the truth, but I felt so strongly for him I have written to him, close, earnest, and yet in love, pleading in Christ's stead for him to save his soul. He has had to have others read his letters for him as he could not read English, but he has received these letters gladly and has ever treated me with the greatest respect, and I felt that I could fall down upon my knees and thank God for this token for good. {21MR 341.3}

I had reined myself up; every nerve was strained to the utmost, and calmly and in the spirit of Jesus, but firmly and decidedly, as plucking a brand from the burning, I delivered this testimony. I am so thankful the Lord did open hearts to receive the reproof and warning. When I came to my room I was weak as a child. I knew not how they would take my message. {21MR 341.4}

Now I expect there will be a change, but Satan will oppose every step of advance, and so long have the people here professing present truth tampered with sacred things, letting down to a level with common things, that I expect it will require stern efforts and much wrestling against inclination to bring them up where God would have them. {21MR 341.5}

I think if our brethren could realize how much it cost me--the weak instrument--to bear such testimonies, they would not think that

this was a work I have selected myself. {21MR 341.6}

Two o'clock p.m. W.C.W. spoke for a hack to take me to ride--the first time I have had a ride in a carriage for four weeks. We had a very pleasant ride two hours long. We saw a curiously constructed church, a state church, about three hundred years old. It is most curiously constructed. It has been presented to the king of Norway. Close by was an old, rough-looking building with curious specimens of antique crockery, brass and tin waiters [trays], plates, and various articles of wearing apparel and utensils. {21MR 342.1}

There are forests, groves, parks, and lakes owned by the city where the people, rich and poor, can get out into the country. We saw many, many people with baskets of food resorting to these forests, and what a blessing this is for them! Men, women, and children are flocking out of the city to enjoy the woods. {21MR 342.2}

W.C.W. and I walk out twice each day. My hip has been so very painful I could not walk out much--not enough for my health. We walk quite a little distance to the king's palace and in the king's gardens, which have many acres of land in maple trees and trees of all kinds and green grass and flowers. Anyone can have access to these grounds. Seats are furnished for the convenience of all. Seminaries are located near and the students resort to these groves to study their lessons. {21MR 342.3}

W.C.W. and I have walked through the cemetery not far distant. It is an extensive ground and is kept up. Women are hired to water and care for the graves for a small sum from different families. The graves are made shapely--oval--and flowers of every description are planted on these graves. It looks like one beautiful flower garden, but the tombstones and the monuments remind you that you are in the city of the dead, and I look forward in imagination to the time when the trump of God shall sound and all that are in their graves shall hear His voice and come forth, those that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. {21MR 342.4}

Oh, what a scene will we then see--some coming forth to life eternal at the first resurrection! Upon them the second death shall have no power. And then at the end of a thousand years the wicked dead come forth. I cannot endure to think of this. I dwell with pleasure upon the resurrection of the just, who shall come forth from all parts of the earth, from rocky caverns, from dungeons, from caves of the earth, from the waters of the deep--not one is overlooked. Every one shall hear His voice. They will come forth with triumph and victory. Then there is to

be no more death, no more sin, no more sorrow. {21MR 342.5}

We witnessed a burial scene last Friday. There was a large building upon the ground where services were held, and the coffin was placed in a small room connected with the building. Several women were there and one after another would bring upon a waiter very rich bouquets and these were received and fastened upon the coffin until it was entirely covered. There were two clergymen of the State Church with their long black gowns and quilled ruffles about the neck and the wrists. {21MR 343.1}

The coffin was borne by bearers. There were no carriages. The grave was prepared as was Father's, with evergreens all around it, and the grave was lined with evergreens. I think this was some important personage. But beneath all these wreaths of flowers we knew was death. The coffin was lowered into the grave and the officiating minister was handed a small shovel. He threw a shovelful of earth and then made a few remarks, and another, and another, making some remarks, until the ceremony was ended. He

said a few words and all were dismissed, and everything had been conducted in a solemn, impressive manner. {21MR 343.2}

Well, I must not linger longer over this letter, but send it to you without further delay. {21MR 343.3}

Twenty minutes to eight. My appointment was at six o'clock. We had an interested audience. I spoke upon Christ riding into Jerusalem, and Brother Oyen translated just as fast as I gave him, sentence by sentence. I know that there was a deep impression made upon the minds of the congregation. Many were in tears. I felt the deep moving of the Spirit of God upon my own heart and, by the promptness and earnestness of the way he translated, I believe he felt the Spirit of the Lord upon him. {21MR 343.4}

Well, I think my labors here in public speaking are now ended. I must yet labor with the church, then I leave them until the judgment, never expecting to see their faces again after I leave them. Oh, what will be our meeting then? Will it be with fullness of joy and hope? Oh, God grant that it may be so! If we can meet Jesus in peace and be saved, forever saved, we shall be the happiest of beings! Oh, to be at home at last where the wicked cease from troubling and the weary are at rest! Heaven, sweet heaven! Oh, I shall appreciate heaven! I know that I must watch and keep my garments unspotted from the world or I shall never enter the abode of the blessed. {21MR 343.5}

The east is not separated farther from the west than the children of light are separated from the children of darkness. We must watch continually and pray always that we may not be overcome with Satan's

devices. I long for a greater faith, a more earnest consecration. {21MR 343.6}

I am informed Brother and Sister Hansen have come to see me. I must see them, although weary. {21MR 344.1}

July 12. We had, I think, a very profitable visit with Brother and Sister Hansen. The Lord is surely drawing him to the light. I have borne a plain testimony to him both by pen and voice, and I have trembled in my soul as to how he would receive it. He told me through Brother Olsen that when he first read my letters written to him from Basel he could see but little light in them; the second time he read them he could see more; and the third time he could see still more, and he could receive it all; but had he moved upon his first impression he would have cast them aside as setting forth his case in a strong light that was not true. He has invited us to visit him in his home on the island, which he occupies in the summer. I have promised to go. I wish to draw nigh to him and help him all I can. King Oscar has a building on this same island which we shall visit. There are many things of interest connected with it that are desirable to see. The royal family spend some time there in summer. {21MR 344.2}

I wonder sometimes if I have left my home to no more return to it. I can truly say all the comforts and conveniences of home do not weigh anything with me to turn my face that way unless I see my work is done and I am free to leave Europe. I am anxious to

obtain that building, that house not made with hands, eternal in the heavens. I long to be there! "Come, Lord Jesus," and come quickly! {21MR 344.3}

We received letters from Brother Whitney, who has just visited Nimes, in France. He says the tent was pitched but the lawless element has disturbed them much and the authorities are bound to protect them, but do not do it, and it is on test and trial whether a tent can be run in Nimes. They have a good working force, and if they are compelled to take down the tent they will work from house to house and make the most possible of the situation. One or two meetings have broken up in confusion. It may be the workers will decide that they will have to commence their labors in places surrounding Nimes. They have their tent pitched within a stone wall eight feet high, entered only by a gate, and they may make arrangements to shut out this rough element. {21MR 344.4}

May the Lord cause His truth to triumph! The angels of God can protect the tent so that the people will have an opportunity to hear the truth. It is a little singular that the Catholics are the only men who would give their names to be responsible for the tent manager, so that the police could be employed, but the police as yet have done nothing to quell the disturbance. There is an

excellent interest to hear, and God is able to make His truth to triumph amid the discordant elements of the world who are at enmity with God. Satan uses these elements to hinder the progress of truth. {21MR 344.5}

But now I must pack up to go tomorrow to Denmark. Love to all friends. I looked for your patterns and measurement but none came, so we can do nothing now here. We could get sewing done for twenty-seven cents per day, and we wanted to purchase and make Emma a dress, and now if your measure comes we can perhaps let someone do the business for us. Am sorry for the delay. I shall see you have stockings knit for winter. {21MR 345.1}

I received an excellent letter from Emma. Thank you, Emma. I am so tired I can scarcely write a word fit to read. {21MR 345.2}

Edson spoke of Father's chair. I thought you all knew what chair I meant. It is in your house--the patent rocker. The chair was purchased in Texas, sent to Colorado, and then to Battle Creek. I wanted it sent to California, but if it is not, never mind.--Letter 113, 1886.

Ellen G. White Estate
Silver Spring, Maryland

April 18, 1991. Entire Letter {21MR 345.3}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1575 - A Description of Christ's Return and the Final Judgment; An Appeal for Faithful Stewardship and Witnessing

MR No. 1575 - A Description of Christ's Return and the Final Judgment; An Appeal for Faithful Stewardship and Witnessing

(Written October 14, 1900, from St. Helena, California, to A.G. Daniells. A portion of this manuscript appears in *Evangelism* , and in MR Nos. 325, 454.)

I understand the situation to which you refer in your letter. While in Cooranbong I was shown that the enemy would make most determined efforts to ensnare those who with proper instruction would be strong co-workers with Christ. All who desire to qualify themselves for the Lord's work are the objects of Satan's attacks. If all would live the prayer offered by the Saviour to His Father just before His betrayal and crucifixion, the unity and love represented in that prayer would be a impregnable wall which would withstand the assaults of the enemy. But when there is dissension, when each seeks the highest place, the prayer of Christ is not answered and there is weakness instead of strength. {21MR 346.1}

At times I am worried in spirit, but when I commit all to God His peace comes to me. I hear His voice saying "Be still, and know that I am God." I see that the time has come when everything that can be shaken will be shaken. We are in the shaking time. Be assured that only those who live the prayer of Christ, working it out in the practical life, will stand the test. {21MR 346.2}

The will of God in regard to His people is plainly expressed in the sixth, thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth chapters of John. If this instruction cannot cure dissension, what can my words or my presence do? I tell you that souls are sick and in need of a physician, but they think themselves whole, and in place of humbling themselves before God as a little child they are trying to humble someone else. If they would live the prayer of Christ, the sure result would be realized--unity with one another and with Christ. {21MR 346.3}

Those who exalt self place themselves in Satan's power, preparing to receive his deceptions as truth. There are ministers and workers who will present a tissue of nonsensical falsehoods as testing truths, even as the Jewish rabbis presented the maxims of men as the bread of heaven. Sayings of no value are given to the flock of God as their portion of meat in due season while the poor sheep are starving for the bread of life. {21MR 346.4}

There seems to be a burning desire to get up something fictitious and bring it in as new light. Thus men try to weave into the web as important truths a tissue of lies. This fanciful mixture of food that is being

prepared for the flock will cause spiritual consumption, decline, and death. When those who profess to believe present truth come to their senses, when they accept the Word of the living God just as it reads and do not try to wrest the Scriptures, then they will build their house upon the eternal Rock, even Christ Jesus. {21MR 346.5}

There are those who say, not only in their hearts but in all their works, "My Lord delayeth His coming." They show the effect of error upon them by smiting their fellow servants and eating and drinking with the drunken. As in the days of Noah, those who have had great light will show their inconsistency. Because Christ's coming has been long foretold they conclude that there is a mistake in regard to this doctrine. {21MR 347.1}

But the Lord says, "If the vision tarry, wait for it; for it will surely come. It will not tarry past the time that the message is borne to all nations, tongues, and peoples" [See Habakkuk 2:3]. Shall we who claim to be students of prophecy forget that God's forbearance to the wicked is a part of His vast and merciful plan, by which He is seeking to compass the salvation of souls? Shall we be found among the number who cease to cooperate with the Lord, and who are found saying, "My Lord delayeth His coming"? {21MR 347.2}

The divine antidote for the sin of the whole world is contained in the gospel of St. John. There is found a recipe for all the maladies of the soul. "Whoso eateth My flesh and drinketh My blood," Christ declares, "hath eternal life, and I will raise him up at the last day." He may die, as Christ died, but the life of the Saviour is in him; his life is hid with Christ in God. "I am come that they might have life," Jesus said, "and that they might have it more abundantly." Again He said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life" [John 4:14]. "This spake He of the Spirit, which they that believe on Him should receive" [John 7:39]. Christ carries on the great process by which believers become one with Him in this present life and are one with Him in life eternal. {21MR 347.3}

Christ is soon to come, and no soul should stand in a position where he will say in word or action, "My Lord delayeth His coming." Christ's true followers will represent Him in character. They turn aside from worldly policy and are being trained for everyday service in the cause of God. In active service they find peace and hope, efficiency and power. They are conscious that they are breathing the breath of heaven, the only atmosphere in which the soul can live. By obedience they are made partakers of the divine nature. The doing of the living principles of the law of God makes them one with Christ. And He has pledged Himself

to raise them up at the last day. Because He lives they will live also. He will raise them up as a part of Himself. {21MR 347.4}

He declares, "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 6:57]. This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day" [verse 40]. Christ became one with us in humanity in order that we might become one with Him in life everlasting. Thus our life is united with His life. He proclaimed over the rent sepulchre of Joseph, "I am the resurrection, and the life." {21MR 348.1}

I have a desire to dwell upon those subjects which are essential for us all to understand. Fables have been devised, and men of little experience have woven these suppositions and falsehoods into the web. These men will one day see their work as it is viewed by the heavenly intelligences. They have chosen to bring to the foundation hay, wood, and stubble, when they had the Word of God, in all its richness and power, from which they could have gathered the valuable treasures of truth represented by gold, silver, and precious stones. {21MR 348.2}

The Lord is soon to come in the clouds of heaven with power and great glory. Is there not enough comprehended in the truths which cluster around this event, and in the preparation essential for it, to make us think solemnly of our duty? Distinctly and clearly this subject is to be kept before the people. "The Son of man shall come in His glory. . . and before Him shall be gathered all nations" [Matthew 25:31, 32]. {21MR 348.3}

Present the truth that is needed in every church as the means to an end, and that end the judgment, with its eternal decisions and rewards. God will render to every man according to his work. "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." And Solomon, when making his appeal and declaration as a preacher of righteousness, presented the prospect of a judgment to come. "Let us hear the conclusion of the whole matter," he said, "Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" [Ecclesiastes 12:13, 14]. {21MR 348.4}

We have an abundance of weighty, solemn truths to proclaim from the Word of God without allowing the mind to devise and plan theories of human nothingness to present to the flock of God as testing truth. What is the chaff to the wheat? {21MR 348.5}

The final judgment is a most solemn, awful event. This must take place before the universe. To the Lord Jesus the Father has committed all judgment. He will declare the reward of loyalty to all who obey the law of Jehovah. God will be honored and His government vindicated and glorified, and that in the presence of the inhabitants of the unfallen worlds. On the largest possible scale will the government of God be vindicated and exalted. It is not the judgment of one individual or of one nation but of the whole world. Oh, what a change will then be made in the understanding of all created beings. Then all will see the value of eternal life. {21MR 349.1}

When God honors His commandment-keeping people, He would not have one of

the enemies of truth and righteousness absent. And when the transgressors of His law receive their condemnation He would have all the righteous behold the result of sin. {21MR 349.2}

God desires this solemn truth to be presented to the people who claim to believe the third angel's message. He desires His people to act aright in regard to that decisive day. The truth that Christ is coming should be kept before every mind. He will come in all His glory and before Him shall be gathered all nations. "The Father judgeth no man, but hath committed all judgment unto the Son. . . . And hath given Him authority to execute judgment also, because He is the Son of man." {21MR 349.3}

He accepted humanity and lived a pure, sanctified life. For this reason He has received the appointment. He who occupies the position of Judge is God manifest in the flesh. What a consolation it will be to recognize in the Judge our Teacher and Redeemer, bearing all the marks of the crucifixion, from which shine forth beams of glory, giving additional value to the crowns which the redeemed receive from His hands, the very hands outstretched in blessing over His disciples as He ascended. {21MR 349.4}

The very voice which said to them, "Lo, I am with you alway, even unto the end of the world," bids them welcome to His presence. The very One who gave His precious life for them, who by His grace moved their hearts to repentance, who awakened them to their need of salvation, receives them now into His joy. Oh, how they love Him! The realization of their hopes is so much greater than their expectation! They take their glittering crowns and cast them at His feet. Their joy is complete. {21MR 349.5}

When sinners are compelled to look upon Him who clothed His divinity in the garb of humanity and who still wears that garb, their confusion is indescribable. They remember how His love was slighted and His compassion abused. They think of how Barabbas, a murderer and a robber,

was chosen in His stead, how Jesus was crowned with thorns, and scourged and crucified, how in the hours of His agony on the cross the priests and rulers taunted Him saying, "Let Him now come down from the cross, and we will believe Him." "He saved others; Himself He cannot save." {21MR 349.6}

All the insult and despite offered to Christ, all the suffering caused to His disciples, will be as fresh in their recollection as when the satanic deeds were done. The voice which they heard so often in entreaty and persuasion will again sound in their ears. Every tone of gracious solicitude will vibrate as distinctly in their ears as when the Saviour spoke in the synagogues or on the street. {21MR 350.1}

Then those who pierced Him will call on the rocks and mountains to fall on them and hide them from the face of Him that sitteth on the throne and from the wrath of the Lamb, for the great day of His wrath has come, and who shall be able to stand? "The wrath of the Lamb" --One who ever showed Himself full of infinite tenderness, patience, and long-suffering, who having given Himself up as the sacrificial victim, was led as a

lamb to the slaughter to save sinners from the doom now falling upon them because they would not allow Him to take away their guilt. {21MR 350.2}

The scene upon which the impenitent look makes them realize what they might have been had they received Christ and improved the opportunities granted them. {21MR 350.3}

Are not these subjects of sufficient moment to present to the people? Will not our people take their Bibles and study them, and see that their eternal interests are at stake? "By thy words thou shalt be justified, and by thy words thou shalt be condemned." "Inasmuch as ye have done it," and, "Inasmuch as ye did it not." Thus will the cases of men and women be decided. In that great day all will see that their course of action decided their destiny. They will be rewarded or punished according as they have obeyed or violated the law of God. In that great day the character of each individual will be plainly and distinctly revealed. God will look into all the feelings and motives. No one can then occupy middle ground. Men and women are either saints or sinners, either entitled to a glorious life of eternity, or doomed to eternal death. {21MR 350.4}

What a scene that will be! No pen can describe it! The aggravated guilt of the world will be laid bare and the voice of the eternal Judge will be heard saying, "Depart from Me; I never knew you." [See Matthew 7:23]. The judgment will be conducted in accordance with the rules given in order that man might have eternal life. The law of God, which men are now called upon to obey and to make their rule of life, but which many refuse to accept, is the law by which

they will be judged. We are judged by our works. Obedience or disobedience means everything to us. {21MR 350.5}

The last great day will witness the triumph of the law of Jehovah. As the impenitent look upon the cross of Calvary, the scales fall from their eyes, and they see that which before they would not see. The law, God's standard of righteousness, is exalted even as His throne is exalted. God Himself gives reverence to His law. {21MR 351.1}

The result of uplifting this law before the universe is to bring human character to the test, and every man finds his proper place in one of the two classes. He is either holy to the Lord through obedience to His law or stained with sin through transgression. He has either done good, cooperating in faith and works with Jesus Christ to restore the moral image of God in man, or he has done evil, denying the Saviour by an ungodly life. {21MR 351.2}

Christ separates them one from another, as the shepherd divides the sheep from the goats, and He sets the sheep on His right hand and the goats on His left. {21MR 351.3}

No man is accepted because of the position he occupied in this life. No man is praised or justified because through clever schemes or sharp dealing he became rich.

Christ says to such a one, "That is My property. You have robbed Me of the glory I would have received if you had used your entrusted talents to relieve suffering human beings. You were a receiver, but not a producer. Had you used My money in advancing the gospel of My kingdom, I could now recognize you as a faithful servant. But you withheld the means which you should have imparted. {21MR 351.4}

"You neglected the widow and the fatherless. In their destitution they cried for help but in your luxuriance you heeded them not, and their cries have entered into My ears. You were given My money to dispense but you did not feed the hungry or clothe the naked. You did not cooperate with Me in My great firm. You did not in love draw near to the members of My family. You loved to be thought rich, but your riches accumulated by the withholding of My money from the poor. This will make you the poorest man on earth. {21MR 351.5}

"Every act of oppression, of double dealing, of fraud, is registered in My record book. What do your riches profit you? What peace, what happiness have you found from your transactions? Wherein have you magnified the name of your Redeemer? {21MR 351.6}

"What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul? The time of God's dealing with His unfaithful, rebellious subjects has come. I will impress your minds, ye worldly rich men, with the thought of the heavenly

treasure you have lost by seeking to become rich in this world's goods, so that the gospel treasure lost its value in your eyes. {21MR 351.7}

"I gave you talents of tact and skill, talents of worldly treasure, that you might cooperate with Me. I would have given you wisdom to enable you to impart aright. I could have made you a channel of communication for My blessings. I could have helped you to reveal My attributes by imputing to others the wisdom and understanding imparted to you. You could have used My gifts without abusing them. But the tempter corrupted your senses." {21MR 352.1}

Talents are of value only as they are used to accomplish the design of God. He has given human beings opportunities and privileges that they may make the very most of themselves from a Bible standpoint. If our talents are wisely used, our improvement will be a blessing to ourselves and to others. But where the talent-value is looked at only from a desire to accumulate for selfish purposes, the design of God is not carried out, and serious loss to the Master follows. Those who might have been benefited and relieved fail to receive that help the Lord designed them to have. {21MR 352.2}

The Lord gave Paul special light in regard to spiritual treasures, and Paul imparted to Timothy the light he had received, and instructed him in regard to the improvement he must make. "Thou therefore, my son," he declared, "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" [2 Timothy

2:1, 2]. {21MR 352.3}

Paul was arrested by the Lord as he was on his way to persecute the church at Damascus. He was converted, and from that time he was very zealous not only in receiving light but in imparting it to others. {21MR 352.4}

The second chapter of Second Timothy is of special importance to those who desire to be diligent students of the Word. Here they are taught that they are to commit what they receive to others, that they in their turn may impart it to still others. {21MR 352.5}

The talents which the Lord gives to His servants are varied, but all are to blend in a perfect whole. God desires us to regard money as His gift, and to use it accordingly. To abuse any of His gifts is a betrayal of sacred trust. And in misusing his Lord's entrusted capital the steward does harm to his own soul and blocks the way so that truth cannot do its appointed work. {21MR 352.6}

Hear the words of the Lord: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth:

and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you" [James 5:1-6]. {21MR 352.7}

This is the state of the world today. Men are grasping at all they can possibly obtain, paying their laborers the lowest prices, while they exact the highest prices themselves. Selfishness, avariciousness, and covetousness, which is idolatry, are cherished. Thousands of dollars are locked up where they are of no use to anyone. {21MR 353.1}

Those who own this money live in a state of continual worry lest they will lose their treasure. Thus the Lord's entrusted capital fails to bring an increase to Him. God says, Put it out to usury. Use it to benefit and bless someone who in his turn will benefit someone else. By the blessing of God money put into circulation to help others steadily increases, multiplying itself. {21MR 353.2}

Our intelligence and knowledge of God is to be increased by unselfish works. As we use our tact and skill for others we become channels of usefulness, and God gives the increase, for His law is, "Give, and it shall be given unto you." {21MR 353.3}

The Lord's goods are to be used with the greatest discretion. As we build houses, places of worship, or sanitariums, we should carefully count the cost, building with reference to the destitute places which must be entered and worked. We should build for the advancement of the cause of God, and nothing should be of a shoddy character. Everything should be done with an eye single to the glory of God. The buildings should be erected savingly, but with taste and skill. {21MR 353.4}

Money is to be used to the best advantage. There are those who are not as discreet

as they might be in dealing with their Lord's goods, while others make money go as far as it will. The Lord desires the managers in our institutions to be economical, for no one can tell what work may open which would advance the cause if there was money in the treasury to use at the proper moment. We should act discreetly for the simple reason that we are trading on the Lord's goods. Our money is not our own. Watch unto prayer, and then study how the Lord's money may be best used to advance His cause and raise memorials to Him in fields which have never yet been entered. {21MR 353.5}

Those who will sacrifice ease and pleasure and enter the places of error, superstition, and darkness, working earnestly and perseveringly for the destitute, speaking the truth in simplicity, praying in faith, doing house-to-house labor, will lay up treasure beside the throne of God. {21MR 353.6}

The Lord calls upon His workers to leave the ninety and nine in the fold of the church, and enter new districts. Some can do a most precious work in fireside labor. When sitting at the table to partake of food, they can witness for the Master. Christ sowed the seeds of truth wherever He was. The canvassers in the field, if they are consecrated to God, will learn every day by practice how to reach the souls for whom Christ has died. {21MR 354.1}

When there is a continual reliance upon God, a continual practice of self-denial, the workers will not sink into discouragement. They will not worry. They will remember that in every place there are souls for whom the Lord has need, and for whom the devil is seeking, that he may bind them in his slavery. {21MR 354.2}

The canvasser's work is a most important work. Let the canvasser remember that he has an opportunity to sow beside all waters. He will meet many who need to be taught the way of life. Let him remember that he is doing the work of God and that every talent is to be used to the glory of His name. He is doing God service as he sells the books which give a knowledge of the truth. {21MR 354.3}

To the canvasser I would say, Pray. Oh, pray for a deeper experience. If you make no effort to win souls to Christ, you will be held responsible for the good you might have done but did not do because you were spiritually indolent. Remember that in the last great day God will call you to give an account of what you have done with His goods. {21MR 354.4}

Day by day, hour by hour, as responsible beings we are working for time and for eternity, making our record in the books of heaven, and preparing our reward or punishment. {21MR 354.5}

Let us remember that there will be no second probation. Some flatter themselves that the Lord will give them another chance. Fatal delusion! Just now, day by day we are building for the last great day. We are trading on our Lord's money, and at His coming He will reckon with us. He will expect results from every one. {21MR 354.6}

Let those who are seeking an easy time arise and shine, for their light has come and the glory of the Lord has risen upon them. Our reward will be proportionate to our work. "My reward is with Me," Christ declares, "to give unto every man according as his work shall be." Let all who can, go forth to work in wisdom and grace and the love of Christ for those nigh and afar off. The Master calls for every man to do the work given him

according to his several ability.--Letter 131, 1900.

Ellen G. White Estate
Silver Spring, Maryland
April 18, 1991. Entire Letter. {21MR 354.7}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1576 - Meetings in Melbourne and Vicinity; Commercial Work at the Echo Office; Charge Adequate Tuition

MR No. 1576 - Meetings in Melbourne and Vicinity; Commercial Work at the Echo Office; Charge Adequate Tuition

(Written April 21, 1898, from Stanmore, Sydney, N.S.W., to Brethren Irwin, Evans, Smith, and Jones.)

I received your letter, and will write a few lines now. {21MR 355.1}

I was solicited to visit Melbourne before the tent would have to be taken down, but on account of the severe heat they dared not make the request too urgent. Elder Robinson thought my testimony must be given, as it was greatly needed. He and his wife were left to bear the responsibility of the work, giving Bible readings, conducting the Mission, and training several young men and women as workers. The work has rested heavily upon them. Sister Robinson has hired a girl to do her housework and is doing work every way as taxing as that of a minister. The women workers have not received pay, but this will be changed in due time. The cause is now hemmed in for want of means. {21MR 355.2}

Besides having much work to do in council meetings, I spoke in the tent three times each week, riding from North Fitzroy, seven miles and back. I spoke nine times in Melbourne. I then visited Geelong, forty miles from Melbourne, going on the boat. The company there has had little labor. We had profitable meetings. Brother Robinson conducted the Sabbath school and spoke in the morning and evening and on Sunday evening. I spoke in the afternoon both Sabbath and Sunday. These meetings were a blessing to the church. We returned to Melbourne on Monday. {21MR 355.3}

The tent was taken down and much search was made for a hall. We found a very poor hall, where we could hold meeting on the Sabbath, but we could have it only on Saturday as meetings were held there on Sunday by different religious bodies. We felt very sorry, for this was just at the time when souls were deciding for the truth, but it was not safe to keep the tent up because of the strong winds at this time of the year. {21MR 355.4}

Forty in Balaclava have decided to obey the truth. One teacher from Ballarat, an

excellent woman, has taken a decided stand, and is one of the very best workers in Balaclava now. A lady employed in Government House has taken the Sabbath. She is a matron in the laundry department. Sister Williams informed Lady Brassey of her change of views and she laid the matter before Lord Brassey. He said that he could not see

that her keeping the Sabbath would bring any confusion. {21MR 355.5}

Lord and Lady Brassey were about to visit England, and Lord Brassey gave Mrs. Williams a vacation during their absence and allowed her wages to go on for a period of six months. She referred Lord Brassey to the Echo Office for information concerning the faith. He said that was enough; he was having his Government work done at that Office, and was favorably impressed with the principles that were manifested by the managers and with the work that was executed in the office. {21MR 356.1}

Some are very poor, and everything they eat has had to be provided for them, and their rent has to be paid. This cannot be avoided. We feel grateful to God for His tender love and compassion to the children of men, and we are in all things to follow Christ, to do as He would do were He in the world under the same circumstances. {21MR 356.2}

A lot has been purchased on which to build a church here. I made a donation of twenty pounds but they must wait until I can obtain means. I must see if we can hire one hundred pounds to keep us until the Lord shall send us means. I have paid one hundred and five pounds toward the Stanmore church. After great hindrance, which we cannot explain, the land was bought and the building is up, but money does not seem to be in sight to pay the workmen and fully complete the work. But it will be dedicated next Sunday. {21MR 356.3}

Elder Haskell, in connection with his wife, did noble work in the first term of school, and the Lord accepted the work done. Every student left the school converted. And just that kind of work has been done here at Stanmore, that the Lord has revealed to me for years was the work the unbelieving world must have done for them if they have the light and courage to take their position upon the Sabbath. {21MR 356.4}

After the community has been stirred by a well organized camp meeting, then shall the workers pull up stakes and leave to attend another camp meeting and let the work ravel out? I say, Divide the workers and have some take right hold, giving Bible readings, doing colporteur work, selling tracts, etc. Let there be a mission home to prepare workers by educating them in every line of the work. This will not leave the work to ravel out. The good impressions the messengers of God have made upon hearts and minds will not be lost. {21MR 356.5}

This house-to-house labor, searching for souls, hunting for the lost sheep, is the most essential work that can be done. Seventy-five souls have been organized into a church in Stanmore. We thank God for this. Fifty of these have embraced the truth since the camp meeting in Stanmore. {21MR 356.6}

In Balaclava I had great freedom in speaking to the people. I spoke to them eight

times, to the church in Geelong twice, to the North Fitzroy church three times, to the Office workers once, and to the managers. We had most solemn seasons reading to the responsible men the principles to be maintained in the Echo Office. In every branch there was much that needed to be separated from the Office and commercial work brought in of a character that will not belittle the mind and give it food that will be as a poisonous malaria. This labor was very severe upon me. {21MR 357.1}

The burden I carried for the church in North Fitzroy was so heavy that I could not eat or sleep. I was in agony of soul because I could see the peril that all were in, peril which it was difficult to define with such exactness as to prevent misrepresentation as they should work to set things in order. Some were anxious I should explain every minutiae of the management as it should be, but I told them that that was not my work. {21MR 357.2}

The commercial work should not be excluded from the Office, but much work that has been taken in should not be, as it has had an influence to belittle the mind and place sacred things upon a level with the common. {21MR 357.3}

Satan will play his game of life for every soul employed there. He is unseen but working diligently to carry the youth along under his guidance. But the Lord is a strong, powerful, all-sufficient helper, if human intelligences will make the Word of God their meat and drink. As sure as they refuse to heed the counsel of God, the Lord cannot work with them. But just as long as they will walk humbly with God in earnest prayer the Lord will lift up for them a standard against the enemy. How wonderful are these words, how full and expressive of the watch-care of the angels of light! {21MR 357.4}

And it becomes a subject of weighty importance that every worker in the Office shall have faith unfeigned and that they shall constantly work from sound, elevating principles. Let everyone respect himself or herself because Christ has paid a ransom for each soul. All are His bought captives, and they are to become His free sons, the sons of God. {21MR 357.5}

If the Lord is believed, if the Lord Jesus is accepted as our personal Saviour, it will make us to be honored of all the angelic universe as sons of God, children of the heavenly King. Then may they say, "Goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord forever." The Lord will take the humble and contrite soul and bring him into connection with the excellent of the earth. This is the work the Lord Jesus longs to do for every soul that will come to Him. {21MR 357.6}

Commercial work should in no case become all-absorbing. The Lord would have the truth go forth as a lamp that is trimmed and burning, because filled with the heavenly oil, in publications to go everywhere, and the business relations conducted by men who are under the great Master-worker. The commercial work should bring the believers in connection with the unbelievers that the truth, by being lived, may be as seed sown and its influence touch the ends of the earth. {21MR 358.1}

As widely as this printed matter shall go, every believer should spread his influence in vindication of the truth. Therefore every worker should be connected with Christ, that he may have power to do a work that will bear the test of the judgment. Abundant

provision has been made that, amid the greatest cares, a steadfast character may be maintained because the Lord and His ways are kept ever before the mind. {21MR 358.2}

Is there no time to pray? No time to tell the Lord, "Thou must keep me by Thine own power"? Leaving the Lord out of sight will not lessen the cares but multiply them. A Christian spirit is as essential in active business lines as is having the Spirit of God in the place where prayer is wont to be made. All any of us need is to seek the Lord, and the grace of the Christian will be evidenced. All who seek Him find Jesus a very present help in every time of need. {21MR 358.3}

Purest Christian principles must be maintained. There is a plague spot of selfishness that will make itself a place in the heart until it is expelled. Oh, the danger and shame of the many sacrificing to the lust of mammon rather than to the Holy One and the Just. {21MR 358.4}

Some will hold fast their integrity. There will be no underhanded contrivances to take advantage of circumstances to favor one's self, so that it can be written in the book of heaven "unspotted from the world." {21MR 358.5}

The question is, Has every man taken up his cross and followed Christ? If he has, this settles the question of his discipleship. "If any man will be My disciple let him deny (not indulge and pet) himself, and take up his cross and follow Me" [See Matthew 16:24]. This is not merely a Christian duty, but the certain evidence of discipleship--the Christian duty. It is the one thing, the great test of character, the proof of discipleship, and our heirship to heaven. {21MR 358.6}

This burden borne in Melbourne twice brought upon me a severe sickness, for it approached to a rending of the soul and body, because it was so difficult to adjust things with the old Sabbathkeepers as God would have them. We cannot convince them that they must be renewed, converted. And the thought that these old in the knowledge of the truth will counterwork the very things that we are trying to do in the

saving of the souls ready to perish, is most painful. Their example in dress and in health reform is a barrier to the work. They sow their seeds of evil. My soul is weighed down over these matters. {21MR 358.7}

After working most earnestly in company with Elder Robinson we went to Ballarat. But I had malaria; I could not eat. Bodily infirmities were upon me but my appointment was out. In the second-class compartment a bed was prepared with pillows, and I lay down and slept an hour. I had been unable to sleep because of the burden on my soul. {21MR 359.1}

I was quite weak on Sabbath but attended the meeting, for the poor, hungry sheep must be fed. After Brother Robinson prayed I felt the spirit of intercession. I cried unto the Lord to strengthen me to speak. I was able to speak in a feeble voice. The Lord's blessing came into the meeting. {21MR 359.2}

I asked the Lord for strength to fill my appointment Sunday in the large hall. I was

still unable to eat except a couple of small, dry crackers, but when on Sunday I stood before the hearers I was strengthened, blessed, and the grace of Christ was upon me. Remarks were made by some--"No one would suppose Sister White was sick." The speaking did not tire me. I spoke more than an hour and was not in the least weary. Elder Robinson spoke in the evening with great freedom. We returned Monday and the power of the enemy was broken. {21MR 359.3}

I had then to complete writings to leave with the brethren in Melbourne. The movements made in Battle Creek in regard to means were placing us in this new field, where new and advancing work must be done, in a condition similar to that of the children of Israel when they were refused straw to make bricks but were told, "Go, gather straw for yourselves." W. C. White was in Cooranbong, preparing for the opening of the school there. {21MR 359.4}

Elder Haskell and his wife were in Stanmore, overseeing the building of the meetinghouse and carrying forward the education of the workers in the mission home, that he might as soon as possible leave this interesting work in other hands. But Elder Haskell must take the oversight of the building of the church and not allow the house-to-house labor to be left, for every week souls are found ready to take their stand, and a very precious company has been organized into a church. {21MR 359.5}

All our anxiety is from some of the old Sabbathkeepers who are not advancing with the work and are full of jealousy because they are not receiving greater labor, when every soul of them should be a laborer together with God to gather in the souls that are ready to die. {21MR 359.6}

W. C. White came to Melbourne and we worked with him to set things

in order. There are great perplexities to know how to work and make bricks without straw. {21MR 359.7}

May the Lord open the eyes of those who have pursued a course to bring about this condition of things. May He give them discernment and enable them to reason from cause to effect, that we in these distant missionary fields may not be punished because of the actions of others who have followed their own course, until the Lord is showing His displeasure by hedging up the way. We need to seek the Lord most earnestly, that we shall know what we must do at every step. "Let him that thinketh he standeth take heed lest he fall." {21MR 360.1}

There are ministers' wives, Sisters Starr, Haskell, Wilson, and Robinson, who have been devoted, earnest, whole-souled workers, giving Bible readings and praying with families, helping along by personal efforts just as successfully as their husbands. These women give their whole time and are told that they receive nothing for their labors because their husbands receive their wages. I tell them to go forward and all such decisions will be revised. {21MR 360.2}

The Word says, "The laborer is worthy of his hire." When any such decision as this is made I will, in the name of the Lord, protest. I will feel it my duty to create a fund from

my tithe money to pay these women who are accomplishing just as essential work as the ministers are doing, and this tithe I will reserve for work in the same line as that of the ministers, hunting for souls, fishing for souls. {21MR 360.3}

I know that the faithful women should be paid wages as is considered proportionate to the pay received by ministers. They carry the burden of souls and should not be treated unjustly. These sisters are giving their time to educating those newly come to the faith, and hire their own work done and pay those who work for them. All these things must be adjusted and set in order and justice be done to all. {21MR 360.4}

Proofreaders in the Office receive their wages, those who are working at housework receive their wages--two dollars and a half and three dollars a week. This I have had to pay and others have to pay. But ministers' wives, who carry a tremendous responsibility, devoting their entire time, have nothing for their labor. This will give you an idea of how matters are in this conference. There are seventy-five souls organized into a church, who are applying their tithe into the conference, and as a saving plan it has been deemed essential to let these poor souls labor for nothing. But this does not trouble me, for I will not allow it to go thus. {21MR 360.5}

Elder Haskell and his wife break up their mission home next Monday and take their position in the school. They are needed there. They are solicited to go out into the field and

present the needs of the cause there, to raise money to sustain our schools. {21MR 360.6}

I carry quite a number of students through this term. Our school is different from any school that has been instituted. The Bible is taking the place in the school that it should always have had. It is the great textbook, and we want it to succeed, and it will. Brother Haskell feels no duty to remain longer away from the school. He and his wife now take their places as Bible instructors. {21MR 361.1}

There are now in Cooranbong some outside parties who are placing their children in the school. As Brother Haskell is not to visit the churches it will be necessary for Willie and Brother Robinson to go to our people and if possible raise means to sustain the school. I wish the Lord would place the necessities of His work before His people in America who can help if they would--those who spend money to please and glorify themselves, those who expend means on dress and to keep pace with the fashions of this degenerate age. Oh, so many live to please themselves! {21MR 361.2}

In regard to the school's running in debt, the tuition has been altogether too low in America. Cannot those who conduct the schools in America understand that this is the only way out? Why do they keep the price so low? An increase in price of educational advantages would stop that increasing debt. {21MR 361.3}

The students are to be fed, and they need good, nourishing food. They should not be stinted in the wholesome fruit and vegetarian diet, but cut off everything like the

desserts. Let abundance of fruit be eaten with the meals, but custards and pastries are of no manner of use--all unnecessary. {21MR 361.4}

Now when the wiseheads officiating in our schools study to run the school upon a sum wholly insufficient, year after year, they are engaged in a work that will bring debts; it cannot be prevented. They have begun this policy in Cooranbong, and the very same results will follow. There is no justice or requirement of God for them to make such loose calculations. They make it necessary to practice the closest economy, and it is not always wise to bring down the diet as a means of avoiding debt. {21MR 361.5}

Economy must be practiced in every line to keep afloat and not be drowned with debts, but there is to be an increase in the sum paid for tuition. This was presented to me while in Europe and has been presented since to you and our schools, and the problem, "How shall our schools keep out of debt?" will always remain a problem until there are wiser calculations. {21MR 361.6}

Charge higher rates for students' educational advantages, and then let persons have the management in cooking who know how to save and

economize. Let the best talent be secured, even if good, reasonable wages have to be paid. The binding about the edges is essential. When these precautions are attended to, you will not have increasing debts in your schools. {21MR 361.7}

Let the teachers be health reformers, let them teach the Bible as the foundation study, let them practice the Word themselves. Let infidel books be laid aside and the Word of God find its place in every school. Some will say, "We shall have fewer students." This may be, but those that you do have will appreciate their time and see the necessity of diligent work to qualify them for the positions they must fill. {21MR 362.1}

If the Lord is kept ever before the students as the One to whom they should look for counsel, they will, like Daniel, receive of Him knowledge and wisdom. All will then become channels of light. Lay the matter before the students themselves. Inquire who of them will practice self-denial and make sacrifice to cancel the debt already incurred. With some students only the willing mind is needed. {21MR 362.2}

God help the managers of our schools never to allow the outgoes to exceed the income, [even] if the school has to be closed. There has not been the talent that is needed in the management of our schools financially. These things God will require of the managers. Every needless, expensive habit is to be laid aside, every unnecessary indulgence cut away. When the principles so manifestly indicated by the Word of God to all schools are taken hold of as earnestly as they should be, the debts will not accumulate. {21MR 362.3}

You inquire if I received the two hundred dollars. I have received it, and it came timely. Thank the Lord for the sum. Mission agencies in every field need funds. Hospitals and health homes are to be established, not in an expensive style, but to be made wholesome and cheerful, for the sick and poor we have always with us. {21MR

362.4}

But I must not write more. I have for three mornings been up at two o'clock to write, but I have only written a small amount of that which I designed to send. Whatever may be the amount of means coming in, strictest economy is to be studied. Economy and care must be exercised in expending funds, not to please fancy but to study the limited means. Care must be used, economy practiced from the very highest motives, leaving all expenditures with God Himself, for it is God's money we are handling, and we can limit the supply by our want of foresight. {21MR 362.5}

It is not best to purchase the cheapest things in furnishings, but the most serviceable and enduring. They may be more expensive at the time but if they are treated carefully they will not be the dearest in the

end. Those who realize that all money is the Lord's will get into the habit of asking the Lord how it shall be used, as to what they shall purchase in the little things as well as in the large. This is the right principle to work upon. {21MR 362.6}

The heavenly universe is more interested than we can imagine in all that concerns God's people, who are being fitted up for an inheritance among the sanctified and blessed. All that concerns His people concerns Himself, with whom they and all their interests are one. The habit of seeking counsel from God should be cultivated as a blessing granted us, showing that we take advantage of the wisdom God has provided through Jesus Christ in our behalf--Christ linked with humanity that humanity might link with Christ. {21MR 363.1}

I have many things that I would be pleased to write but my letter is long and I must get it into the Office or it will not reach you by this mail. {21MR 363.2}

A word more. Everyone connected with the cause and work of God must keep his talent of wits in cultivation or we shall make grave blunders. This means to set the Lord ever before us. May the Lord help us, is my prayer. Heartiness, improvement of talents, and thoroughness are to be cultivated, that no haphazard work will be done. {21MR 363.3}

God help you, strengthen and comfort you, is my prayer. Look up always. Jesus is a risen Saviour. He is not in Joseph's tomb with a great stone rolled before the door. We have a living, risen Christ, who stands at the head of His church. I hope our people will hang their helpless souls upon God. He can bear your weight. He can carry all your burdens. {21MR 363.4}

In much sympathy with all your perplexities, I will close this long letter.--Letter 137, 1898.

Ellen G. White Estate
Silver Spring, Maryland
April 18, 1991. Entire Letter. {21MR 363.5}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1577 - A Call to Rightly Represent the Truth

MR No. 1577 - A Call to Rightly Represent the Truth

(Written circa 1861, from Battle Creek, Michigan, to "Dear Brethren and Sisters at Bedford.")

While at Grand Rapids I saw the cases of some. I was first shown the case of Brother Hungerford--that he was far from God. He realized but little what it was to be a true Christian, a follower of Christ. I saw that religion did not consist in making a noise, but that Brother Hungerford was in the habit of going into meeting and praying long and loud, and after the meeting closed, his heat and excitement were gone, and then he was light and trifling. He seemed to have no foundation, no heartwork--did not show the fruits of a Christian. His conduct out of meeting was such as God abhors. He was too familiar with the sisters, his life was not at all in accordance with his profession, and every day he gave his profession the lie. {21MR 364.1}

He is a reproach to the cause, and it would be better if he had never embraced the third angel's message than to take the course he does--appear to be full of zeal in meeting and when you look for the fruits out of meeting they are not to be found. I saw that he was too dilatory. Much of his time that he should spend in laboring with his hands to support his family and to help the cause was idled away. I saw that he would have to give an account for his strength and time that he has idled away. He is just as accountable for his time and strength as those who have property are accountable for what God has given them. God has given strength to Brother Hungerford and he has made a bad use of it. He has not spent it to the glory of God, but has felt satisfied and easy if he could go a distance to meeting and idle away his time there when it were much better for him if he was at home laboring with his hands, for he would be no benefit in meeting. {21MR 364.2}

Brother Hungerford's heart is far from God. His imprudent conduct has brought a reproach upon the cause that will not be easily wiped away. To be a Christian is to be Christlike, and the habit Brother Hungerford has of shouting is no evidence that he is a Christian, for his shouting is regarded by God as no shouting. Half of the time he himself knows not what he is shouting at. {21MR 364.3}

There is also a great lack of neatness and order. God wants His children in these last days to be neat and clean. His commands to the children of Israel were definite in regard to cleanliness. God has not changed or altered. He wants His

children in these last days to be clean and holy and have no guile found in their mouth. God will not own a filthy person as a Christian. There is no place for such in heaven, for all is neatness and order there. {21MR 364.4}

I saw that some in Bedford were at fault; did not realize how precious their time was, and that they must be diligent and faithful in the things of this world, or God would not trust them with the true riches. I saw that not all realized that their time, their strength, was the Lord's, that it was not their own. If they did realize this, they would be more diligent not to add land to land and building to building, but to obtain all they could by using the strength God has given them for His precious cause, and then they will receive their reward hereafter. {21MR 365.1}

I saw that there was not that spirit of sacrifice in Bedford that there should be, that some were not careful enough to study, when they decided to attend meetings, whether they were going to gratify themselves or to glorify God. Those who know the truth and are established in it should deprive themselves of privileges in order to assist other souls who are hungry and starving for present truth in other places. There is too much of a spirit and feeling like this--that those who are diligent in their affairs at home, and deprive themselves of the privileges of attending meetings abroad, were worldly minded, when the truth of the matter was they were making a sacrifice of their inclinations and desires, and with their hands were laboring to obtain something for the necessity of God's servants. All these things were noticed of God. {21MR 365.2}

It is not the will of God for His children to be engrossed in cares and get worldly-minded. No, no, and they will never do this if the suffering cause is ever before them. They must die to self. God is not displeased, but approbates His children getting together every Sabbath and listening to the testimonies of each other. Neither does He frown upon their going once a year or perhaps oftener to a distance to meeting. But when souls have had a feast--and a rich one--hearing from God's Word of His precious truth, then is the time for them to improve upon what they have heard. Instead of going again and again to hear more, let them ponder over and over what they hear. Many will have to render an account for privileges they have had in attending a meeting and hearing the truth they have made no improvement upon. {21MR 365.3}

I saw that it was necessary that all should have the true object rest before them, and then they should be diligent in business, fervent in spirit, serving the Lord. They must remember what Jesus has suffered and sacrificed for them, and they must be watching for an opportunity that they

may sacrifice something for God and His cause--watch and see how they can be the means of doing others good. There is too much of a feeling like this--my time is my own; but it is not so. It is not your own. You are bought with a price, and are soldiers, and you must be ever at your post, wherever it is, at home or abroad. Idleness and slothfulness God abhors. Ease and love of self-gratification must be overcome, and all must have a spirit of sacrifice. {21MR 365.4}

Those who are in the habit of indulging in passion and of being impatient will have to overcome it. They will, and must, be perfectly subdued by grace or they can never enter heaven. Jesus is the example that is set before us. He endured all the slight and indignity that could be heaped upon Him, yet He opened not His mouth. He that could have had a legion of angels to assist Him had He asked His Father, was the meek Lamb and was spit upon, crowned with the crown of thorns, and stretched on Calvary's cross, there to die an ignominious death for our sins. Oh, it behooved Christ to suffer all this to make a way of escape for lost man! He was the innocent Sufferer, and shall we dare to complain of any sacrifice we have made or can make? Shall we murmur, who shall suffer something for our own sins? Oh, no! Let us crave the suffering part. {21MR 366.1}

Brethren and sisters in Bedford, learn to suffer more. Learn to deny yourselves more. There is need of it. Die to self. Do not love your ease too much. Have energy in your daily labors and energy in the cause of God. Your reward is not here. Jesus has purchased for us an immortal inheritance, and for that we can endure anything. Oh, what love, what wondrous love has been manifested for us by the Beloved of the Father! Oh, do not, any of you, neglect the preparation necessary and finally be weighed in the balances and found wanting!--Letter 14, 1861.

Ellen G. White Estate
Silver Spring, Maryland
April 18, 1991. Entire Letter. {21MR 366.2}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1578 - News from Australia; A Call to Sanctification and to Work for Souls

MR No. 1578 - News from Australia; A Call to Sanctification and to Work for Souls

(Written August 24, 1897, from "Sunnyside," Cooranbong, N.S.W., to Edson and Emma White.)

We have been having considerable rain for several days. My garden was made in the low land, and twice it has been overflowed. Now we hope there will be a spell of dry weather so that we can work the land. We have had one week of most beautiful weather. Bear in mind that it is our winter now. I can scarcely write, the paper is so cold to my hands. I have not kindled a fire in my stove for one week, for a fire is only necessary in the few early morning hours. I am so thankful that we have so healthful a climate. When you come to Australia, I will build you a home of your own if the Lord prospers me. I think we have far more sunshine and fine weather here than in any country I have ever visited. All who come here improve in health. It is a very unusual thing to have foggy or cloudy weather. {21MR 367.1}

Willie has a very comfortable house for his family. It is not yet thoroughly furnished. We wish he could have come up on the last boat. {21MR 367.2}

Yesterday we had a short call from Brother Brandstatter and wife. They have two small children. They are thinking of taking a position with Brother and Sister Semmens in the Health Home, he acting as treatment hand. We are expecting Brother and Sister Hare from Fresno, California. Dr. Hare is to officiate as physician in the Health Home. {21MR 367.3}

I am expected to speak at the school as often as possible. The things that need to be done in connection with the work in this missionary field are a continual strain, and the writing that I am called upon to do puts a double tax upon me. My head becomes very weary and refuses to work. {21MR 367.4}

We are now in process of building a chapel. We hope to get it finished to dedicate at the close of the school term. Twice I have been called to the probable location of our church, the very nicest ground on the whole purchased possession. We have the ground selected, but they expect me to decide the particular spot where the building is to be. We need a church so much, and have needed it during the two years that we have been on this ground. {21MR 367.5}

We have held our meetings in a loft above the sawmill, and there the furniture and all kinds of things used in the school gave it the appearance

of an auction room. I am feeling sad, so very sad, that I should have consented to this. If the Lord will pardon my transgression, I will by His grace, in every place where I shall labor, make the spiritual rather than the temporal necessities of the first importance. I

am so sorry as I realize that I have neglected this work, which should be first, until the last. The dearth of means was my excuse, but I ought to have walked by faith. I have not honored God as I should have done had I moved out in faith notwithstanding seeming impossibilities. {21MR 367.6}

When the Lord sees that we will trust Him implicitly, He will work in our behalf, and we shall see the salvation of God. The Lord proves us, He tests us to see if we will make Him our only trust. We need a much sharper, keener faith than we now have. We need to constantly cultivate an earnest, living, trusting faith, and in cause and spiritual work keep our petitions constantly ascending, seeking the Lord for clear discernment. And sharp spiritual eyesight will be given every true seeker. Has not the Lord told us, "Seek ye My face"? And will we not individually respond, "Thy face, Lord, will I seek"? This is the call of God, and this the appropriate answer to that call. The Lord wishes us to know Him by an experimental knowledge as a kind, tender Father who has our interest and happiness in mind just as a loving earthly father cares for his children. {21MR 368.1}

The heavenly Father loves His sons and daughters. He wishes all to know Him. It is because men are not more than half converted that the church is so dead and lifeless. There are many who are and have been all their lives half Christians. Their names are in the Book of Life, and if they turn to the Lord with full purpose of heart, they then respect the voice that says unto them, "Seek ye My face," and reply, "Thy face, Lord, will I seek," and they shall see God with a clear, elevated, spiritual sense. The religious sentiment awakened in the heart is recognized as God's call, and is obeyed. {21MR 368.2}

Everyone will be tested and tried in the very way that is the most trying. Men cannot trust to their own wisdom. Self-sufficiency, if indulged, will be their stumbling block. Self must die and not have a resurrection every other day. The words must be truly spoken, "I live, yet not I, but Christ liveth in me." The "I" is a very hard personality to kill. "I" rises into life in full proportions if given the least opportunity or encouragement. Then, confident in their own supposed wisdom, men forsake the right way. {21MR 368.3}

They were once in the right way, for they could not have forsaken the right way had they known nothing about it. Those then who have once been real Christians, who have known the right way, but have forsaken it, come under the jurisdiction

of Satan to be used as his instruments against the truth as it is in Jesus. Satan's masterly power will be exercised to make men and women lose the crown of life which it is their privilege to obtain. {21MR 368.4}

Judas was chosen as one of Christ's disciples. Christ did not reject him because he was not perfect. Judas had the power to heal the sick and to cure diseases, but the lesson to be taught every one that is a church member is that having their names registered on the church books will never make them Christians. It is doing the Word

that makes us sons and daughters of God. Judas, notwithstanding the lessons of Christ, failed to be converted daily, to be an instrument sanctified and polished for the Master's use; he became subject to temptation. His old hereditary and natural tendencies Satan found could be used to dishonor the Master and imperil his own soul. {21MR 369.1}

These things are not understood by many in the church at Battle Creek, and the result will be as it was in the case of Judas. Some will depart from the faith. Having a knowledge of the truth while not being sanctified by it, they will be constantly working out wrong characters, and they will really do more harm because of the knowledge of the truth which they have. They will confederate with apostates and be the means of betraying sacred trusts. God calls for the whole-sided, undivided interests of the men whom He has chosen. {21MR 369.2}

The pure in heart shall see God. This seeing God in a clear, spiritual light is salvation to the soul of every believer. As soon as a soul decides to die to self, the new light begins and grows stronger and more decided until he is able to endure the sight of Him who is invisible. And as he sees God, he becomes fashioned in character after the divine similitude. His words, his attitude, his spirit, his actions in everything testify to the clearness of his judgment. In proportion to the seeing of God will be the spiritual force of his character. The consecration to God of the life and time and powers of every converted soul is the result. {21MR 369.3}

A life of freedom and idleness, a life of self-pleasing, is not the life of a Christian, nor has it ever been. Christ was a worker, and He gives to all His followers a law of service that they may benefit the temporal and spiritual interests of their fellow men. He presents to the world a higher conception of life than they have ever thought of. The true recognition of Christ's work is service. A life of obedience and service is not only the true life for man, it is the most distinguished, the noblest that a man can live. He brings himself in connection with the Life and Light of the world and in connection with his fellow men. This makes the law of service

the connecting link between God and the lives of his fellow men, and constitutes him a laborer together with God, living to be good and to do good. {21MR 369.4}

When will those who profess Christ learn that they must put on Christ in words, spirit, and actions? This will not lead to feebleness and inactivity, to self-love and self-pleasing. It becomes us a Christians to have a clear understanding, to recognize our duty toward God by taking up the responsibilities which bind us to our fellow men in the strong links that the law of God has defined, that we love our neighbor as ourselves, all our service merging itself into the life of Jesus Christ. {21MR 370.1}

The noble life which Christ has made it possible for us to live--one of obedience and service--makes us partakers of the divine nature. Cannot we experience the inner strength of piety which animated Jesus Christ? "I live, yet not I, but Christ liveth in me."

That life will reveal that it is a part of Christ's life, wearing Christ's yoke, lifting His burdens. The transformation of the human character makes the yoke of Christ easy and His burden light. Through faith everyone can, if he will, become one with Christ in his obedience and his service. {21MR 370.2}

It is God's prerogative to command; it is the duty of man to obey. Nothing is forced upon any soul. The honor of duty is a thing conferred upon him as a son of God, an heir of heaven. He is to labor for God in interested, true-hearted, glad, honorable service. In obeying all His commandments, a spirit of love for God is revealed. In this very atmosphere of love, Christ lived and worked. {21MR 370.3}

Each word, each action is a work for God. Here is faith in God, and faith in men. Christ would never have given His life for the human race if He had not faith in the souls for whom He died. He knew that a large number would respond to the love He had expressed for humanity. It is not every heart that responds, but every heart may and can, if it will, respond to that love that is without a parallel. "My sheep hear My voice," Christ said. A heart yearning for God will recognize the voice of God. God cannot respond to one soul that does not respond to His grace offered, His love bestowed. {21MR 370.4}

He is waiting for a response from souls in Battle Creek. The issue rests wholly with themselves. He bids them to the marriage feast, He sets before them the banquet that will satisfy every want. His Word is full of marrow and fatness. "And ye shall seek Me and find Me, when ye shall search for Me with all your heart" [Jeremiah 29:13]. Shall this decision and effort commence in every family in Battle Creek? Then the Lord will give an outpouring of His Spirit as on the Day of Pentecost. {21MR 370.5}

August 25. Dear children, watch unto prayer. Then you will know that you do know that your life is hid with Christ in God. Those who live in these last days are to be overcomers by the blood of the Lamb and by the word of their testimony. There is no time now for levity, self-indulgence, and stupidity in the understanding of the work we have to do. Activity and devotion are united; work and piety blend. There is to be appropriate strength given for daily duties, which is derived from the worshiping of God in the beauty of holiness. The lamp must burn, which is impossible unless it is fed with holy oil. And the oil which is so precious is efficacious only as it is communicated by reflecting light upon the pathway of others. Busy activity is to be proportioned with devotional exercises in worship and diligent, cheerful ministry to the needy souls whose inquiry is, "What must I do to be saved?" {21MR 371.1}

[Zechariah 4:11-14, quoted.] {21MR 371.2}

There are times when Christ would say to those in His service whose energies have been overtaxed, "Come ye yourselves apart into a desert place, and rest a while." We have the record on one occasion, after a day of ceaseless toil, that our Redeemer lay, a coil of rope for His pillow, fast asleep in a fisherman's boat. His exhausted human nature cried for rest and sleep. What a lesson for human beings who do nothing to bless others. Behold the Saviour! How pressing were the necessities which sought Him for relief! Teaching in the temple, healing in the temple, explaining the Scriptures in the streets, by the wayside, in His retired walks--the subjects so urgent left Him no time for

repose. His sympathies were drawn out for the oppressed, He comforted the mourner, He brought hope to the hopeless, He healed the scars and bruises that sin had made. He went about doing good. {21MR 371.3}

The warning is given, Let us not sleep as do others in a spiritual lethargy. Let us watch and be sober. Oh, that the work of reformation so essential in Battle Creek should begin. In all our institutions, all on duty should stand at their posts saying, "Here am I, send me." He who was wise in counsel is waiting for you all to see your need of help, and it is abundantly provided. It is waiting for you. "The pure in heart shall see God." As a present help in every time of need His presence is revealed. {21MR 371.4}

As you ask Him and call upon His name for help, He says, "Here I am close beside you, ready to help you if you are ready to be helped." Communion with God is for each one personal and direct. Hearts under the guidance of the Holy Spirit will burn within them with the love of God. They are like trustful children. Christ looks not for merit. Oh, if all would come just as they are, and let

Him make the preparation in taking them as His. The Lord only wants them to receive Him, learn to wear His yoke, and lift His burdens that heaven may behold that they are laborers together with God. Why cannot every soul that needs help and rest come to the Burden Bearer, that he may have light and life. {21MR 371.5}

Christ could not help being bright and shining. His very work was to shine. "I am come," He said, "that they might have life, and that they might have it more abundantly" [John 10:10]. "In Me is no darkness at all" [See 1 John 1:5]. With sadness Christ says that there are some who love not the light, because their deeds are evil. They do not come to Jesus to deliver them from the power of evil. Light means revelation, and the light is to shine amid moral darkness. Christ is everything to those who receive Him. He is their Comforter, their safety, their healthfulness. Apart from Christ there is no light at all. {21MR 372.1}

There need not be a cloud between the soul and Jesus. Why do so large a number who profess to believe in Christ have so limited a view of the life-giving power of Christ? We are not one of us to act as if the Word, the life, and light, was to be given to us grudgingly. His great heart of love is longing to flood the soul with the bright beams of His righteousness. "Whoso is athirst let him come and take of the water of life freely." We are acting as if we must only taste, when our faith should say, "Let me drink of Thy fullness." Faith, living genuine faith, is required. We are privileged to receive of the abundant supply. Then our duty is, "Freely ye have received, freely give." {21MR 372.2}

Our Lord was a successful worker with the common people. This was the class that always heard Him gladly. Why, oh why, I inquire, are there so few that carry any burden for souls? His heart was yearning to make souls happy. "Come unto Me," He said, "all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For

My yoke is easy and My burden is light" [Matthew 11:28-30]. {21MR 372.3}

We are now amid the perils of the last day when many shall be purified, made white, and tried. "But the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."--Letter 153a, 1897.

Ellen G. White Estate
Silver Spring, Maryland
April 18, 1991. Entire Letter. {21MR 372.4}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1579 - The Cases of I.C. Day, Stephen Haskell, and Stephen Smith

MR No. 1579 - The Cases of I.C. Day, Stephen Haskell, and Stephen Smith

(Written December 27, 1858, from Battle Creek, Michigan.)

I was shown in vision while at Mansville, New York, the state of things in the east, especially in the States of Vermont, New Hampshire, and Massachusetts. I saw that the course of I.C. Day while among the Messenger advocates was cruel, crooked, and wicked; that people were composed of dissatisfied ones who would not bear reproof, but considered their judgment better than that of their brethren who had an experience in the truth and the cause of God. These unruly spirits came together and united together to work or fight against those whom God had raised up to stand in defense of His truth. Satan and his angels were at war with them, fighting against them, and these people were co-workers with Satan and the evil angels. Falsehoods and lies would be formed by Satan's children, and this people loved them and eagerly reported them to others. I.C. Day was one of these; if he did not make the lies, he loved them. {21MR 373.1}

I saw the angels of God grieved, and they followed their commission to mark every falsehood, every thrust, every stain put upon the defenders of God's truth. Every bitter feeling, every feeling of hate they were to record, for they would meet it again. I saw I.C. Day strengthening the hands of wicked men, trying to tear away the confidence of God's people in us and in the visions. {21MR 373.2}

Then I was shown that as the Messenger people could not make their rebellious

feelings and spirit do the work they wished it should--get down the *Review*--they ceased in a measure from their work. Some gave up the Sabbath, others changed their evil course and fully united with God's people. Others did not see the wickedness of their course and never made thorough work or repented heartily of their evil work. Pardon was written against the names of those who made thorough work, but if they again fall into a like snare and pursue an evil course, all their past evil is remembered against them. {21MR 373.3}

Some, I saw, seemed to others to make thorough work. But that God who reads the heart knew that the seeds of rebellion were within them, and by their names was written, "Unstable souls, who wrest the truth to their own destruction." {21MR 373.4}

I saw that I.C. Day had never realized that he had been a close co-worker with Satan and his evil angels. If he had realized this he would not have fallen into such a snare. I saw while attending the meeting at Lancaster

that if I.C. Day made thorough work he could still be of some use to fill in here and there, but God would never suffer him to take charge of His flock or to travel from place to place to any extent to talk the truth. If he lived a life of repentance from that time until Jesus comes, he could not undo the evil he had done. {21MR 373.5}

While at Mansville I saw that in no way should the least charge of the flock rest upon I.C. Day, for he had weakened himself by his former course in co-working with the evil angels, and he was weak and subject to their suggestions and evil power. The only chance for his salvation now was to live a life of repentance and be subject to the church and not confide in his own judgment or opinion. I saw that a rebellious spirit has been within him, and when he could find a willing ear how quickly would suspicion, jealousy, doubt, and an evil, lying report be poured into that ear. Oh, the evil course! Death has marked his track! {21MR 374.1}

I saw that if I.C. Day and others who have been connected with him could have drawn off a company with them, how quickly would it have been done, and there would have been a class worse than the former disaffected ones to work their work of death. But they find these things will not go, and they settle back wishing to be again in union with the church and ready at a fit opportunity to rebel again. {21MR 374.2}

I then saw Stephen Haskell and wife. Said the angel, "He is not sound in the faith. Mark them that cause division among you. An undercurrent is at work. They are co-workers with the evil angels and know it not. Confusion and a deathly ( ) mark their track." I saw that the views that Stephen Haskell and his wife have advocated concerning mortifying the flesh are all erroneous and will lead to deadly evils and the destruction of souls, and instead of increasing moral purity will hasten and strengthen moral pollution. Said the angel, "God reads the heart." I saw that S. Haskell has tried to make it appear that he was in union with the church when it was not the case. He has scattered evil, error, and division every place he has entered, and this has been in a sly

undercurrent that has been at work to destroy confidence in the visions and in those who have the charge of the work at Battle Creek. {21MR 374.3}

These things are all marked by God. S. Haskell and his wife have strengthened the hands of Stephen Smith in his rebellion, and have strengthened the hands of other disaffected ones, and have affected some conscientious souls who were constantly fearful that they should not do everything they could to deny self. They have drunk down his errors that he has talked to them, and these

errors have been scattered here and there all around where he has traveled--co-worker with the evil angels. {21MR 374.4}

I saw that as God gave His beloved sleep so He was willing they should have nourishing, strengthening food, and I saw that if S. Haskell and his wife were baptized with the third angel's message, they would see enough precious, saving truth to dwell upon, and they would not have time to dwell upon error, dangerous error, and scatter it among God's people. I saw that if God has important truth, He will give it to His people, not to two or three solitary individuals and leave all the rest of His people in darkness. The third angel is leading out a people and fitting them for translation. They are to be purified through the truth. {21MR 375.1}

Some, I saw, had made crosses for themselves and killing duties that break down their will. But I saw that there were crosses and duties enough in God's Word to slay every individual without getting new duties or tests. I saw that a time of trouble was before us when stern necessity will compel the people of God to live on bread and water, but I saw that God did not require His people to live so now. {21MR 375.2}

God commands that all whom He has not especially called to labor in word and doctrine should labor with their hands the thing that is good and supply their own necessities and have wherewith to bestow upon others. And I saw that it was the will of God that they should eat wholesome food to strengthen the system or the temple of God. But in the time of trouble none will labor with their hands. Their sufferings will be mental, and God will provide food for them. {21MR 375.3}

I saw that God also enjoined cleanliness upon His ancient Israel, and God is no less particular now than He was then. He enjoins upon His people in the latter day strict cleanliness of body and clothing and purity of mind, of thoughts, and of words, for He is to translate them to heaven. {21MR 375.4}

I saw that if Stephen Haskell had spent his time in laboring with his hands, which he has spent in travelling, it would have been much more pleasing to God. I saw that he had done much more hurt than two or three following after him could undo, because evil grows of itself, and when once it has taken root it thrives; but good has to be continually nourished and cherished in order to live. Evil is like weeds in a garden that need no nourishing but will grow rank. Unless the precious plants are constantly cherished and dug about, the weeds rise higher than the precious plants, shutting out

the sun from them, and they grow sickly and die. {21MR 375.5}

I saw that those who sow error cannot root it up in years. They may perhaps change their course of action,

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but never can they bend or change the minds of those whom they have influenced in the wrong. Their errors are growing in the minds of others, and if Jesus is so merciful as to blot out the transgressions of those who have sown this seed and save them, they will suffer loss; they can but save their own souls. Their course has wounded the cause of God and brought shame upon the name of Jesus, and this is not easily wiped away. It lives in the minds of many. {21MR 375.6}

I saw the course Stephen Smith has pursued. He has been a co-worker with the evil angels. I saw that he was first a co-worker with the evil angels when he went into the "spiritual second advent," and then many other errors were received by him. The enemy has had easier access to him. Repeatedly he has joined the enemy's ranks and strengthened the hands of the wicked. Every time he has fallen he has grown weaker and was more easily again a subject to the temptations and power of the evil angels. {21MR 376.1}

I saw that he had taken a dreadful course against the defenders of God's truth. While he was in the "new time," he ranted on, railed out against the truth and God's chosen servants. Bitter and cruel were his words. He spent his substance in the enemy's ranks and was a co-worker with the evil angels. {21MR 376.2}

As that excitement dies down, again he begins to reflect upon the truth, and finally the truth melts him. He feels his wayward course some, and knows he is liable to fall again. He is not yet converted to the truth. He feels the need of help. As God shows his case in vision his unsubdued feelings arise. Oh, then if there is a faithful, experienced friend near, he can help him so that he will be enabled to see the way God is working and the humble course he must take. But an independent, self-sufficient spirit comes over him. {21MR 376.3}

Evil angels are tugging at his heartstrings, and I. C. Day and others help them. They whisper their suspicions and surmisings together. Evil reports are related by them both. They strengthen each other's hands, they love the lies they have heard, and as they journey to the Sutton Conference, such conversation as they have together, such evil communications! Angels heard it all, witnessed all, and it is written, to be met by them again. When they came to the Sutton meeting they were no more prepared to work for God than while they were in sympathy with the Messenger [Party]. The seeds of rebellion have sprung up within them and are now yielding a flourishing crop. Evil angels exulted over them; Satan triumphed. I saw other individuals also engaged in this work and affected by the spirit of death and Satan that has been at work. {21MR 376.4}

I saw that these individuals would never be entrusted with the care of the flock. If they can occupy a humble position, labor with their hands and take care of their own

souls and live a life of repentance till Jesus comes, they will do all that God requires of them; and if they seek meekness, seek righteousness, it may be they may be hid in the day of the Lord's fierce anger. I saw the cruel, wicked words Stephen Smith has spoken in his self-sufficient, reckless manner. Said the angel, "God will not be trifled with. Will God select such changeable, wavering ones to lead His flock? Never, never." {21MR 377.1}

God's wisdom is unsearchable, and He will not entrust the care of precious souls to those who are subject to erroneous, evil influences. God will entrust His flock only to those who have depth of experience, substantial souls of excellent judgment, who can see evil as it hangs over the flock instead of being the first to plunge into it. {21MR 377.2}

I saw the individuals mentioned in this letter were looking to Battle Creek and were jealous and suspicious of the work there and were exciting prejudice in others' minds about the individuals there who have charge of the work. They would put their hands in to mold the work there. I saw that the Captain of the Lord's Host has charge of the work there and that He watches over the individuals to whom this work is entrusted. And the Lord's Captain needs not the interference of any of these individuals who are like the waves of the sea, tossed to and fro, subject to the influence of the evil angels. {21MR 377.3}

All heaven is interested in the important work at Battle Creek. Satan and his evil angels are arrayed against it, and men who will be co-workers with these evil angels are to be no judges about the work there.--Ms 2, 1858.

Ellen G. White Estate
Silver Spring, Maryland
April 18, 1991. Entire Letter. {21MR 377.4}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1580 - Admonitions for a Wayward Minister

MR No. 1580 - Admonitions for a Wayward Minister

(Written September 6, 1886, from Basel, Switzerland, to G. I. Butler. A large portion of the letter is phrased as if it were being addressed directly to J. H Waggoner, the subject of the letter.)

I am troubled in regard to Elder [J. H.] Waggoner. He writes me nothing, and I feel

deeply pained on his account. It seems sometimes to me that the Lord is testing us to see whether we will deal faithfully in regard to sin in one of our honored men. The time is close at hand when the General Conference will have to decide the point, whether or not to renew his credentials. {21MR 378.1}

If the Conference does this, they will be saying virtually, "We have confidence in you as a man whom God recognizes as His messenger; one to whom He has entrusted the sacred responsibilities of caring for the sheep of the Lord's pasture; one who will be in all things a faithful shepherd, a representative of Christ." But can we do this? Have we not seen the workings of an unsanctified heart? {21MR 378.2}

The persistency in Elder Waggoner to accept and claim Mrs. Chittenden as his--what shall I call it--his affinity? What is this? Who can name it? Is Elder Waggoner one who has hated the light God has given him, showing that his preferences for Mrs. Chittenden's society and his intimacy with her, was sinful as in the light of the Word of God? Or did he accept the message and act upon it? {21MR 378.3}

Notwithstanding, I went to Elder Waggoner with the testimony given me of God, yet he did not reform. His course has said, "I will do as I please in the matter; there is no sin in it." He promised before God what he would do, but he broke his promise, made to Brother C. H. Jones, W. C. White, and myself, and his feelings did not decidedly change; but he seemed to act like a man bewitched, under the spell of the devil, who had no power over his own inclinations. Notwithstanding all the light given, he has evidenced no real conviction or sense of sin, no repentance, no reformation. Hearts have ached sorely over this state of things, but they had no power to change his heart or his purposes. {21MR 378.4}

Now, we should be very grateful for the help of Elder Waggoner in England and in Switzerland, but what can we decide upon? We must have evidence that he is clear before God. We do not want to make a light matter of sin, and say to the sinner, "It shall be well with thee." We do not want to connect Elder Waggoner

with the work here unless he has a connection with God. We do not want to have the drawback that would come by connecting a man with the work who has a blot on his garments. We cannot pass lightly over this matter. {21MR 378.5}

The plague of sin is upon Elder Waggoner, and pain and sorrow are upon the souls of all who are aware of this chapter in his experience. Christ is dishonored. A man blessed with superior light and knowledge, endowed with great capacity for good, that he may by a life of obedience and fidelity to God become equal with angels, [and] his life measure with the life of God, has perverted his God-given power to administer to lust, coveting the wife of another. God finds Elder Waggoner setting at naught the most costly lessons of experience, violating the most solemn admonitions of God, that he may continue in sin. {21MR 379.1}

I have hoped and prayed that he would restore reason to its right throne and break

the fetters that for years Satan has been weaving about him, soul and body, and that the clouds that have shadowed his pathway be removed and Christ come to his soul to revive and bless it. Christ will lift the heavy burden from weary shoulders, and give rest and peace to those who will wear His yoke and lift His burdens. {21MR 379.2}

I will say, Elder Waggoner, What can be the character of your experience when in the face of many warnings and reproofs you continue to pursue a course condemned of God? Can you think well of yourself? Just think of Jesus, crowned with thorns and nailed to the cross for our sins, and let it humble--yes, let it break--your heart. Look at the meekness of Christ, His loveliness, and then bow in the dust with shame and humiliation. {21MR 379.3}

Will you please think what you would do in case one of our leading men be found in the position you are in? Could you, without any greater evidence on his part of the sense of his sin than you have given, advise that he have credentials as one of pure and holy purposes before God? Cannot you see you are placing your fellow laborers in a very unpleasant and unenviable position? Will they venture to become responsible for your character and your influence in the future in the work and cause of God? {21MR 379.4}

Your case has been shown me to be worse than that of Elder Cornell, because you had greater light, capacity, and influence; and his course is a beacon to warn you off from following in his steps. Elder Cornell's credentials were taken away from him; he is a deeply repenting man, humbled in the dust. {21MR 379.5}

Supposing David should, after being reproved by Nathan, have repeated the same offense, would the Lord then have had compassion

upon him? But he repented bitterly; he declared his transgression was ever before him. Hear his humiliating confession, and listen to his despairing cries. {21MR 379.6}

We must as a people arouse and cleanse the camp of Israel. Licentiousness, unlawful intimacy, and unholy practices are coming in among us in a large degree; and ministers who are handling sacred things are guilty of sin in this respect. They are coveting their neighbors' wives, and the seventh commandment is broken. We are in danger of becoming a sister to fallen Babylon, of allowing our churches to become corrupted, and filled with every foul spirit, a cage for every unclean and hateful bird; and will we be clear unless we make decided movements to cure the existing evil? {21MR 380.1}

Will you have others follow your example? Will you wish them to pass over the ground you have traveled, and feel that they have done no great wrong? Without repentance and conversion, you are a ruined man. {21MR 380.2}

I hear you [Elder Waggoner] are taking treatment at the sanitarium, acting as chaplain, speaking in the Tabernacle. Now, this does not look right for you to take such positions, until you have done all in your power to correct past evils. {21MR 380.3}

I have felt, for your sake, restrained from opening the matter of Mrs. Chittenden's infidelity to her husband, but I fear I have neglected my duty. If we had dealt with this matter as if it had been the case of a lay member of the church, I believe God would have then sent you repentance that needed not to be repented of. {21MR 380.4}

Our pity, our love, to save you from reproach, has hurt you. My heart is so sad and agonized at times for you, I can only weep. I say, Must he be lost? Must he after suffering for the truth's sake, after standing in its defense until he is old and gray-headed, become an idolater, as did Solomon? Will he, for the love of a woman, trample down the law of God and look about him as much as to say, I do no sin; I am all right? {21MR 380.5}

Will we be clear to let such things be concealed and sins hidden, with no real evidence of repentance or reform? Your leaving California does not give you a new heart. You are out of sight of the infatuating influence of your "adorable charmer," but this does not change the affections or impulses of the heart. Elder Himes might have finished his course with joy had it not been for sensual practices, but he was led away of his own lusts and enticed. The days and years which might have been his very best were his worst. {21MR 380.6}

We see in the character of Solomon intellectual greatness combined with moral degradation. He might have gone forward from strength to strength, but instead of this he went backward from weakness

to weakness. After a life of promise, his history was one of deterioration. {21MR 380.7}

My Brother, my heart yearns toward you for Christ's sake. You have been attempting what other ministers have attempted--to harmonize light with darkness, Christ with Belial, purity with impurity, good with evil. The result will be moral ruin unless you can be aroused to see that you are standing upon the very brink of the precipice. There are many such cases that I have to write about. {21MR 381.1}

It alarms me to see how the sin of licentiousness is coming in upon us. I felt this when I wrote to Elder Butler upon this point at the last General Conference, begging him to do all that he could to fence against what was coming in upon us. We must elevate the standard and build up barriers about the soul so that nothing shall mar its simplicity and purity, and thus defile the religious character. God has given men intellect, and let every soul beware how this great gift is prostituted to the soul's eternal ruin. {21MR 381.2}

There is no more hope of you than of any common sinner, nor as much, unless you greatly humble your soul before God, repent, and are converted. Take the first steps in the way to life--repentance, faith, and baptism. You have tampered with the divine safeguards of your peace. If you refuse to listen to the voice of reproof, if you choose your own course, if you will not allow the grace of Christ to transform you, your guilt will be as much greater than that of the common sinner as your advantages of light and

influence have been greater. {21MR 381.3}

Great care should be exercised in companionship and friendship lest the soul be imperiled, lest there be even an appearance of evil which in the eyes of others would lower the standard of religious principle and sap the foundation of religious belief. {21MR 381.4}

How many, even in the ranks of Sabbathkeepers, are forming unsanctified connections. Men who have wives and women who have husbands are showing affection and giving undue attention to each other [persons of the opposite sex]. How many men of promise there are in our ranks who no longer have pure faith and holy trust in God because they have betrayed sacred trusts. Noble aspirations are quenched. Their steps are retrograding because they covet another man's wife or are unduly familiar with unmarried women. Their frivolous conduct leads them to break the seventh commandment. {21MR 381.5}

Of Solomon the inspired record says, "His wives turned away his heart after other gods: and his heart was not perfect with the Lord his God" [1 Kings 11:4]. {21MR 381.6}

This is no theme to be treated with a smile. The heart that loves Jesus will not desire the unlawful affections

of another. Every want is supplied in Christ. This superficial affection is of the same character as that exalted and enjoyment which Satan promised Eve. It is coveting that which God has forbidden. {21MR 381.7}

When it is too late, hundreds can warn others not to venture upon the precipice. Intellect, position, wealth can never, never take the place of moral qualities. The Lord esteems clean hands, a pure heart, and noble, earnest devotion to God and the truth above the golden wedge of Ophir. An evil influence has a perpetuating power. I wish I could set this matter before God's commandment-keeping people just as it has been shown me. Let the sad memory of Solomon's apostasy warn every soul to shun the same precipice. His weakness and sin are handed down from generation to generation. {21MR 382.1}

The greatest king that ever wielded a scepter, of whom it had been said that he was the beloved of God, through misplaced affection became contaminated and was miserably forsaken of his God. The mightiest ruler of the earth had failed to rule his own passions. Solomon may have been saved "as by fire," yet his repentance could not efface those high places, nor demolish those stones, which remained as evidence of his crimes. He dishonored God, choosing rather to be controlled by lust than to be a partaker of the divine nature. {21MR 382.2}

What a legacy Solomon's life has committed to those who would use his example to cover their own base actions! We must either transmit a heritage of good or evil. Shall our lives and our example be a blessing or a curse? Shall people look at our graves and say, He ruined me, or, He saved me? {21MR 382.3}

To the youth we need to give definite, oft-repeated warnings to bring their gifts early to God as consecrated offerings. Had Solomon retained the heavenly gift of wisdom--God's special endowment--had he with his ardent temperament been guided aright, his life would have been illustrious to its very close. But after a life of greatness and power, he fell because of uncontrolled passion. Had he continued to add virtue to his faith and his rich endowments, he would have stood forth a grand, noble cedar of Lebanon. But he surrendered to passion; "And when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" [James 1:15]. {21MR 382.4}

The lesson to be learned from the life of Solomon has a special moral bearing upon the life of the aged, of those who are no longer climbing the mountain but are descending and facing the western sun. We expect to see defects in the character of youth who are not controlled by love and faith in Jesus Christ. We see youth wavering between right and wrong,

vacillating between fixed principle and the almost overpowering current of evil that is bearing them off their feet to ruin. But of those of mature age, we expect better things. We look for the character to be established, for principles to be rooted, and they to be beyond the danger of pollution. But the case of Solomon is before us as a beacon of warning. When thou, aged pilgrim, who hast fought the battles of life, thinkest that thou standest, take heed lest thou fall. {21MR 382.5}

How, in Solomon's case, was weak, vacillating character--naturally bold, firm, and determined--shaken like a reed in the wind under the tempter's power! How has an old, gnarled cedar of Lebanon, a sturdy oak of Bashan, bent before the blast of temptation! What a lesson for all who desire to save their souls to watch unto prayer continually. What a warning to keep the grace of Christ ever in their heart, to battle with inward corruptions and outward temptations. {21MR 383.1}

Brethren, we must have genuine faith which is the gold tried in the fire. We must cherish that faith which works by love and purifies the soul. Unless our faith has a purifying influence, it is worthless. Such a faith leads the soul to God and expands the intellect while it purifies, ennobles, and sanctifies. Let those in youth, those in mature age, and the aged, consider that their cases are soon to pass in review before God. What will be the record that they shall meet? {21MR 383.2}

At one time in Battle Creek, the scenes of the judgment were presented before me. The books were opened, and all, both old and young who claimed to be keeping the commandments of God were gathered about the throne. In the books were written the thoughts, the words, the actions of those who had received much light and enjoyed many opportunities, and yet their names were not clear, their life record was blotted and blurred. Great numbers were weighed in the balances and found wanting who knew for just what sins they were condemned. It was because of the lack of a virtuous character. {21MR 383.3}

Base animal passions had controlled them. Licentiousness and lust had been carefully cloaked from human eyes, but the Lord saw it, and their names were blotted out of the Book of Life. Many of these men claimed to be teachers of the truth, but their labor was not marked with holy endeavor. They had not confidence and boldness toward God. They could not lift up holy hands without wrath and doubting. And the words were pronounced to these sin-polluted souls, "Depart from Me, ye workers of iniquity." Now is the time to obtain the white robe of character. Now is the time to confess and forsake sin and come to God

with contrition of soul, that your sins may be blotted out and your names retained in the Lamb's Book of Life. {21MR 383.4}

We must do something to stop this terrible tide of moral impurity. Self-abuse stands as the most degrading sin, polluting the whole character of the man. Unless those who are practicing this vice break off their sin and repent before God, they will find no place in the city of God. There entereth into that city nothing that defileth or maketh a lie. Such characters are living a lie continually. We are living in an age when iniquity abounds, and the special work of God's delegated servants must be to suppress this iniquity and to bring in righteousness. But those who claim to be the Lord's delegated ministers, and yet corrupt their own ways before Him, are guilty of great crime. {21MR 384.1}

"And He shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee O Satan; even the Lord that hast chosen Jerusalem rebuke thee: is not this a branch plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel" [Zechariah 3:1-3]. Joshua here represents the people of God; and Satan pointing to their filthy garments claims them as his property over which he has a right to exercise his cruel power. But these very ones have improved the hours of probation to confess their sins with contrition of soul and put them away, and Jesus has written pardon against their names. {21MR 384.2}

Those who have not ceased to sin and who have not repented and sought pardon for their transgressions are not represented in this company; for this company vex their souls over the corruptions and iniquity abounding around them, and God will recognize those who are sighing and crying because of the abominations done in the land. They were not mixed up in these abominations. They had not corrupted their ways before God, but had washed their robes of character and had made them white in the blood of the Lamb. Satan pointed to their sins which had not yet been blotted out, and which he had tempted them to commit, and then reviled them as being sinners clad with filthy garments. But Jesus changes their appearance. {21MR 384.3}

He says, "Take away the filthy garments from him. 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

shall also keep My courts, and I will give thee places to walk among these that stand by" [Zechariah 3:4-7]. {21MR 384.4}

After the filthy garments have been removed, the subject changes, showing that this has its application in the future. If the people of God will walk in the ways of the Lord and keep His charge, which is the ten commandments, then the promise is that they shall judge His house and have places to walk among the angels. {21MR 385.1}

Now the question is, Will those who profess the truth comply with the conditions? Will the characters of those who profess to believe the truth correspond with its sacredness? Satan's special efforts are now directed toward the people who have great light. He would lead them to become earthly and sensual. There are men who minister in sacred things whose hearts are defiled with impure thoughts and unholy desires. Married men who have children are not satisfied. They place themselves where they invite temptation. They take liberties which should only be taken with their lawful wives. Thus they fall under the rebuke of God, and in the books of heaven "Adultery" is written opposite their names. {21MR 385.2}

There should be no approach to danger. If the thoughts were where they should be, if they were stayed upon God, and the meditations of the soul were upon the truth and the precious promises of God and the heavenly reward that awaits the faithful, they would be guarded against Satan's temptations. But, by many, vile thoughts are entertained almost constantly. They are carried into the house of God and even into the sacred desk. {21MR 385.3}

I tell you the truth, Elder Butler, that unless there is a cleansing of the soul temple on the part of many who claim to believe and to preach the truth, God's judgments, long deferred, will come. These debasing sins have not been handled with firmness and decision. There is corruption in the soul, and, unless it is cleansed by the blood of Christ, there will be apostasies among us that will startle you. {21MR 385.4}

I ask myself the question, "How is it possible for men who are opening the Scriptures to others--men who have abundance of light, men who have good ability, men who are living as in the face of the judgment, upon the very borders of the eternal world--to give their thoughts and bodies to unholy practices?" Well may the words of the apostle be repeated with emphasis: "Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He will lift you up" [James 4:8-10]. "Blessed is the man that endureth temptation: for when he is

tried, he shall receive the crown of life, which the Lord hath promised to them that love Him. Let no man say when he is tempted, I am tempted of God: [Some have argued thus, and thought that for certain reasons they have of their own, God would have them take the course they did.] for God cannot be tempted of evil, neither tempteth He any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" [James 1:12-15]. {21MR 385.5}

The work of overcoming must be done here in this life. By sincere repentance and forsaking of every sin, pardon will be written against your names. The thoughts will be pure if the heart is pure. If the fountain is corrupt, the stream will be corrupt. Shall men who are conversant with the Scriptures and who are standing in vindication of the fourth commandment be charged in the books of heaven with transgressing the seventh? Shall Satan be given occasion to taunt the angels of God with the filthy characters of those who claim to be Christians? Will they make Jesus ashamed to call them brethren? {21MR 386.1}

I address you who shall have this epistle brought before you, who are leaders, who may be termed princes among the people, "Be ye clean, that bear the vessels of the Lord" [Isaiah 52:11]. Humble your souls before God. Jesus is in the sanctuary. We are in the great day of atonement, and if the investigative judgment has not already commenced for the living, it will soon begin, and to how many are the words of the true witness applicable: "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I shall come upon thee" [Revelation 3:1-3.] {21MR 386.2}

The cases of all will be brought up in the judgment, and if their sins are not confessed their names will then be blotted from the book of life, and their lot will be with the adulterers and the fornicators, and deceivers, and those who love and make a lie. "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]. {21MR 386.3}

I am alarmed for our ministers who are hardening their consciences

by continuing a course of sin. I fear that they will continue to fall under temptation until

the word shall go forth: "He that is holy let him be holy still, and he that is filthy let him be filthy still." I tell you that there must be a thorough revival among us. There must be a converted ministry. There must be confessions, repentance, and conversions. {21MR 386.4}

Many who are preaching the Word need the transforming grace of Christ in their hearts. They should let nothing stand in the way of their making thorough work before it shall be forever too late. Christ is coming. His judgments are abroad in the earth. And that God who is ever present, who was a silent witness to the godless, sacrilegious feast of Belshazzar, whose hand traced the characters upon the wall, is present where you think no eye seeth. {21MR 387.1}

Had you, Elder Waggoner, an elder of the church, looked up, you would have seen yourself a spectacle to God and to the pure angels who veil their faces and turn away from your pollution of soul and body. My words seem tame as I pen them when I think of the wonderful truths we profess and the great light that shines upon us from the Word of God. The Judge of all the earth is standing before the door, and every case must pass in solemn review before Him. I inquire, How can anyone with this light shining upon them dare in thought or word to deny the Lord God who hath bought them? Make haste, my brother, to cleanse your hands. Jesus is still pleading as your Intercessor. Commence the work of forsaking your sins without delay. Do not rest till you find pardon, for no soul can enter the paradise of God who has a single spot or stain in his character. Make thorough work for eternity.--Letter 51, 1886.

Ellen G. White Estate
Silver Spring, Maryland
April 18, 1991. Entire Letter. {21MR 387.2}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1581 - The Melbourne Camp Meeting; God's Great Gift of Jesus

MR No. 1581 - The Melbourne Camp Meeting; God's Great Gift of Jesus

(Written November 18, 1895, from Armadale, Melbourne, Australia, to Edson White.)

I received your letters and chapters on the Life of Christ. I have not read them yet but we will read them before this letter shall be mailed. {21MR 388.1}

Some things have been presented to me in lines of caution to you. I have written it, and if I can feel free to send it now, will do so. {21MR 388.2}

We are in the midst of a decided interest. We have had from the very first a deep interest. The Lord has visited Brother Prescott in a most remarkable manner and given to him the Holy Spirit to give to this people. Delegates have come to the camp meeting from all directions--from New Zealand, Queensland, and Brother Knobbs from Norfolk Island. Those who are not in the truth say, "That man speaks from the inspiration of the Spirit of God." {21MR 388.3}

We are sure that the Lord has endowed him with His Holy Spirit and the truth is being poured forth from his lips in rich currents. The truth has been listened to by preachers and by people not of our faith. After meeting they beg of Brother Prescott to give them a copy of these discourses. {21MR 388.4}

Maggie Hare is my reporter. She takes the discourses in shorthand. Copies have been given to certain ones and they accept them eagerly. They say, "I want to give that to my congregation." Teachers in the Sunday schools say, "I want to give these points to my scholars." {21MR 388.5}

There are entire families that are interested. They say the Bible is to them a new revelation. One full month of camp meeting has now been in session. The meeting was designed to be closed last Monday morning but it was prolonged one day more because of the interest. The tents were taken down, many of them, on Tuesday. {21MR 388.6}

Elder Corliss is an excellent Bible teacher. He has worked in Sidney and in its suburbs with intense interest, and success has attended his labors. He came to this meeting much worn. If he could have been favored with entire rest, if only for a few weeks, he would improve greatly. But where is the period of rest for any of us? {21MR 388.7}

I have already spoken fifteen times on this ground and have been able to make all hear in and surrounding the large tent. But it taxes anyone to keep up the voice without favoring it in any way. Brother Prescott has spoken many times and those not of our faith have felt deeply and expressed themselves that he was speaking under the inspiration of

the Spirit of God. The interest last Sabbath and Sunday was very good, and many could not possibly get under the tent. In the evening crowds went away for it was cold because of a strong wind, and the exposure was dangerous. {21MR 388.8}

Tasmania camp meeting follows this. The believers in Tasmania are poor and could not sustain a camp meeting, but all felt anxious that Hobart should not be neglected. There is a work that must be done in Hobart in getting the truth before the citizens of

the place. We have learned in this country that you may be at any expense to hire a hall and frequently you can get but few hearers. Camp meetings are a success in arresting the attention of the people. {21MR 389.1}

The camp meeting in Brighton two years ago was attended with the rich blessing of God. Several who attended that meeting have been present at the meeting in Armadale. Several went through that entire meeting but did not decide to obey the truth. These manifest a great interest at this meeting and some have taken their position now to obey the truth. Nineteen were baptized last Sunday. I understand these were not all new converts, but some who came from different places to receive baptism. {21MR 389.2}

The Tasmania people did not see how it was possible for them to go through the expense of a camp meeting. I agreed to appropriate several pounds if as much more could be raised by those in Tasmania. It was accepted and preparations are being made for the tents from here to be transferred to Hobart and to hold our first camp meeting in that locality. {21MR 389.3}

But here the whole community seems to be stirred where we have been at work the last five weeks. The decision has been made to continue the meetings evenings through the week and on Sabbath and Sunday. Our forces must here be divided. Elders Daniells and Prescott will remain here to continue the work while we go to Tasmania. There is work being done in this place in different families, giving Bible readings, and they are getting hold of a nice class of people. Professor Prescott may be able to attend the meetings in Tasmania during the last week. If the interest in Hobart demands it we can extend the meeting another week. {21MR 389.4}

The harvest truly is great, the laborers are few. We feel to voice the words of our Saviour, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" [John 4:35, 36]. The people in the suburbs of Melbourne

are calling, "Set up your tents in our locality and let the people hear the things that you have preached in Armadale. We all need the words that you have spoken to us here." {21MR 389.5}

If we only had workers and a supply of money to carry forward the work we could keep several tents working in the different localities of Melbourne. I must get my books published as soon as possible that the people shall have the light which God has given me, and I want to use the royalties on these books to sustain the work in new fields. The last message of mercy is to be proclaimed in our large cities and in the byways as well. {21MR 390.1}

There are already inquiries being made, "If we embrace the truth, where is the place

to worship in?" We see and feel the necessity--as soon as a company shall leave the churches there must be prepared for the sheep and lambs an humble place where they can be called to the fold. Meetinghouses must be built. There is in contemplation a meetinghouse to be erected in Hawthorn. It will not answer to leave the people without a place where they can assemble to worship God. There must be erected simple and neat churches which will give character to the important truths that we are advocating. Tasmania also must have a church built for the people to assemble in. {21MR 390.2}

Edson, we see so many places to be worked, and where are the means? I have appropriated nineteen dollars a week to sustain workers in the field, and if I dared to express my desire I would say I will sustain still others. Every shilling seems precious. There are so many ways that shillings can be invested. There is enough to be done to employ twenty workers at this very time right here in Melbourne and suburbs. And here are the cities of Adelaide and Ballarat. {21MR 390.3}

The promise had been made to hold the camp meeting in Ballarat this season, but when the brethren came to see me while I was at Brother Israel's last April to plan about this meeting I told them I had something to say. From the light God had graciously given me, this season the camp meeting should be in Melbourne. I said, "I know what you will say, brethren, 'We are short of means and cannot be at such expense.'" But I presented my reasons and everyone saw that they were sound, and the matter was settled right then and there. And the Lord has ratified our decision by His Holy Spirit which He has imparted. {21MR 390.4}

Here now is opened a new field of labor in this suburb. We know that the angels of God have kept guard, walking up and down upon this campground. There have been no disturbances. The people did not swarm upon the ground as at Brighton (the other suburb) from curiosity to see the tents, but came

directly to the large meeting tent and sat for one and a half hours, listening as if spellbound to the discourses given by the servants of God in daytime and in the evening. {21MR 390.5}

One clean, noble-looking man with white hair came to the stand to speak to me. Said he, "I must tell you I have received great light by listening to your discourse this afternoon. I have not listened to such a discourse for forty years. I see the Scriptures in a new light, and shall never forget the precious words that God has spoken through you today. They have made my heart warm with His love." {21MR 391.1}

I could scarcely get out of the tent, there were so many strangers who were waiting to speak to me, telling me how much good the discourse had done them. Several others expressed similar words, saying, "I must speak with you and let you know that I have been greatly blessed today." Thus it has been all through the meeting, not only to me but others of our ministers have been spoken to in the same way. {21MR 391.2}

But now comes the need of divine wisdom to know how to speak a word in season

and give personal labor to those whose minds have been wonderfully stirred up by the presentation of the Word in a new light. Abundant evidence has been given that the Holy Spirit of God has spoken to men through human agencies. For "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" [2 Corinthians 4:7]. Large numbers testify that they have never heard the Word administered with such power and in the manifest demonstration of the Spirit as at this meeting. {21MR 391.3}

God has said in the heavenly courts to His heavenly intelligences, "Let there be spiritual light to shine amid the moral darkness of accumulated error and fables, and reveal truth." The Messenger of the covenant has come, and the Sun of Righteousness to arise and shine forth upon the eager listeners. His pre-existence, His coming the second time in glory and power, His personal dignity, His holy law uplifted, are the themes that have been dwelt upon with simplicity and power. {21MR 391.4}

Said Christ, "All things that the Father hath are Mine. I and My Father are one. I appoint unto you a kingdom." The Lord Jesus lays His hand upon the eternal throne of God with all the ease and assurance of one who rules and reigns, putting on His head the crown of Deity. He sits at the right hand of God and receives supreme honor as God, the glory He had before the world was. He distributes His gifts to all who by faith shall claim them. {21MR 391.5}

We have had at this meeting seasons for silent communion with God, seasons set apart when the people could feel that they had a time and place to pray and study the Word

of God without interruption, that they might sharpen their weapons to do the best and most essential work in God's great harvest field. We have no hesitancy in saying that the four angels are still holding the four winds that they shall not blow until the servants of God are sealed in their foreheads. The sowing time will soon be over. {21MR 391.6}

The work of all believers is to sow the world with truth. Talk the truth, pray the truth, believe the truth, and communicate the truth. Scatter everywhere in abundance the incorruptible seed of truth. The world's Redeemer holds in His hand the key to unlock the treasure house of wisdom. He that lacketh wisdom, "let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" [James 1:5-7]. {21MR 392.1}

We have precious golden hours wherein we can cultivate faith and perfect a Christian character. We need to watch and pray. Be sober and watch unto prayer. We have an inexhaustible storehouse, an ocean of love, in the God of our salvation. He has placed in the hands of Christ all the treasures of the heavenly resources and says, "All these are for man in order to convince fallen, sinful man of My love, that there is no love

in the universe but Mine, and for his happiness I am working and will work." The happiness of man is to know God and Jesus Christ whom He hath sent. {21MR 392.2}

It was to make this vast treasure house of all good available that the Word became flesh and dwelt among us. He sprinkled every gift with His own blood, making it one by this act. The richest gift, the most costly sacrifice, was selected by God to come to the world as His expression of the love of God to man. The gift of God to our world in sending Jesus is an exhibition of His grace which God Himself cannot surpass. While we live in this world, there will be new developments and the extensive glory of the great love He had for the souls He has created even in this world. But that love will be extending and expanding before the saints in light, and in characters of new and increasing interest, seen and joyously realized throughout eternity. {21MR 392.3}

But one thing is impossible with God--the power of eclipsing the greatness of His gift, in showing His love for fallen man than He has given in Jesus. In this wonderful expression of His love He has given to man fallen, and to all the unfallen worlds, and to the universe of heaven clear evidence that there is no love but His love. {21MR 392.4}

The Lord has paid this infinite price in giving His only begotten Son

that through belief in Jesus Christ is belief in God, and that the righteous laws, the ten precepts of His decalogue, may appear to the world, even to as many as will believe on Jesus Christ, as His just requirements and are ever to be maintained. {21MR 392.5}

Had God the Father come to our world and dwelt among us, veiling His glory and humbling Himself, that humanity might look upon Him, the history that we have of the life of Christ would not have been changed in unfolding its record of His own condescending grace. In every act of Jesus, in every lesson of His instruction, we are to see and hear and recognize God. In sight, in hearing, in effect, it is the voice and movements of the Father. But language seems to be so feeble! I refrain, and with John exclaim, "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].--Letter 83, 1895.

Ellen G. White Estate
Silver Spring, Maryland
May 9, 1991. Entire Letter. {21MR 393.1}

MR No. 1582 - Financial Straits Near Cooranbong in 1896

(Written May 7, 1896, from "Sunnyside," Cooranbong, N.S.W., to Dr. J.H. Kellogg.)

We received your letters with pleasure and have read them to others. We have just had a most interesting and profitable Bible Institute. We know that much good has resulted from this meeting. We know that Professor Prescott worked under the influence of the Holy Spirit of God. He is giving the trumpet a certain sound. For fully one month the Word of God was studied, and an interest has been awakened in this place. {21MR 394.1}

I will send you some copies of letters written to others. Our camp meetings held in Melbourne have been doing their work. The influence of camp meetings is lasting. It is not always readily discerned, but they are doing a good work. Last year only two were held, one in Armadale near Melbourne, and one in Tasmania. These meetings were excellent. We considered the meeting held in Armadale has been and still is exerting its influence in regions round about. The work has to be carried on in any way that will arrest the attention of the people. {21MR 394.2}

You speak of Brother Semmens working more largely in a sanitarium. We have tried our best to secure a location for a sanitarium, but some were not suitable and others required more means than we were able to furnish. If we had only one quarter of the advantages which you have in America, it could be done. I have to stand as a bank to uphold, borrow, and advance money, and I turn and twist every way to do the work. Others will take hold and do something when they see that I have faith to lead out and donate. {21MR 394.3}

A few days ago one of our faith, an excellent family, sent their two little girls, ages ten and thirteen years, about two miles with a note to me. They came carrying between them on a long stick a large bunch of bananas. It was a hot day and they were very tired tugging their burden. I just pitied them. They handed me a letter from Sister Q. I read in this letter as follows, "We are in trouble; our quarterly rent is due and we know not where to get the money to pay it. Could you loan us the money?" {21MR 394.4}

We had no money to get necessary supplies for a family of ten. I sent word back, "Tell your mother she shall have the money Thursday." I had not the slightest idea where I could get the money for them. I had some money in the Echo Office, but they are so hard up that I have no heart to draw on them for what little we have there when they are unable

to pay their ministers, and for some time they have had to get along by running bills at the stores. {21MR 394.5}

I don't think that we can consent to depend upon the Echo Office for our means to live on. Everybody in this country is poor. When out of means we will be obliged to buy on time. This we do not want to do but I fear we will be compelled to. We cannot possibly wait for prosperity to come through sale of books, that we may receive our pay. Here are all our workers who must be paid. {21MR 395.1}

I am heavily in debt in this country to those in other countries. Eighteen hundred dollars from one person--this money has been used up. Five hundred dollars from one in Africa--which is a loan and has been applied in different ways that demanded means to forward the work. I move by faith. {21MR 395.2}

In the last Bible Institute I paid the fare of some who wanted to attend the meetings, but were not able. I also boarded several in order that they might have the benefit of the meetings. I do not regret this. I know that such precious opportunities are beyond the estimate of gold and silver. Everyone who attended the meeting was constantly sitting at a banquet from heaven. I could not bear to think of anyone losing the precious things that were presented from the Word of God. This has to be acted over every meeting that is held. {21MR 395.3}

We cannot depend upon others. There are but few who can do anything and there are so many ways to apply every dollar that we can obtain, and then many things have to be left undone which ought to be done. We are often put to our wits' end to know what to do and how to apply certain means where they are the most needed. {21MR 395.4}

Several camp meetings are to be held this season and I know what that means--all the money that I can possibly collect from my dues everywhere to invest. When people come to our camp meetings they come all unprepared to care for themselves, and they must be fed, for they have nothing with which to feed themselves. Poor hungry souls, starving for the Bread of Life. {21MR 395.5}

There are fine men, several of our canvassers, who are called jewels in the work, who come to these large gatherings almost completely destitute of clothing. I have felt it duty to invest pounds to make them reasonably comfortable. I have expended much means in these lines. Yet not one penny do I regret. I am determined to use all that I can possibly spare in these ways. God helping me I will reach everyone possible to reach. {21MR 395.6}

Besides paying the board of several and the expenses of some, I have boarded a number at my own table. Dr. Kellogg, I am working in

every way possible to the very extent of my ability. {21MR 395.7}

I was consulting with Brother Prescott about the case of Brother J, who was unable to pay his quarterly rent of three pounds. I told Brother Prescott that I must have the

remuneration for my past year's labor else I would be brought into very miserable circumstances. "Here," said I, "is three pounds that we must raise for this poor family. They ask it as a loan, but they will be no better able to pay the next quarterly rent than they are now. This means a gift. I have done this before and it is our duty to do it again." Well, before Professor Prescott left Cooranbong he sent me three pounds, one from himself, one from his wife, and one from Grace Prescott. I was relieved, for I could see no possibility of procuring the money. {21MR 396.1}

Now I find Brother Pocock, an excellent, intelligent man, reduced by the hard times to poverty. He has a family several miles from here. Has four or five children. His wife is a very economical woman. One day when Sarah and I were out riding we went round to the sawmill on the school ground and had a talk with Brother Hare, the manager at the mill. I asked him what wages Brother Pocock was receiving per day for his work on the school land for taking out the trees. So much per tree, but he does the work so faithfully that he cannot earn much. How much, I asked, does your contract allow him? Three pence per tree. In American money this would be six cents. I asked, How much does he earn per day? Brother Hare said, About fifty cents, sometimes sixty. I asked him, Could you live and support your family on that much, Brother Hare? No, Sister White, but money is so scarce that we do not know where it is coming from. Well, said I, This will never do; pay the poor man four shillings per day, and if you cannot do that I will be responsible for it. {21MR 396.2}

Brother Pocock came to me afterwards with tears in his eyes and thanked me, and said he had been living on the smallest amount possible in order to send any money home to his wife, and she had written him that they could not live on the amount that he was sending them but had been obliged to borrow from their neighbors to have enough to supply their needs. He said he thought they could get along with the one dollar per day. This is a sample of the cases we find everywhere. {21MR 396.3}

I have been furnishing work for boys and young men. One fine-looking, intelligent young man came to us almost destitute of clothing. Willie lent him his coat and I gave him a pair of pants that cost one dollar which I had bought for such purposes. We made him a home in a tent and kept him for some time, paying him five dollars per week and board. Last

February he left us well clothed and in good health. Still another and another we have taken in and paid them wages and let them [remainder missing].--Letter 58, 1896.

Ellen G. White Estate
Silver Spring, Maryland
May 9, 1991. Entire Letter. {21MR 396.4}

MR No. 1583 - Ministers Should Cooperate and Preach Practical Truths

(Written September 10, 1899, from "Sunnyside," Cooranbong, N.S.W., to "Dear Brother.")

I am sorry to learn from your letter that some things which are not pure provender are being given to the church of God as food. No one can feed the church of God aright unless he studies the pure, sanctifying principles of the truth. Non-essential subjects are not to occupy our minds. Our conversation should be pure, uplifting, ennobling. {21MR 398.1}

You will find men who talk of a second probation, comforting themselves with the thought that if they are not overcomers in this probationary time, they will in a future probation secure a preparation for heaven. But the Lord has no future probation for any soul that lives. Those who do not appreciate this present probation will have no second trial. Those who in this life pursue a course which will close against them the gates of the city of God, need not flatter themselves that the Lord will give them another opportunity to prepare to meet Him. No, no, no! {21MR 398.2}

I present to you some important matters to present to the people as practical present truth. There is no need to dwell upon subjects that are not light and truth. We are to think of those things that will give spiritual nourishment. {21MR 398.3}

Those who have a knowledge of the truth should never seek for something new and strange to present to the people. Let not the ministers of God enter into contention and strife. Their influence is greatly hurt when they are self-exalted and dictatorial. Let all be exceedingly careful on this point. Each day we need to learn more of Jesus Christ. {21MR 398.4}

Let no one live to please himself. We are laborers together with God. We are to work in union with His Holy Spirit. God is the great first cause, the source of all power and grace and efficiency. Human agencies are to yoke up with Christ. "Ye are God's husbandry." You are to work out that which God works in. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Your heart is to be cultivated by the Holy Spirit that it may bear fruit unto righteousness. {21MR 398.5}

"Ye are God's building." You cannot build your character yourself. You must unite with the divine Builder. Said Paul, "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man

take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." Let no man suppose that he is appointed to be a foundation upon which other human beings are to build. Every human being is to erect his building upon the sure foundation, Jesus Christ. "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" [1 Corinthians 3:12, 13]. {21MR 398.6}

I am instructed to say that sufficient carefulness has not been shown in regard to the material which has been brought to the foundation-stone. "If any man's work abide which he hath built thereupon, he shall receive a reward." Who does not desire then to be faithful in cooperating with Christ? "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" [verse 15]. If he sees his wrong and sincerely repents, he will save himself, but his lifework is a failure. {21MR 399.1}

"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" [verses 16, 17]. {21MR 399.2}

To those who lift themselves up in exaltation, supposing that anything they may choose to do is right, the caution comes, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise" [verse 18]. Let not his soul be puffed up with self-conceit, for he is but a man. He is not God. He is not to suppose that he is a foundation upon which other men are to build. There is danger here, and I am instructed to say, Take heed. All ye are brethren. "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness" [verse 19]. {21MR 399.3}

Just as surely as men weave the threads of selfishness into the pattern, their work will be revealed. For "the Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours." The Lord gives wisdom to those who will make the best use of this wisdom. Christ declares, "All power is given unto Me in heaven and in earth." God knows who is prepared to act as His helping hand in the closing scenes of this earth's history. {21MR 399.4}

"All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." God sees where His wisdom is most needed and where it will

accomplish the most good. He will strengthen the minds of His servants. He will help them to devise and plan and execute for the greatest advantage of His work. {21MR 399.5}

No one, however responsible the position he occupies, is to take glory to himself. If he loves God with all the heart and his neighbor as himself, he will follow the example of Jesus Christ. As God's workmen bear responsibilities and carry burdens in the great harvest field let them remember that true success comes from God alone, and that every particle of the praise and glory belongs to Him. We are God's husbandry, God's building. We are to understand that power and efficiency come only from our heavenly Father. Under the generalship of Christ we are to do the work allotted to us. Each member of the church must have a living connection with its great Head. {21MR 400.1}

Let those who are laboring in the ministry or in the medical missionary work wear the yoke of Christ, walking in humility of mind before God, and using their varied gifts to bless humanity. Then God will use them as His helping hand. All are to be united in one body under Christ. All parts of the work are to be controlled and guided by the wisdom which God gives. There is to be harmony in every action. There is to be no jealousy of Paul or Apollos or Cephas. All are to draw in even cords, without a sign of friction. {21MR 400.2}

Ministers must learn to give room to their fellow laborers. They are not to measure their brethren by their own ideas. He is whose heart Christ abides will not quarrel with his brother. All are to stand under the standard of Christ Jesus, united by the desire to strengthen His work in every line. Human devising is not to be followed. Let no one fasten his soul to a human leader. Christ is our Leader. He was sent by the Father to redeem the fallen race. Men are to follow His directions in the work of restoring the moral image of God in the human race. In this great work they are to act in His name and for the glory of God. {21MR 400.3}

Let those who by God's appointment are connected with His cause cherish no low estimate of the work He expects them to do. They are to be faithful stewards, dying to self and living to Christ. {21MR 400.4}

The words that Christ spoke were weighty and full of dignity, but at the same time He exalted the natural things of nature, pointing to them as expositors of divine truth. Elevating, ennobling truths were taught from the simplicity of nature's lesson book, and they were presented so clearly and plainly that even those dull of comprehension could not fail to understand them. {21MR 400.5}

There was no excitement in Christ's manner of teaching. He made truth stand forth in the light of heaven. He inculcated the principles that are ever to be honored. God has wisdom to impart to His servants. The precious, precious treasures of wisdom that have been concealed in nature will be unlocked and brought forth. Here wonderful resources will be given to God's people for use in His work. {21MR 401.1}

Some have looked upon the medical missionary work with suspicion because of its constantly increasing success. Unless these are baptized with the Holy Spirit they will

continue to entertain their jealous feelings, whatever power God may reveal in advancing the truth. They will lose the spiritual blessings they might have had and will bring the divine judgments upon themselves. The truth which is a savor of life unto life, if received, becomes, when rejected, a means of hardening the heart.--Letter 233, 1899.

Ellen G. White Estate
Silver Spring, Maryland
May 9, 1991. Entire Letter. {21MR 401.2}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1584 - Call to a Higher Standard

MR No. 1584 - Call to a Higher Standard

(Diary entry written November 4, 1899, at Rockhampton, Queensland.)

I thank the Lord for His great mercy and goodness to me. When I look at myself I have not much courage, for I am compassed with infirmities, but I am trusting in a power out of and above myself. I do not doubt but that the Lord will help me. As my day is, so shall my strength be. The Lord is a strong tower, into which the righteous run and are safe. My present state of feebleness makes me feel the necessity of making the Lord my dependence, saying over and over again, In Thee will I trust. {21MR 402.1}

There is not the least excuse for the church to be dwarfed and crippled. Our religious experience needs to be of a higher order, that we may see the greatness of the hope presented to us in the gospel. Christ offered Himself as a willing sacrifice in our behalf. He stooped from His high command in heaven to rescue man from the slavery of sin. The Son of God gave up His honor and glory and tasted the bitterness of death that man might be a partaker of the divine nature. He died that everyone might have a second probation, another chance to choose God as their Leader. He has made every provision that men and women may have an experimental knowledge of the character and work of their Redeemer. {21MR 402.2}

"When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." The star of hope rose upon our world, and its brightness

increased as our Saviour increased in wisdom and stature and in favor with God and man. {21MR 402.3}

In the wilderness Satan came to Christ as an angel of light and assailed Him with his specious temptations. But Christ failed not. He saw a world perishing in sin, and steadfastly and firmly He moved forward in the path of resistance. He had come to seek and to save that which was lost. {21MR 402.4}

Christ passed over the ground where Adam fell, overcoming in our behalf. He endured every test that man will ever be called upon to endure. He met all the temptations which man will meet in his life experience. Christ has Himself traveled over the path in which He calls upon us to walk. He says, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. As I endured the test and trial, so you may endure it." He

who is at last crowned conqueror must depend, as Christ did, upon Deity. Every step Christ took was taken in full, entire dependence upon God. Had Christ transgressed the law of God in one particular, He would have been a sinner, and His offering would have been a failure, but not upon a single point did the enemy overcome Him. He declares, "Be of good cheer; I have overcome the world." He "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." {21MR 402.5}

God's word is immutable. Jesus has proclaimed over the rent sepulcher of Joseph, "I am the resurrection, and the life." Today He stands in the heavenly courts as our High Priest and Advocate. By faith we may grasp the promise that His mediation secures for us all things. When God gave Jesus to our world He gave all heaven. This gift has secured for us our adoption into God's family. God's promise is Yea and Amen in Christ Jesus. Never will He falsify. Never will He alter the thing that has gone out of His mouth. {21MR 403.1}

The clouds of uncertainty and unbelief were rolled back as the Saviour cried with a loud voice, "It is finished." No longer had the enemy any power to tempt and annoy Him. Holiness and justice united in the completion of the great work of redemption. On the cross mercy and truth met together, righteousness and peace kissed each other. Jesus had testified that God is true. Faith demands no more. The doubting soul need not ask, Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies? The answer comes clear and strong, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" [John 3:16]. {21MR 403.2}

Human love is weak and changeable, but God's love is full and deep and unchangeable. Why then are our souls not aglow as we contemplate this love? Why do we close our eyes to it? God, who commanded the light to shine out of darkness, will shine into the hearts of all who believe, to give the light of the knowledge of His glory in

the face of Jesus Christ. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Oh, what amazing love. Language cannot measure it. It is without a parallel. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" {21MR 403.3}

Christ's work did not bring Him any worldly glory. Through the prophet Isaiah He declares, "I am sought of them that asked not for Me; I am found of them that sought Me not: I said, Behold Me, behold Me, unto a nation that was not called by My name. I have spread out my

hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; a people that provoketh Me to anger continually to My face." Today the Lord Jesus employs every channel through which He can work. But many, by their self-exaltation and self-sufficiency, make it apparent that they are not controlled by the Holy Spirit. Instead, they magnify self into such large proportions that God is not revealed, God is not honored. {21MR 403.4}

The church needs men today who, like Enoch, walk with God, revealing Christ to the world. Church members need to reach a higher standard. Heavenly messengers are waiting to communicate with men who have sunk self out of sight, whose lives are a fulfilling of the words, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Of such men and women must the church be composed before her light can shine forth to the world in clear, distinct rays. {21MR 404.1}

Our views of the Sun of Righteousness are clouded by self-seeking. Christ is crucified afresh and put to open shame by many who have had a wide experience and upon whom have rested important responsibilities. Through self-indulgence Satan gains control over heart, mind, soul, and strength. {21MR 404.2}

To those who handle sacred things comes the solemn injunction, "Be ye clean, that bear the vessels of the Lord." The church needs men of devotion to bear to the world the message of salvation, pointing men to the Lamb of God, which taketh away the sin of the world, men who by their works of righteousness and their pure, true words can lift their fellow men out of the pit of degradation. {21MR 404.3}

If Jesus were made the sum and substance of every discourse, sinners would be convicted. By the message borne they would know what they must do to be saved. Lift him up, the Man of Calvary, higher and still higher. Who can declare the glory of the incarnate God? What language can describe it? It is not the men learned in this world's wisdom who have true eloquence. True eloquence is possessed only by those who have tasted of the love of Christ. The life renewed by divine grace and hidden with Christ in God is eloquent in its simplicity. {21MR 404.4}

The orations and speeches made by apparently learned men are in God's

estimation as sounding brass and a tinkling cymbal in comparison with the words which come direct from a heart refined by belief in Christ as a personal Saviour. Those who are eloquent in God's sight are willing to walk in lowly paths. They are unappreciated by those who are constantly striving for the supremacy, who have no sense of what it means

to walk in humble subjection to God's will and way, but God declares, "To this man will I look, even him that is poor and of a contrite spirit, and trembleth at My word." {21MR 404.5}

"Learn of Me, "says the great Teacher, "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." The time is coming when those who have wanted their own way, who have refused to wear the yoke of Christ, will see that they have failed to find the rest that Christ's yoke gives, but it will then be too late. {21MR 405.1}

He who wears Christ's yoke sees constantly new beauty and loveliness in the Saviour. He counts self as nothing, for he keeps his eyes fixed on Jesus. He thinks of Jesus and speaks of Jesus. His soul is constantly reaching forward and upward for more distinct views of the One in whom all his hopes of eternal life are centered. Nothing is permitted to eclipse this view. Beholding as in a glass the glory of the Lord, he is changed into the same likeness from glory to glory, from character to character, even as by the Spirit of the Lord. {21MR 405.2}

Church members cannot honor God till they arise and shine because the glory of the Lord has risen upon them. I appeal to every church member to inquire, "Is my name written in the books of heaven?" There are those who, unless they are thoroughly converted, will crucify to themselves the Son of God afresh and put Him to open shame. This age is one of peculiar temptation, especially to the self-sufficient ones, who feel no special need of guarding the avenues of the soul. Unless they heed the warnings God has given, they will most surely be drawn away from the principles of the truth. They will stand among those who dishonor the faith and give heed to seducing spirits. They plead for indulgence of appetite. They enjoy those things which animalize the nature. They do not know what it means to be meek and lowly in heart. They take no delight in contemplating the character of the Saviour. The rebuke of Christ is upon them because in thought and action they are corrupt. {21MR 405.3}

Truth held in unrighteousness is the greatest curse that can come to our world. But the truth as it is in Jesus is a savor of life unto life. It is worth possessing, worth practicing, worth defending. Christ calls upon us to enter the pathway of self-denial, where every step means a denial of appetite and unholy lust. He calls upon us to stand upon the platform of eternal truth and contend, yes, contend earnestly, for the faith once delivered to the saints. {21MR 405.4}

Paul wrote to Timothy, "Fight the good fight of faith, lay hold on eternal life,

whereunto thou art also called, and hast professed a good

profession before many witnesses." "Hold fast the form of sound words ... in faith and love which is in Christ Jesus." There is need of a higher grade of spirituality in the church. There is need of heart purification. God calls His people to their posts of duty. He calls upon them to purge [themselves from that which has been revealed as the bane of the church]--an exalting of the men placed in positions of trust. {21MR 405.5}

There is earnest work to be done. Upon their knees men are to seek God in faith and then go forth to speak the Word with power sent down from on high. Such men come before the people direct from the audience chamber of the Most High, and their words and example promote spirituality. Their work in families is elevating and corrective. When they come in contact with wrong principles they plant their feet firmly upon the word, "It is written." {21MR 406.1}

He who draws nigh to Christ need not try to shine. As he beholds the Saviour, he catches the divine rays of light from the Sun of Righteousness, and he cannot help shining. The light that is in him shines forth in clear, bright rays, in words and works of righteousness. Christ's grace dwells in him richly, and heaven's light shines through him. He honors Christ by complete obedience. He is stimulated to more vigorous action in the cause of God as he imparts that which the Lord gives him. He is a light bearer to the world, shedding light on those who are in the darkness of error. He does not walk away from Christ, but keeps close by His side, conversing with Him, gathering divine principles from His Word. He goes about doing good, comforting the downcast, guiding wandering footsteps into the narrow way, sweetening the cup of bitterness which many drink as a result of their own course of action. There are those who need the guidance of a firm, steady hand to lead them to the feet of the Master. Those who are truly successful in the work of overcoming will help others to fight manfully the battles of the Lord. {21MR 406.2}

Man has nothing in himself wherein to glory. Tell it in clear strong language. All he has, his talent of reason, affection, speech, spiritual discernment, come to him through the mercy of the Son of the Infinite God. These are to be surrendered to God again. Self-annihilation is a hard process, for self struggles for existence and dies hard. But prayer and faith place the weakest sinner on vantage ground, where the hand of faith can grasp firmly the hand of the Saviour. In and through Christ we may come off more than conquerors. {21MR 406.3}

God has given us instruction that every child of His has a work to do. To every one is given talents according to his several ability. To minister for Christ it is not necessary for a man to be a preacher. There are many

who, though they do not feel that they have been set apart for the special work of preaching, are, nevertheless, ministering for Christ. The Sun of Righteousness shines upon them, and they reveal that they are one with Christ. The Word of God is the man of their counsel. As they study the Scriptures they are enabled to understand what they read. They work in unity with one another. There will be no discordant opinions among those who are taught by God. True saints are one in spirit and action. The Holy Spirit binds them together, and all the power of satanic agencies cannot break this union. {21MR 406.4}

The pure in heart shall see God. The impure cannot see Him. All upon which they look is tarnished for them by their impurity. Those who search the Scriptures with a heart which hungers and thirsts to know God and Jesus Christ will be rewarded. They will understand the words spoken to Daniel, that man of prayer. To Daniel many wonderful things were presented in vision. "I heard, but I understood not," he said. "Then said I, O my lord, what shall be the end of these things?" {21MR 407.1}

The angel answered: [Daniel 12:4, 10, 13, quoted]. {21MR 407.2}

The time has come for Daniel to stand in his lot. The time has come for the light given him to go to the world as never before. If those for whom the Lord has done so much will walk in the light, their knowledge of Christ and the prophecies relating to Him will be greatly increased as they near the close of this earth's history. {21MR 407.3}

Those who commune with God walk in the light of the Sun of Righteousness. They do not dishonor their Redeemer by corrupting their way before God. Heavenly light shines upon them. They are of infinite worth in God's sight, for they are one with Christ. To them the word of God is of surpassing beauty and loveliness. They see its importance. Truth is unfolded to them. The doctrine of the incarnation is invested with a soft radiance. They see that the Scripture is the key which unlocks all mysteries and solves all difficulties. Those who have been unwilling to receive the light and walk in the light will not be able to understand the mystery of godliness, but those who have not hesitated to take up the cross and follow Jesus will see light in God's light.--Ms 176, 1899.

Ellen G. White Estate
Silver Spring, Maryland
April 18, 1991. Entire Ms. {21MR 407.4}

MR No. 1585 - The Importance of the Law of God

Before the children of Israel were given into the charge of Joshua, the Lord directed Moses to rehearse to them the incidents of their journeyings since leaving Egypt. Their wandering tent-life was about to cease. They were to take possession of Canaan, after the Lord had manifested His power in their behalf by opening a passage for them through the Red Sea and leveling the walls of Jericho. {21MR 408.1}

Moses told the people how the Lord had declared to them His holy commandments. After repeating the words of the law, he said, [Deuteronomy 5:22-33, quoted]. {21MR 408.2}

God's holy law comes sounding down along the line to our time. If the words of this law were hung up in prominent places, as are the pictures on our walls, would they not have a more powerful influence for good than do these pictures? The words of God's law could be printed on cards and hung up on the walls of your houses. The attention of some will be arrested as their eyes fall upon the ten commandments. Thus the Lord will impress hearts and minds. The law of the Lord is holy, just, and good, and perfect, and it is of the greatest importance that men and women read and understand this law, which is God's pledged word to all who dwell upon the earth. {21MR 408.3}

The Lord has instructed me that the money expended on photographs might better be used in feeding the poor and clothing the naked. It might better be invested in buying pamphlets and books for those who cannot buy them for themselves. Can we not practice self-denial and self-sacrifice in regard to photographs? Would it not be pleasing to the Lord for us to make a covenant with God by sacrifice and cease to fill our what-nots and walls with multitudinous idols, in placing the means thus saved where it will help to enlighten souls in darkness and error? {21MR 408.4}

The salvation of men and women depends upon their obedience to every word of God. Then should not His commandments be made prominent by every soul who believes the sacred truth? He declares, "Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth" [Exodus 20:3, 4]. Do we give these words the consideration they demand? {21MR 408.5}

Would it not be safe, wholly safe, for us to bind about our inclinations in regard to photographs and other pictures, lest by our carelessness in

regard to the Lord's instruction we educate our children to desire only the pictures which will be consumed in the fire of the last day? In view of the plain, decided utterances of the Lord, would it not be well for us to bind about our desires in everything of this

character? We are only half converted from species of idolatry. {21MR 408.6}

We see a dearth of means in the Lord's treasury. Our people have grown to be a large number, but this number would have been very much larger if there had been more loyalty, more willingness to obey the words of the Lord, more self-sacrifice, more decided work done for unbelievers who know not the truth. {21MR 409.1}

God's people should carefully avoid every species of idolatry. Take from your walls and shelves all that comes under the Lord's instruction regarding images, all that is robbing Him of the honor you should give Him. Invest the money the Lord has given you in that which will abound to His glory. {21MR 409.2}

The Lord said to Israel, "Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess" [Deuteronomy 5:32, 33]. Are not these words spoken just as surely to us as to the children of Israel? Then let us take heed to the instruction given by Him who purchased the world with His own life. {21MR 409.3}

The sixth chapter of Deuteronomy contains instruction which it is important for all to follow. [Deuteronomy 6:1-9, quoted.] {21MR 409.4}

Because the world is disloyal, because it refuses to walk in the way of life, shall those who claim to be the chosen of God become careless and regardless of His Word, turning to the right hand or to the left according to their own pleasure? I am charged to say that there is need of a reformation in every church, in every family. We have no time to devote to pleasure-loving, no means to invest in buying the pictures of human faces. Invest your means in the cause of God. Guard carefully your example. It is of the greatest consequence to every soul to love and fear God, to obey His commands. We all need to become better acquainted with the laws of God's Kingdom, lest we lose our eternal life insurance policy [2 Peter 1:10-12) and fail to find entrance into the city of God. {21MR 409.5}

On many the Word of God has lost its impression because of the prevalence of the disregard of His law. As God's chosen people we are to be in every sense what He desires us to be. We are to render strict obedience to the law spoken by Christ from Sinai. This law is God's standard of character, and there can

be no comparison between it and anything the human mind can frame. It is an unchangeable standard of absolute perfection, set up by the infinite God. Unaided, the human mind cannot comprehend it. An expression of the character of God, it is as high as heaven and beyond measurement in its power to sanctify. {21MR 409.6}

MR No. 1585 - The Importance of the Law of God

Love the Fulfilling of the Law

We cannot by searching find out God. But He has revealed Himself in the character of Christ, who is the brightness of the Father's glory and the express image of His person. If we desire a knowledge of God, we must be Christlike. When Philip said to Christ, "Show us the Father, and it sufficeth us," the Saviour answered, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" [John 14:8, 9]. Christ was the express image of the Father in person and character. {21MR 410.1}

He who does not seek each day to be more like Christ cannot know the character of God. Living a pure life through faith in Christ as a personal Saviour brings the believer into a clearer, higher conception of God. No man whose character is not noble and Christlike can set forth God in a correct light. He may preach Christ but he does not show his hearers that Christ is an abiding guest in his heart. {21MR 410.2}

"This do, and thou shalt live," Christ said to the lawyer who had answered His question in the words, "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." Eternal life is the reward that will be given to all who obey the two great principles of God's law--love to God and love to man. The first four commandments define and enjoin love to God; the last six, love to our fellow men. Obedience to God's commands is the only evidence man can give that he possesses a genuine, saving knowledge of God. And supreme love for God is demonstrated by love for those for whom Christ has died. {21MR 410.3}

While enshrouded in the pillar of cloud Christ gave directions regarding this love. Distinctly and clearly He laid down the principles of heaven as rules which His chosen people are to observe in their dealings one with another. These principles Christ lived out in His life of humanity. In His sermon on the mount He presented the motives and obligations which should govern the lives of His followers. "All ye are brethren," He said. "Treat the purchase of My blood as I have given you example." {21MR 410.4}

God has manifested the most wondrous love for fallen man. He

"so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Those who are partakers of Christ's love through a reception of the truth will give evidence of this by making earnest, self-sacrificing efforts to give the message of God's love to those who are in error. {21MR 410.5}

Thus they become laborers together with Christ. Love for God and for one another

unites the soul to Christ by the golden links of love. The soul is bound up with Him in sanctified, elevated union. True sanctification unites believers to Christ and to one another in the bonds of tender sympathy. This union causes to flow continually into the heart rich currents of Christlike love, which flows forth again in love for one another. {21MR 411.1}

The qualities which it is essential for all to possess are those which marked the completeness of Christ's character--His love, His patience, His unselfishness, and His goodness. These attributes are gained by doing kindly actions with a kindly heart. But Christ's requirements are not met by His people today. A strange deception is upon the people of God. Selfishness prevents the union which should exist. True love for one another is rare in our churches. This lack of love reveals most certainly that the members do not love God as they suppose they do. They give evidence that they need to be sanctified. {21MR 411.2}

It is the greatest and most fatal deception to suppose that a man can have faith unto life eternal without possessing Christlike love for his brethren. He who loves God and his neighbor is filled with light and love. God is in him and all around him. Christians love those around them as precious souls for whom Christ has died. There is no such thing as a loveless Christian, for "God is love." [1 John 2:3-5, 8-11; John 13:34, 35; 15:12, quoted.]--Ms 133, 1899.

Ellen G. White Estate
Silver Spring, Maryland
May 9 1991. Entire Ms. {21MR 411.3}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1586 - Preach the Message, Not Irrelevant Theories

MR No. 1586 - Preach the Message, Not Irrelevant Theories

(Written April 15, 1887, from Basel, Switzerland, to "Dear Brother Brown.")

In your letter to me you make inquiry in regard to yourself, if you were one who was to be blamed. You are one who thought that your course of action was all right, but you have not moved in wisdom. {21MR 412.1}

The letter you sent to Elder Butler, in reference to Elder Wilbur Whitney's course,

pained my heart. I felt then, and have since, that you were betraying your brother. Since I read that letter, I have not had that confidence in you as formerly. {21MR 412.2}

When the burden was rolled upon me in regard to New York, light was plainly given that your course had not been perfect before the Lord. You have helped to place matters where they now are, and have let the whole load of censure rest upon Wilbur Whitney. I have not talked a word with Brother Whitney about this matter. I may do so some time in the future. {21MR 412.3}

I have expected that you would fall under temptation. I feared after the part that you have acted, that the prospering hand of God could not sustain you. You needed Brother Wilbur Whitney in your conference, but after such a course had been pursued toward him there, the brethren had no confidence in him and in his management. He could do you no good, so we urged his coming here where his help is greatly needed and will be appreciated. {21MR 412.4}

The Lord reads the purposes of the heart. He will bring out all this to His glory. But the unwise course pursued, not the fact of the financial embarrassment, has left an influence upon the conference which will prove the ruin of souls, and those who have done this work will see it as it is in the judgment when the books shall be opened and every man will be judged out of those things that shall be written in the books. Satan has exulted at the turn things have taken. The work is retarded for years by the same spirit that moved the unfaithful spies to bring their evil report. {21MR 412.5}

I learn by letters from New York that Brother Brown has accepted and is now preaching the flat world theory. Is it possible that this theory has been brought by Brother Wilcox from England and that you have accepted it and are teaching it? My brother, our work is to teach the third angel's message. Stick to the message. It is a weakness of Elder Wilcox to get hold of hobbies and to stick to some things that he had better let alone. {21MR 412.6}

Any kind of theory or hobby that Satan can lead the minds of men to dwell upon, he will draw their attention to, so that they shall not be engaged in giving the solemn message for this time. Do not, my brother, become entangled with ideas that have no connection with the work for this time. It is better to be teaching the truth as it is in Jesus. Better to be seeking for true godliness, heart holiness, freedom from all selfishness, freedom from all envies and jealousies. {21MR 413.1}

It is better to pray and humble the soul before God and let the world, round or flat, be just as God has made it. Try most earnestly by faithful continuance in welldoing to seek for a clear title in the inheritance in the earth made new. Better lead the flock of God to drink at the higher streams; better by precept and example seek God while He may be found. Call upon Him while He is near. There is a revival needed in the church. When the teachers are drinking fresh draughts from the well of Bethlehem, then they can lead the people to the living stream. My soul is weighed down with the burden of the condition of things in New York. May the Lord raise up helpers, men whom He can teach, humble men whom He can lead to bear a clear, sharp testimony in faith. God help you to seek His face, to walk carefully, to put self out of sight, and exalt Jesus. {21MR 413.2}

I hope Brother Wilcox will be a truly converted man. This is his great need at the present time. He wants meekness, he wants humility, he wants genuine piety, and without it he is as sounding brass and a tinkling cymbal. His soul and your soul need the indwelling of Jesus. Whether the world is round or flat will not save a soul, but whether men believe and obey means everything.--Letter 43, 1887.

Ellen G. White Estate
Silver Spring, Maryland
May 9, 1991. Entire Letter. {21MR 413.3}

MR No. 1587 - True Christianity; Being a Good Samaritan

(Written August 29, 1904, from Melrose, Massachusetts, to her son, W. C. White.)

This morning Mother is rather weary. I spoke one hour under the tent. The weather has been cool and very nice for the meetings. I tried to forget we might have been much better situated, and made a much better impression than we have made. Our tent has been full and the children were in a meeting in another tent. {21MR 414.1}

I am pleased to tell you the Lord strengthened me on Sabbath to bear a decided message. To His name be all the glory. I know the impression was made by His Holy Spirit. On Sunday afternoon I urged the truth with more decided firmness and power. A man was present who had expressed a desire to see me and talk with me in regard to the round and flat world. I sent him a message that when Christ gave my commission to do the work He had placed upon me, the flat or round world was not included in the message; the Lord had taken care of His house, His world here below, better than any human agency could care for it, and until the message came from the Lord, silence was eloquence upon that question. {21MR 414.2}

I then said to the congregation that I had to present to them the science of higher education. Luke 10:17-24. Now all listen, "And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life?" (verse 25). Here is a question of highest science. {21MR 414.3}

The Lord Jesus turned over the question to the lawyer himself. "He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love

the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Christ said unto him, "Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?" (verses 26-29). Then Christ gave a parable of the Good Samaritan. This is the true science of Christianity. {21MR 414.4}

The great question is, What shall I do that I may inherit eternal life? This is the science of what constitutes the higher education, and when this question is properly adjusted, the capabilities of the whole man are called into full exercise. There will be no agitation of the question whether the world is round or flat, but the whole burden of the soul is: What shall I do to inherit eternal life? We need now to make every talent that God has given us to be employed to His name's glory. {21MR 414.5}

I had a very solemn message and it made a decided impression on the many assembled. Several followed me out to the carriage to speak a word with me. Professor Ramsey came to the carriage and spoke with me. Seemed very glad he heard me again. He has fullness of flesh but his countenance is greatly changed in expression. There was not that intelligence and refinement that had once been there, and I felt sorry.--Letter 390, 1904.

Ellen G. White Estate
Silver Spring, Maryland
May 9, 1991. Entire Letter. {21MR 415.1}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1588 - Dr. Kellogg's Case Almost Hopeless; The Indescribable Marvel and Mystery of Christ's Incarnation

MR No. 1588 - Dr. Kellogg's Case Almost Hopeless; The Indescribable Marvel and Mystery of Christ's Incarnation

(Written September 3, 1904, from Middletown, Connecticut, to "Ministers, Physicians, and Teachers.")

I cannot sleep after eleven o'clock. My mind is drawn out in most earnest thought and prayer. The question arises, What do you suppose will be accomplished by your testimony to change the order of things that now exists? Testimony after testimony has been borne under the special influence of the Holy Spirit, and those who have gone out of the way have in their darkness put their human ideas into operation, supposing that when testimonies were sent them from God to point out their mistakes and their

dangers, they could set their unsanctified judgment to work against the Holy Spirit, saying of the part that reproved their course, "Somebody has told her," and of the part in which their wrong course of action was not referred to, "That is of the Lord." {21MR 416.1}

This was done at Berrien Springs, and resulted in those who needed to confess their own sins, confessing the sins of others and trying to specify what was of God in the warnings sent and what was not. Some thought to relieve the situation by taking the position that Sister White is human, and therefore the reproofs coming to them to arrest them from doing harm to themselves and others by entertaining unbelief and refusing to be corrected, are of human origin. Is this the way that testimonies are treated, that they have no effect on the erring ones? All the ordained messengers of God, prophets and apostles, were directed to give very straight, decided warnings. {21MR 416.2}

Cain slew his brother Abel because Abel referred him to the express direction from God that all sacrificial offerings brought to Him were to be accompanied by a slain lamb, as the acknowledgment and confession of sin, and to represent Christ, who saved the fallen race by Himself becoming the great Sacrifice. Cain had a faultless offering, with the exception that he did not bring a lamb. Because Abel repeated to Cain God's directions regarding the sacrificial offerings, Cain became very angry, and killed his brother. {21MR 416.3}

Many things have been presented to me. I have been shown that although J.H. Kellogg has written that he has surrendered, he has not surrendered. He will vindicate himself, and will not, unless thoroughly converted, be a safe man to stand in positions

of influence. We must guard the flock of God from just such things as have for years been proceeding from his sophistries. It is not safe for him to bear the responsibilities that he has borne. The burden has laid heavily upon me as I have been obliged to meet his ways, his suggestions, and his plans, which the Lord has not inspired, and which, if followed, would cause many to turn aside from the truth to fables dressed in angels' robes. God forbid that this should continue. {21MR 416.4}

Dr. Kellogg's course has blinded and confused his associate physicians and has retarded the work of God. How impossible it is to remove the impressions that have been made upon the minds of others, impressions which certainly do not tend to increase faith in the light that the Lord has been giving for the past half century. {21MR 417.1}

Dr. Kellogg's ideas and plans have not been of heavenly origin. For the past twenty years the church has been distracted in regard to the proper relation of the medical work to the gospel ministry, because Dr. Kellogg has been holding up the gospel minister as inferior to the medical missionary work. {21MR 417.2}

The gospel message given to warn the world of what is coming as foretold by the prophecies relating to these last days, has not had the impression upon Dr. Kellogg's

mind that it should have had. His defective movements have been pointed out over and over again, and yet he keeps right on as confidently as if he were supreme in wisdom. He has done as objectionable work, undermining the confidence of many in God's warnings. To those who receive his version of things and his representations as the wisdom of God, the sure result will come. The end will be infidelity, an acceptance of sophistries that undermine the plain facts of the Bible. Oh, how I have longed to see his mind moved by the Holy Spirit! {21MR 417.3}

His skill as a physician, the knowledge that God has given him, has so exalted him, that he has felt that he was supreme. He has said many things, and then contradicted and denied them. His own mind is so strained that he is utterly confused as to what is genuine truth and what is fable. For him to be accepted as an educator to prepare students for the doing of the sacred work that is termed medical missionary work, would be a great mistake. He would fail to leave upon minds the reformative missionary impress. He has not done the work properly for many years, although followed by the testimonies of the Spirit of God. {21MR 417.4}

Through him a great deal of rubbish has been brought to the foundation, a great deal of wood, hay, and stubble, in the place of gold, silver, and precious stones. Those who have done this work will, if they

repent from the heart, be pardoned, because of the great mercy of God toward them, but their works will be estimated by the Bible standard, and will be consumed. {21MR 417.5}

This I am instructed to write. Dr. Kellogg's case has been a mystery of mysteries. That which has given power to his work--truth and righteousness--he has discarded. The cause of God has been hindered in its advance by the only one who could do a work so counter to the work the Lord would have done at this stage of our history. His people are now, many of them, confused by the subtle reasoning that has been presented. If ministers of the gospel are bewildered and receive the false statements made, what can be expected of the churches? This is the representation made to me. {21MR 418.1}

If Dr. Kellogg's mind were now clear enough to see wherein he has been so far out of the way so that he would make thorough, decided reforms, then there would be hope. But I am instructed that the way he has treated any words of encouragement leaves his case almost hopeless. I have suffered so much under this deceptive working that I regard the case as almost hopeless. {21MR 418.2}

Dr. Kellogg's mind has been so racked and center-shaken through refusing to receive the light that God has given, through working opposite to the Lord, that his whole nature has been converted into a bundle of contradictions. But I must present the warnings that have been given for the past twenty years. {21MR 418.3}

During the past night many things have been presented to me, and I am firmly

decided that the great work for these last days will soon be finished. {21MR 418.4}

Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were mysteriously blended in one person--the Man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily. When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible. Christ, the sinless One, will save every son and daughter of Adam who accepts the salvation proffered them, consenting to become the children of God. The Saviour has purchased the fallen race with His own blood. {21MR 418.5}

This is a great mystery, a mystery that will not be fully, completely, understood in its greatness until the translation of the redeemed shall take place. Then the power and greatness and efficacy of the gift of God to man will be understood. But the enemy is determined that this gift shall be so mystified that it will become a nothingness. If believers only knew what this means, the work would be done in our churches that must be done if the members ever enter the kingdom of heaven. But when men in responsible positions pervert their reason and give themselves

up to Satan's way of thinking, they will surely stand before the world on Satan's side, however great their influence may have been and still is, doing the work that Satan did, led and inspired by his spirit. {21MR 418.6}

We shall have false sentiments to meet. Never, never can we afford to place confidence in human greatness as some have done, looking to man as the angels in heaven looked to the rebellious Lucifer, and losing the sense of the presence of Christ and God. {21MR 419.1}

During the night season I have listened to words that are of the deepest importance to me. Who by searching can find out God to perfection? The Gospels set forth the character of Christ as infinitely perfect. I wish I could speak of this so that the whole world could hear the object of Christ's mission and work. But Infinity alone can do this work. Read and search the Scriptures, in which Christ is set forth as the divine object of our faith. {21MR 419.2}

When finite man, under the influence of satanic agencies, comes to question the words of the One who is called "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," his conceptions of himself increase and his conceptions of Christ and God decrease. {21MR 419.3}

"Search the Scriptures; for in them ye think have eternal life: and they are they which testify of Me." The sufferings of the Redeemer, the humility of His human-divine character, are not understood, and therefore His virtues are not practiced. The treasures of knowledge to be obtained from God are inexhaustible. The most gifted men on the earth could all find abundant employment, from now until the Judgment, for all their God-given powers in exalting the character of Christ. But they would fail decidedly to present Him as He is. The mysteries of redemption, embracing Christ's

divine-human character, His incarnation, His atonement for sin, could employ the pens and the highest mental powers of the wisest men from now until Christ shall be revealed in the clouds of heaven in power and great glory. But though these men should seek with all their power to give a representation of Christ and His work, the representation would fall far short of the reality. {21MR 419.4}

The mysteries of redemption are not presented to the students in our schools as they should be. The themes of redemption will employ the minds and tongues of the redeemed through everlasting ages. The reflection of the glory of God will shine forth forever and ever from the Saviour's face. {21MR 419.5}

Let those who are presenting theories as to whether the earth is round or flat, leave this question, for God has not given it to them to solve, and earnestly inquire, "What shall I

do that I may have everlasting life?" Let them heed the answer, "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." {21MR 419.6}

Nonessential questions will be brought in by those who do not purify their souls by obeying the truth. They fall far short of the standard of loving God supremely and their neighbor as themselves. I am bidden to say that sophistries will be brought in to take the place of the pure gospel of Jesus Christ. The message is given, "Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." This word has been fulfilling among our people. {21MR 420.1}

The Lord calls upon every member of the church to be on guard. The Voice said, Be on guard. The Lord Jesus has warned us in His Word of what shall be. Will anyone say of this warning, This does not agree with our ideas, and pay no attention to the warning? The Lord has lifted the danger signal that all may hear and take heed to the warnings. The great danger is in exalting man. Human beings cannot bear exaltation. Jesus invites us, "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."--Letter 280a, 1904.

Ellen G. White Estate
Silver Spring, Maryland
May 9, 1991. Entire Letter. {21MR 420.2}

MR No. 1589 - Meetings in Massachusetts and Connecticut

(Diary Entries-August 5 to September 4, 1904.)

Washington, D.C., Friday, August 5, 1904: I cannot sleep after twelve o'clock. I am pressed as a cart beneath sheaves. I cannot sleep. My heart is pained for the condition of our churches and the great work of preparation that is to be done in the churches. {21MR 421.1}

Melrose Sanitarium, Mass., August 26, 1904: This day I thank the Lord He has given me strength to bear my message under the large tent one mile from the sanitarium. The seats were all occupied. There was singing accompanied with music, and the music was distinct in sound and made a good impression upon the people. Then I spoke one hour and the Lord strengthened me, for which I praise His holy name. I presented the first chapter of First Peter, and the people listened with much interest. {21MR 421.2}

Melrose, Mass., Sunday, August 28, 1904: I speak to the people that shall assemble in the tent meeting in Melrose. My mind is deeply exercised this morning. I have had matters presented to me to give to our people. An urgent request came to me from a man who desired to discuss with me in regard to the round world--to him a very important matter. {21MR 421.3}

My answer was, "I have a message to this people in regard to the life they must live in this world to prepare them for future life which measures with the life of God. We have nought to do with the question whether this world is round or flat. [The important thing] is to serve God with full purpose of a renewed heart, sanctified and made holy by the cleansing blood of Jesus Christ." {21MR 421.4}

Every issue will be brought in in various places by some persons who are not worked by the Spirit of God. Last night the Lord gave me words to speak to the people. Satan has a multitude of questions to bring in through various minds and ingenuity as all-important. Take the Word, plainly stating the truth for 1904; and the messenger that was sent of God had a message the same as the people need now. He was John the Baptist. {21MR 421.5}

Melrose, Mass., August 30, 1904: I thank my heavenly Father that I have slept more than for several nights. I thank the Lord that my faculties are preserved. God is the Lord and greatly to be praised. I shall speak today and on the morrow in this place. May the Lord bless and sanctify me and make me strong to do His will. I ask for health that I may

use the powers He has given me to His name's glory. {21MR 421.6}

Sanitarium, Melrose, Mass., September 1, 1904: I thank my heavenly Father this morning for the strength and grace He has given me. Good is the Lord, and greatly to be praised. The Lord God is merciful and of tender compassion. {21MR 422.1}

I have a message to bear to the people. Come out from the world and be ye separate. How then shall we become, as Christ has declared, a light unto the world? In the customs and ambitious practices of the world, we have no part. In their selfish ideas, we take no part. But in this very coming out, in separating from their idolatrous practices, we are witnessing to the truth. In the world, and yet not of the world. It is our work as Christians to manifest to the world a power of true godliness. We are to obey the injunction of Christ to deny ourselves, to take up the cross, and follow Him. {21MR 422.2}

Middletown, Conn., September 4, 1904: We had a tentfull Sabbath, and all listened with interest to the words spoken. Our brethren were fearful that Sunday we should have but few out to hear, and I thought they might be disappointed in this matter, but the disappointment was the other way. The large tent was full, and some were on the outside. The Lord gave me strength to hold the congregation. I spoke earnestly from John 3, first part of the chapter. The Lord gave me a message upon temperance and the Lord Jesus, the great Gift in behalf of man. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." {21MR 422.3}

I brought in Satan's temptations of Christ in the wilderness, and then spoke a short time upon temperance and the self-indulgent practice of using tobacco. But they sat through it all, and I gave the message with great plainness of speech. I was strengthened. The tent seats were filled, and chairs and seats had to be brought from neighboring houses to accommodate the people. I am so thankful that I could speak to so many. {21MR 422.4}

I would be glad to follow this meeting through to its close, but we must leave tomorrow if we fill our appointments in Battle Creek. I was strengthened today, and felt no weariness. I believe it was my duty to speak to the people. All listened with apparent interest. How it will be in the weekdays, we cannot say, but I shall advise that they keep Jesus uplifted daily before the people. {21MR 422.5}

Jesus is always the same in His human tenderness combined with His divinity; always touched with the feeling of our infirmities, using His divine ministering attributes to do us good; always encouraging, guiding, leading us on step by step. He is unchangeable. What He is to us today,

a faithful High Priest touched with the feeling of our infirmities, this He will be tomorrow, and tomorrow forever more. He is a Guide to lead, a Teacher to instruct, a Friend to

counsel, a Donor to bestow His blessings upon His church in response to their faith. {21MR 422.6}

Said Jesus to His believing disciples, "Abide in Me." This means continual faith on the part of the believer. "Abide in Me." This means, listen to the instruction of Christ. We must do His will. Christ makes us at home with Him, and we enjoy the favors of His home, enjoy His peace. All human frictions, all ill-temper, all irritation cease in His home. {21MR 423.1}

I am very glad for the encouragement of this large tentfull of interested hearers. Meetings have been held here some little time, and today the tent was full and we praise the Lord. There were people of the first class. I took up the questions of tobacco and of liquor drinking. I showed them how, by using tobacco and liquor, they were destroying their God-given faculties so that they could not reason from cause to effect. {21MR 423.2}

Middletown, Conn., September 4, 1904: I could not obtain sleep until after nine o'clock. My mind was active. How could we now overcome the backsets that we have had to hedge up our way? {21MR 423.3}

This place, Middletown, my husband and myself entered with my eldest child, born in 1847. We were welcomed by Brother Chamberlain and remained as their guests some weeks. Brother Ralph was a faithful young man, a Christian who was trying to do a work in explaining the Scripture to those who would become interested. One man was bitterly opposed, and his wife received the truth and was an earnest believer, keeping the Sabbath. This provoked him, and when Brother Ralph came to his house, he met him and ordered him out and kicked him off the steps. He took this abuse patiently, and said, "I shall pray for you and your wife, for she is a child of God." {21MR 423.4}

He was soon ill and confined to his bed with consumption. All who knew him had come to love this humble child of God. Many appreciated him. My husband and I visited him and had precious seasons of prayer. Brother Chamberlain had great confidence in him. We soon were convinced he would not live. He was dying. But whenever he could speak he expressed his great burden to open the Scriptures to the people in Middletown. {21MR 423.5}

Quite a number were keeping the Sabbath, and meetings were held in a private house. Brother Chamberlain's house was large and could accommodate quite a large number, and our meetings were interesting. We were all so sad to give up our young Brother Ralph. He died and his words were precious. The one

who had treated the Lord's servant roughly, kicking him down several steps, came to see him and asked his forgiveness. We all felt indeed this was a great thing for him to do, for he was a proud man. {21MR 423.6}

Brother Ralph told him he freely forgave him, and urged him to obey the truth and meet him in heaven. He was a happy man, quoting Scripture enforcing the truth of

Christ's coming and the Sabbath. He died in the triumph of faith. The sunbeams of Christ seemed to light up his countenance, and he would speak words full of thanksgiving. From this time, after his death, the truth seemed to advance. We soon were invited to Rocky Hill, nine miles in the country, and we made this our home. {21MR 424.1}

I must relate in writing that I had conversation with Brother Nicola in reference to the case of Dr. Kellogg.--Ms 145, 1904.

Ellen G. White Estate
Silver Spring, Maryland
May 9, 1991. Entire Letter. {21MR 424.2}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1590 - Ministers to Stand Firm for Principles

MR No. 1590 - Ministers to Stand Firm for Principles

(Written June 15, 1904, from Nashville, Tennessee, to Elder I. H. Evans.)

It is presented to me that you are in trouble, and that satanic agencies are working through unconsecrated men who are not walking in the light of truth but are setting their will against the will of God. Fallen angels mingle with fallen men to war against good. Everything but the Word of God controlling their heart is powerless against the passion that sways unconsecrated minds. {21MR 425.1}

We are living in perilous times. The Lord has given light, but there are influences at work to lead men to mock at the light. Those who set themselves to oppose the plans of God's appointment will be dealt with according to their works. In times of religious declension such as has been in Battle Creek, the judgment of God will come upon those who have been living in a state of rebellion, heaping up wrath against the day of wrath. My heart aches for those who have not heeded the messages that God has sent in mercy to ennoble and to save. I am filled with sorrow for those who have despised and insulted the world's Redeemer by cherishing bitterness and wrath and hatred and evil in their hearts. The light which God sent to sanctify them, they have despised, and their eyes have become blinded, their spiritual discernment perverted. {21MR 425.2}

I am very sorry for the poor souls who have braced themselves to carry out plans that are rooted in self. Those who have lost their discernment of the will and way of God, notwithstanding His requirements have been laid before them in clear lines, will

lead other souls into by[ways] and forbidden paths. There is no safety for anyone unless the truth is enthroned in the heart. We are not to put confidence in man or make flesh our arm. We are to be molded and fashioned by the precious truths of the Bible. Daily we are to hold communion with Him who knoweth the end from the beginning. Those who do not do this will be false and unreliable. {21MR 425.3}

We are to watch and pray, for there are many who are blind leaders of the blind. There are some in Battle Creek who once knew the truth that are now clouds without water, carried about by the winds of controversy. They should beware lest they become trees without fruit, twice dead, plucked up by the roots. The solemn warnings against backsliding presented in the Word of God ought to make us afraid, greatly afraid, for our own souls. The Lord

has been giving messages to His people, urging upon them the necessity of enthroning Christ in the heart, of dying to self, of obeying the Word of God. The solemn realities of eternity demand that we do this. Resistance to the truth is the sin that will be charged against those who reject these repeated appeals--those who choose their own way and lead other souls, step by step, in false paths. {21MR 425.4}

There are many men in our world who are like Cornelius. They are not fully informed in regard to the truth for this time; and yet, as did Cornelius, they fear God and follow principles of righteousness. In every sphere of action they work on the principles that God accepts. All through the ages there have been devout men whose lives were an example that others might well follow. They have borne a clear, pure, undefiled testimony for truth and righteousness. In their high position of responsibility, even among accomplished worldly men, they were bright and shining lights. Not all men forget God in their investigation of true science. {21MR 426.1}

As God worked for Cornelius, so He works for these true standard-bearers. He prepares the way for them to take the place of those who have been given a knowledge of Bible truth, but who have disappointed the Lord our Saviour. These men will be true to pure, holy principles in their investigation of the laws which rule our world. They will obtain a knowledge of God as Cornelius did--through the visitation of angels from heaven. That they may obtain advanced light, God places them in connection with men of superior knowledge regarding His Word. {21MR 426.2}

There are men of nobility and influence whom the Lord will call into His work and use as His witnesses, if unconsecrated men will not spoil them by flattery and exalt them as gods. There are men awaiting the call to action who will stand for God in true integrity. They will have a hard battle to fight, for they will sometimes stand in sharp contrast with men who have sacrificed His cause and misinterpreted and falsified His Word. God's true witnesses will have fearful odds against them; they will have to meet falsehood after falsehood; but if they heed the message for this time, God will give them strength to conquer. He will enable them to testify, by purity and nobility of character, to the

power of unadulterated principles. They honor the Lord God of heaven, and the sunshine of His favor will be distinctly seen amidst the clouds of unfaithful stewardship and the clash of falsehood. {21MR 426.3}

If they will cling closely to the hand of Infinite Wisdom, they will be given strength to press on in the narrow way cast up for the ransomed of the Lord. Christ will not acknowledge

a hypocrite, but He acknowledges and honors those who truly serve Him. He will guide them along the path that leads to everlasting life. {21MR 426.4}

To know God in His works is true science, but to know God as He is in Christ is life eternal. Providence is still working amongst us. But many who profess to believe God's Word do not recognize His wonderful working power. Many professing Christians have not an experimental knowledge of God as He is revealed in His Word, therefore they fail to shine as lights in the world. All the disciples of Christ are bound to stand as light-bearers to the world. To them the words are spoken, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" [Matthew 5:16] {21MR 427.1}

Brother Evans, stand firm for the right. Be constantly on guard. Be strong in the Lord and in the power of His might. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil" [Ephesians 6:11]. Much is at stake now. Those who have turned from the truth to fables will say anything that the enemy puts into their minds. I am charged to say, Believe them not; be not deceived. There are some whose words do eat as a canker, because they will not break from the fellowship of unholy angels. {21MR 427.2}

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God" [Ephesians 6:12-17]. {21MR 427.3}

Tell our brethren who have not sacrificed their faith that God has a people even in Battle Creek. The Lord has warned His people against gathering into Battle Creek, because there they would hear that which would confuse their faith and mislead their judgment. They would not be able to discern that which lies beneath the surface. Who can foresee today the things that unthinking, unconsecrated men will do, and the risks they will run because they neglect to make the religion of Christ their guide? {21MR 427.4}

Christ is the Alpha and the Omega. He is the Rock that is higher than we are. He is our Sun and Shield. He is wisdom to all who desire to be wise. It is through His might that we conquer. Everything is to be shaken that can be shaken, that

those things which cannot be shaken may remain. {21MR 427.5}

When the word of the Lord comes to churches and to individuals, there are always those who refuse to hear aright or to see aright. Their defective hearing and seeing puts them far out of the way. I am instructed that I am not to stand before those who would misinterpret my words to mean what they want them to mean. Their eyes are so blinded that they cannot see; their ears are so dulled that they cannot hear. They circulate reports as being what Sister White has said, when I said no such thing. {21MR 428.1}

My brother, you are in a strait place, but the Lord will be your frontguard and your rearward if you will put your trust in Him. Do not let unsanctified, unconsecrated men lead you or intimidate you. I have been instructed that it is time that there was a thorough investigation of the standing of the Medical Missionary Association and the Sanitarium. Let the strict examination be made in regard to the business that has been transacted in Battle Creek. This will show the standing of the institution. This investigation should have been made long ago. The business standing of all our medical institutions is to be carefully and correctly presented before our people, that they may know the real situation of the medical work, where it stands, what it is doing, whether or not it is producing as well as consuming. {21MR 428.2}

Such men as have been losing their spiritual discernment are in a very perilous condition. The Lord calls now for men like Cornelius--men who are taught of Him. Men may have been all their lifetime professing Seventh-day Adventists, but this does not make them true men, sanctified and ennobled through the truth. There are some whose ways are right in their own eyes, and who suppose that they are wise, but they are foolish. They are building their house upon the sand, and when the tempest comes, the house will be swept from beneath them. They will perish because they did not build their foundation upon the solid rock. {21MR 428.3}

May the Lord help you, my brother, to stand firm in this time of trial. I may not be permitted to go to Battle Creek. But if the Lord says, Go, be sure that I shall heed His word. Be of good courage in the Lord God of hosts. Let Him be your fear and your dread.--Letter 197, 1904.

Silver Spring, Maryland
May 9, 1991. Entire Letter. {21MR 428.4}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1591 - Counsel to Parents of a Wayward Son

MR No. 1591 - Counsel to Parents of a Wayward Son

(Written February 5, 1890, from Battle Creek, Michigan, to Brother and Sister Lindsay. Portions of this letter appear in *Child Guidance*.)

Your letters I have read with interest and sympathy. I would say your son now needs a father as he has never needed one before. He has erred; you know it, and he knows that you know it, and words that you would have spoken to him in his innocency with safety and which would not have produced any bad results, would now seem like unkindness and be sharp as a knife. I am a mother of boys, and I know in this age, when the enemy of God and his workmanship is seeking to destroy the youth under his hellish banner, he will make every effort to lead them into temptation and into sin. Then they become desperate and discouraged as this sin is kept ever before them. {21MR 429.1}

Some natures cannot bear censure. This is the case with yourself, my brother. Nothing will make your heart so heavy and you so completely shorn of your strength, whether you think you deserve it or not. If you do merit any reproof, then almost any movement in this direction seems to be construed by you to mean more than it truthfully does mean, and it makes you just as wretched and unhappy in supposing they reflect on you and mean to hurt you as if it were all verity and truth. {21MR 429.2}

When our children fall into sin and everyone draws away from the misguided youth and would condemn him in an unsparing manner, should not the father and mother show a remarkable tenderness, not making sin appear the less grievous and abhorrent, but helping the inexperienced youth to recover himself? Should not your son who has erred be encouraged to consider that if he returns to his father, confessing his sin, he will be freely and fully pardoned and his disgrace covered with your own pitying love? I know that parents feel very keenly the shame of the wrongdoing of a child that has dishonored them, but does the erring one wound and bruise the heart of the earthly parent any more than we as the children of God bruise our heavenly Parent who has given us and is still giving us His love, inviting us to return and repent of our sins and iniquities and He will pardon our transgression? {21MR 429.3}

Do not withdraw your love now. That love and sympathy is needed now as never before. When others look with coldness and put the worst construction upon the misdeeds of your boy, should not the father and mother in pitying tenderness seek to

guide his footsteps into safe paths? I do not know the character of your son's sins, but I am safe in saying, Whatever they may be let no comments from human lips, no pressure from human actions, who think they are doing justice, lead you to pursue a course which can be interpreted by your son that you feel too much mortified and dishonored to ever take him back into confidence and to forget his transgressions. Let nothing cause you to lose hope, nothing to cut of your love and tenderness for the erring one. Just because he is erring he needs you, and he wants a father and a mother to help him to recover himself from the snare of Satan. Hold him fast by faith and love, and cling to the all-pitying Redeemer, remembering that he has one who has an interest in him, even above your own. {21MR 429.4}

Jesus died to redeem him. He is the purchase of the blood of Christ. His soul is of value with God. If you can turn a sinner from the error of his ways, you have saved a soul from death. I know that many parents are in danger, through the shame and disappointment brought upon them by one of their children, to treat the erring one with greater severity than they would one who is not related to them, because then our heart has been bruised and wounded. But without Christ we are all liable to go astray, to do those things grievous in His sight, and this should make us kind and forgiving. {21MR 430.1}

Justice has a twin sister that should ever stand by her side, which is Mercy and Love. I again say to you, Take this erring one to your heart of love, just as Christ takes His erring ones to His heart of infinite love. {21MR 430.2}

My brother and sister, let us be like Jesus. Throw around your son the atmosphere of tenderness; now manifest your affection and your forgiveness, and this will do for him just what it would do for you--break down every barrier and melt your heart of stone. Hold your son in faith, grieved and disappointed and dishonored as you may feel. Save him, save him, save him from ruin! He needs you now, father and mother. I know you will not give him up to his deadly foe. {21MR 430.3}

Do not talk discouragement and hopelessness. Talk courage. Tell him he can redeem himself, that you, his father and mother, will help him to take hold from above to plant his feet on the solid Rock, Christ Jesus, to find a sure support and unfailing strength in Jesus. If his fault be ever so grievous, it will not cure your son to press this constantly upon him. A right course of action is needed to save a soul from death and keep a soul from committing a multitude of sins. In your humiliation do not forget that Jesus knows it all, that His love is deep and unchangeable, that He pities our woes, He carries our

sorrows, He is our Helper in whom we may trust. {21MR 430.4}

Draw nigh to God as you never have before, for I know there is no sorrow, no grief,

like that which a parent can feel for an erring child. But trust in God; be cheerful; do not appear as though the rays of the Sun of Righteousness no longer came to your hardened hearts. Look up to the mighty Healer. Look and live. {21MR 431.1}

P.S. I have just received your letter and your son's letter. I deeply sympathize with you, his father and mother. But I feel the deepest interest for your son. I see nothing in your letter but the tenderest sympathy. Do not think I mean to wound you by censuring you, for I would not open a wound afresh.--Letter 18e, 1890.

Ellen G. White Estate
Silver Spring, Maryland
May 9, 1991. Entire Letter. {21MR 431.2}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1592 - Health Reform to Be Advocated; Great Controversy to Be Promoted Strongly

MR No. 1592 - Health Reform to Be Advocated; *Great Controversy* to Be Promoted Strongly

(Written September 8, 1889, from Denver, Colorado, to Brother Eldridge.)

The Lord gave us a prosperous journey. The rain commenced to fall as we reached Chicago, and we did not have much dust, for the rain extended nearly to Denver. We found a neat little encampment and about one hundred people on the ground. We had a good meeting Sabbath. Brother Owen spoke in the forenoon upon the coming of Christ, and I spoke in the afternoon from John 8:11; then we had a social meeting, and many excellent testimonies were borne, and my soul was refreshed. I think it would have been difficult to have spoken to thousands of people, for I was weak, but the Lord helped me to speak His word to the souls present. This is the workers' meeting. The camp meeting proper begins Monday. {21MR 432.1}

We came direct to Denver and met Willie on the campground. The atmosphere has revived me somewhat, and I am thankful to God. I have had some conversation with W. C. White and he has for the first time presented before me in written manuscript thoughtful, studied plans which meet my ideas. I see that something must be done more than has been done and is being done in getting my publications before the people. There must be more God-fearing workers in the field. These plans will, I feel assured, meet your mind, and are what are needed to the success of our work. Time is short, and our working forces must be organized to do larger work. {21MR 432.2}

The words of Christ are to have greater force with our people than ever before. "But

ye shall receive power, after that the Holy Ghost has come upon you: and ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." {21MR 432.3}

Here is the world-wide message to be given, and there must be educated ability to comprehend the greatness and the value of the work, and to act a part in it not from a money standpoint, but from a sense of the necessity of the case. The time demands greater efficiency and greater earnestness and extension. There is not time to be lost. {21MR 432.4}

In regard to Dr. Kellogg's books, and the position that they should occupy in the field, deserves careful thought. While on the cars coming from Battle Creek to this place, I have been calling up the things which the Lord has been pleased to present

before me upon the subject of health reform. I have in the fear of the Lord presented this matter before the people as the Lord has presented it to me for years in the past. I have seen our people standing in a much better position on this question than at the present time. I am sure upon one point: that Brother Butler's position in regard to this question--his ideas and his work in reference to it--is not in harmony with the light given me of God. Years ago I had a testimony of reproof for the managers in our camp meetings bringing upon the ground and selling to our people cheese and other hurtful things, and presenting candies for sale when I was laboring to instruct the young and old to put the money they had expended for candy in the missionary box and thus teach their children self-denial. {21MR 432.5}

This order of things has changed of late; within four years there has been a different order of things which I do not favor. Temperance has been at a low ebb. I cannot sanction this state of things in the light of the Bible and the testimonies given me of God. I know that Elder Butler has been opposed to health reform. I advocate no extremes. But as I was looking over my manuscript after leaving California I see the decided testimonies borne and the dangers of our people imitating the customs and practices of the world. My heart is sick and sad over this state of things, and I do think that the light which has been given should be gathered up and made to shine. {21MR 433.1}

Because some things have been strongly put by Dr. Kellogg, and because some have misapplied and distorted the matter, it should not force any of us in the opposite extreme. Health reform will reach a class, and has reached a class, that otherwise would never have been reached by the truth. There is a great necessity for labor being put forth to help the people, believers and unbelievers, at the present time by health talks and health publication. I cannot see why the health books should not have a prominent place as well as the other publications, notwithstanding human prejudices to the writers. But I have not, as I have told you, carried any special burden of this work for a few years. My mind has been so fully occupied with the burden upon me of getting

before the people the light having special reference to these last days and the great crisis before us. The world is to be warned, and I have felt so deeply over volume 4 [of *Spirit of Prophecy (The Great Controversy)*] standing still as it has done, that all other consideration of books for which I was not personally responsible has not been my burden or consideration. {21MR 433.2}

I have now fully decided to do something and do it at once. As time is passing and Frank and yourself acknowledge you are powerless to exert an influence to change this

order of things, and that Vol. 4 should receive consideration as well as *Bible Readings*, that the very light God has given shall come to His people, I must put in operation or devise some plan that the people, believers and unbelievers, shall have the light. I will not longer wait for others east of the Rocky mountains with pen and voice to place this matter in its proper bearings before the people, but I will take the responsibility of doing it myself. {21MR 433.3}

I do not demerit *Bible Readings.* It is a book which will do a great amount of good, but it can never take the place that the Lord designed that Vol. 4 should have in the world and among our people. I have spread before them the light given me of heaven in that book. In conversation with Frank he was constantly referring to *Thoughts on Daniel and Revelation*--that no more had been done for that than for Vol. 4. I consider that that book should go everywhere. It has its place and will do a grand good work. It is a light, an intelligence which the world needs. I place no demerit on it, but that the arguments used in this line lift no burden from my weight of responsibility. {21MR 434.1}

I know that no other one, not even Frank nor yourself, can see and sense this matter as I do, and I will not expect it. Therefore, all the excuses made by Frank present to me a positive necessity of my doing something and doing it now. If *Thoughts on Daniel and Revelation* does not receive the sale it should, if *Bible Readings* is carried to the neglect of other publications highly essential for the people to have, that neglect will not excuse the matter of why Vol. 4 should not be pushed and its circulation be tenfold what it has been the present year. {21MR 434.2}

It is a duty we owe to our people and to God to send every ray of light given me of God, demanded for this time, to every tongue and nation. I am not pleased with the existing state of things. I am sorry and distressed, and as Brother Belden declares he cannot alter this state of things in his work, I am compelled to see if I can do anything to improve the matter. To wait longer would be a neglect of my duty. I cannot with a clear conscience let the time pass as it is. Nothing scarcely having been done in the east in handling Vol. 4, I have talked with Willie in regard to the Review and Herald handling Vol. 1. He has, I think, set before you his reasons why the Pacific Press should handle it. The reasons are, I think, sound, and the experience that we have had in regard to Vol. 4, the present year shows that there is a consistency in this matter, and a principle which must be maintained. {21MR 434.3}

I deeply regret that I have been passive so long, waiting for someone to do a work which I thought not exactly appropriate for me. I ask God to forgive me for this careless neglect

on my part, waiting for my brethren to do a work which God has given me. I have had no evidence that He has laid the burden upon them. These matters I have trusted would be impressed in their relative importance upon their minds, and it would not need any particular urging from my pen, or from my voice, to have it stand where God designed it should, but if the burden has been given me, if the matter has been presented to me in its sacred, solemn importance to present a light appropriate to do a work for this very time, I must see that it stands in its proper place, and I must not cast down the burden at the feet of my brethren, as though they would understand and appreciate these things as I have felt them and their importance as God has made me to feel them. {21MR 434.4}

I must do my work and not look for my brethren to do it for me. I have expected too much of my brethren. I must look to God, the Captain of my salvation, and obey His orders. I make no complaint of my brethren. You say you have done your best. I receive your testimony, and I do censure myself that I have let things rest as I have done. I do condemn myself, but I will seek, in the fear of God, henceforth to take up my appointed work, and let nothing interfere between God and my duty. I will now try to set this matter before the people. I will now, if God will help me, do my work to the best of my ability. I look at myself and consider my days are few now, but while life lasts will be faithful to my trust. May the Lord help and bless you, is my prayer.--Letter 25a, 1889.

Ellen G. White Estate
Silver Spring, Maryland
May 9, 1991. Entire Letter. {21MR 435.1}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1593 - A Call to Prepare for the Final Crisis

MR No. 1593 - A Call to Prepare for the Final Crisis

(Written January 30, 1906, from Sanitarium, California, to Brother and Sister

Farnsworth.)

I cannot sleep after twelve o'clock. I am encouraging souls to examine their own hearts and to seek counsel most earnestly from God. Now is the time for us to afflict our souls by fasting and prayer. We cannot lay out the way in which the Lord will work, but we can follow the leadings and drawings of His Holy Spirit. We shall gain nothing by lifting up our souls unto vanity and in self-confidence. {21MR 436.1}

This I am saying in the visions of the night in assemblies in Battle Creek. If ever the believers in Battle Creek needed the Holy Spirit's guidance, it is now. They need the deep moving of the Spirit of God, that they may give the trumpet a certain sound. {21MR 436.2}

Read the first eleven verses of the fortieth chapter of Isaiah. Present the truth in its power, as it is in Jesus. Keep the mind stayed on God and imbued with His Holy Spirit. Present the affirmative of truth. Stand on the platform of eternal truth. But do not accuse. Say nothing to arouse enmity and strife. {21MR 436.3}

The truth, present truth for this time, will be meat in due season. Let plain, authoritative truth be presented with decided assurance and in the spirit of love and kindness, that the Holy Spirit's power may give force to the words spoken. You are surely where many souls have become confused. But Christ has promised, "Lo, I am with you alway, even unto the end." We are to claim this promise. The Lord is not asleep or indifferent to our faith, and He will give knowledge and grace to all who will humble their hearts before Him. {21MR 436.4}

Have perfect faith in the promises of Christ. "Teach them," He said, "all that I have commanded you." The Lord has many precious souls in Battle Creek, and they need the very words of instruction that Christ has given for them. The gospel of Christ is full of love, rich in assurance and comfort. Every soul needs now to understand the foundation of his faith. In simple language and under the inspiration of the Holy Spirit, present the truth. We have the Word, that wonderful Book, which contains the very instruction needed at this time. {21MR 436.5}

The testing time is right upon us. We must build upon the Rock that will stand the storm of test and trial. As we see the fulfillment of prophecy, we know that the end of all

things is at hand. Present the eternal principles of truth. Show what the Word of God declares is to take place on this earth. The God who gave Daniel instruction regarding the closing scenes of this earth's history will certainly confirm the testimony of His servants as at the appointed time they give the loud cry. {21MR 436.6}

All the messages given from 1840-1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches. {21MR 437.1}

Christ said, "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" [Matthew 13:16, 17]. Blessed are the eyes which saw the things that were seen in 1843 and 1844. {21MR 437.2}

The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony. {21MR 437.3}

The attention of our churches must be aroused. We are standing upon the borders of the greatest event in the world's history, and Satan must not have power over the people of God, causing them to sleep on. The papacy will appear in its power. All must now arouse and search the Scriptures, for God will make known to His faithful ones what shall be in the last time. The word of the Lord is to come to His people in power. {21MR 437.4}

The signs of the end are fast fulfilling. The time of trouble is very near us now. We are to be brought into strait places in a way in which we have not been brought heretofore. The time of trouble is near, and we are to awake to a realization of this. We are to be sure that our feet are in the narrow path. We need an experience that we have not yet had, that we may have the assurance that the God of all grace is a very present help in time of need. The time of trouble--trouble such as was not since there was a nation--is right upon us, and we are like the sleeping virgins. We are to awake and ask the Lord Jesus to place underneath us His everlasting arms, and carry us through the time of trial before us. {21MR 437.5}

Let us turn our attention away from unimportant things, and give ourselves to God. We scarcely dream of the destroying angels that already are permitted to bring disaster and destruction in their path. Shall my life be spared to act a part in the closing scenes of this earth's history? {21MR 437.6}

How little we know of what is going on in heaven! What fearful indifference those on this earth show to eternal realities. Souls are unprepared for what is about to take place in our world; the warning must be given, The end of all things is at hand. {21MR 438.1}

Again I say to my ministering brethren in Battle Creek, Preach the Word. The last message of mercy is to be given to prepare a people to stand in these last days. Everything is to be shaken that can be shaken, that those things that cannot be shaken may remain. {21MR 438.2}

This is what has been presented to me--that we are asleep, and do not know the time of our visitation. But if we humble ourselves before God, and seek Him with the whole heart, He will be found of us.--Letter 54, 1906.

Ellen G. White Estate
Silver Spring, Maryland
May 9, 1991. Entire Letter. {21MR 438.3}

MR No. 1594 - Importance of Financial Considerations When Revising E.G. White Books

(Written September 27, 1903, from St. Helena, California, to Edson and W. C. White.)

In the night season matters have been presented to me regarding the books, *Patriarchs and Prophets* and *The Great Controversy.* It has been my prayer that we might receive light and counsel from the Lord and be led and guided by Him as to how far we should go in making changes for a new and improved edition of these books. {21MR 439.1}

We seemed to be in a council meeting, where the matter of resetting these two books was being considered. The question arose as to how this would be regarded by those who have purchased the book in its present form, and by the publishing houses that have many books on hand. After considering the question, prayer was offered. {21MR 439.2}

Our Counselor was with us, and spoke in reference to the right way of conducting our book work. He said that at this stage of the work great care must be taken to avoid friction. A new edition produced by resetting the whole book and bringing it out in a more attractive style, would mean loss to Review and Herald and Pacific Press, because when the new edition is introduced, the books that are already prepared will be difficult of disposal. We must be careful not to place a stumbling block before those who have a stock of these books on hand. {21MR 439.3}

Our institutions must be carefully guarded against unnecessary losses, and also against temptation and trial coming to the workers connected with them. Each worker is to help his brethren; each institution to help the other institutions. {21MR 439.4}

The Word of God can always be relied upon. "My covenant will I not break," He says, "nor alter the thing that is gone out of My lips." "A soft answer turneth away wrath." {21MR 439.5}

When several parties have on hand a large stock of certain books, nothing should be done in bringing out new editions by one office without consulting with those who already have quantities of the old edition on hand. In every action care must be

exercised not to take a course that will bring loss upon our institutions. We must deal in all things with equity and with sanctified judgment. {21MR 439.6}

Another reason why I cannot enter into a plan that means large expense to me is that I am short of means. I have to borrow money to invest in necessary new books.

Therefore, while the old plates are able to be used with a few changes which can be made at little cost, and which would improve the book somewhat, I am convinced that we should not go farther than this. Some time in the future the way may be opened for other changes that have been suggested. But now I am distressed for means with which to live and to pay my workers. I am seeking to follow the light given me not to become deeper involved in debt, but to do all I can to free myself from debt. While we have not the capital to invest, I do not see how we can reset these books. It must not be done. {21MR 439.7}

Even though these books do not sell as readily as they would if thoroughly revised, yet the resetting of them will place upon me a heavier burden than I am able to bear. I do not want another experience such as I had with Desire of Ages. I might have consented to a considerable outlay of means had not the Lord instructed me that there would be dissatisfaction created because a new edition would render the old editions unsaleable. I want my every movement to be true to God, and to maintain the principles of His law. I must love Him supremely, and my neighbor as myself. {21MR 440.1}

Let there be an interest awakened in the sale of these books. Their sale is essential, for they contain timely instruction from the Lord. They should be appreciated as books that bring to the people light that is especially needed just now. Therefore these books should be widely distributed. Those who make a careful study of the instruction contained in them, and will receive it as from the Lord, will be kept from receiving many of the errors that are being introduced. Those who accept the truths contained in these books will not be led into false paths. {21MR 440.2}

Many will depart from the faith and give heed to seducing spirits. *Patriarchs and Prophets* and *The Great Controversy* are books that are especially adapted to those who have newly come to the faith, that they may be established in the truth. The dangers are pointed out that should be avoided by the churches. Those who become thoroughly acquainted with the lessons in these books will see the dangers before them and will be able to discern the plain, straight path marked out for them. They will be kept from strange paths. They will make straight paths for their feet, lest the lame be turned out of the way. {21MR 440.3}

In *Desire of Ages, Patriarchs and Prophets, The Great Controversy,* and in *Daniel and the Revelation,* there is precious instruction. These books must be regarded as of special importance, and every effort should be made to get them before the people. {21MR 440.4}

We are warned to avoid the mistakes that the Israelites made in obstinately refusing

to receive the warnings that came to them from

God. So persistently did they pursue a course of backsliding that all but two of the adults who left Egypt died in the wilderness. Their children who entered the land of Canaan were warned to refrain from following the course that their fathers had taken. They were told that it was because of the obstinacy of their fathers, their unbelief and their idolatry, that the wrath of God had been poured out for their destruction. {21MR 440.5}

[Hebrews 3:7-12, quoted.] {21MR 441.1}

The children of Israel might have known the ways of God, for the truth had been kept before them. Again and again it had been repeated, but they did not follow its teachings. They divorced themselves from God, and followed after the wisdom of men who were not under the direction of God. {21MR 441.2}

[Hebrews 3:11-19, quoted.] {21MR 441.3}

These words are plain and simple. The fourth chapter of Hebrews also sets forth our danger of failing, as did the Israelites, of entering into our rest, because of unbelief. {21MR 441.4}

Before the Review and Herald building was destroyed I thought of taking these books in my hands and of having them reset. But conditions have changed. The Review and Herald has moved to Washington. I want to see things so adjusted that the book work will be taken hold of intelligently, conducted with fairness and equity to all concerned. "Equity" means a great deal. I want to see the Review and Herald standing on the true foundation, where all who have an interest in it are doing all in their power to establish unity with other branches of the work. If they do not care to have the plates, then we will have it printed elsewhere, but we must have no issues in any matter if we can avoid it. {21MR 441.5}

Time is nearing its close. I want every transaction to show the marks of unselfishness.--Letter 229, 1903.

Ellen G. White Estate
Silver Spring, Maryland
June 13, 1991. Entire Letter. {21MR 441.6}

MR No. 1595 - Words of Instruction Regarding Camp Meetings, Soul Winning, and Truth-filled Books

(Diary entry, August 8, 1901)

God has sent His message to the churches. Every means possible is to be used to arouse those who claim to believe in Christ yet do not keep the commandments of God. The medical missionary work is to be so conducted that it will maintain a holy, exalted standard, moving steadily onward and upward, presenting God's claims to those who have never heard the truth for this time. Medical missionary work is to be to the third angel's message as the right hand to the body, increasing its usefulness and efficiency. {21MR 442.1}

The truth is not to languish. Medical missionary work is not to be done only in the slums of our large cities. It is possible to sway the work so heavily in the line of working for the hopelessly degraded that the fields ripe for the harvest will be neglected. Yet this work is not to be neglected. At our camp meetings there should be men who devote themselves to the work of rescuing those held by Satan in the slavery of appetite. God says, "Bring in hither the lame, and the halt, and the blind." In the meetings the subject of temperance is to be presented. Angels of God pass through the congregation, convicting and converting souls. {21MR 442.2}

At our camp meetings medical missionary work is to be carried forward by workers free from fanaticism. At these meetings the truth is to be taught in clear lines. The sword is to cut both ways. The third angel's message is to find its place in the world. Daniel is to stand in his lot and in his place, bearing his message that the time of the end is near. May the Lord give His people wisdom. {21MR 442.3}

The means and talents God has given His people must not be wasted in desultory efforts. Decidedly and earnestly God's people must carry forward His work. {21MR 442.4}

There are those in the world who are longing for truth and who, when converted, will be helpers in the Lord's great vineyard, serving the cause of God intelligently. By their faith and works they will show that the labor put forth for them has not been in vain. {21MR 442.5}

In the seventeenth chapter of John, Christ tells His people that it is by their unity that the world is to be convinced of the genuineness of Christianity. It is God's plan that His

people shall work together in church capacity. There is to be no disarrangement of His plan. Satan would hold a jubilee, the forces of hell would triumph, if the church of God, becoming disorganized, were to break up into separate atoms. {21MR 442.6}

Christ declared, "A new commandment I give unto you, That ye love one another; as

I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another" (John 13:34, 35). This is the love church members are to manifest for one another. Such love will exert a powerful influence in favor of the truth. Christ desires to work through His appointed agencies to make His cause a power in our world. He says, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it. If ye love Me, keep My commandments" (John 14:13-15). {21MR 443.1}

We need to study carefully and prayerfully the fourteenth, fifteenth, sixteenth, and seventeenth chapters of John. If we study these chapters with a heart softened and subdued, we shall receive ideas which will make us wise unto salvation. {21MR 443.2}

It is impossible to find a welcome in the denominational churches, and therefore the Lord directed that camp meetings should be held. Thus the third angel's message is to be proclaimed. The Lord has especially endorsed this means of reaching the masses. Thus high and low, rich and poor, free and bond, may be reached. It is a pleasure to see thousands of people sitting as though riveted to their seats, listening with astonishment to the presentation of the truth. To them the Bible is as a new book. Oh, how earnestly they listen, as things new and old are brought forth from the treasury of the Word. Through this work many from the higher as well as the lower classes have received the truth. The Holy Spirit has impressed human minds, and men and women through whom God could work have been brought together in church fellowship. {21MR 443.3}

In every camp meeting held in Australia, a call for Bibles has been made by the outsiders attending the meetings. The people have asked for Bibles just like those used by Seventh-day Adventists. Many, with serious faces, have come to us to purchase a Seventh-day Adventist Bible. They had been told that our ministers used a Bible different from theirs. We assured them over and over again that our Bible is just the same as theirs, but to no avail. A new Bible they were determined to have. Large numbers of Bibles have been sold at our camp meetings. {21MR 443.4}

After a minister has faithfully done his duty in presenting the truth from the desk, he is to make personal efforts for his hearers. Ministers are

not to exhaust their vitality by preaching long sermons. They are to save their strength for personal efforts. Thus only can the light of truth be carried to all parts of the world. {21MR 443.5}

After the service is over, those desirous of asking questions should be requested to pass into another tent, and workers should be appointed to talk with them. During the camp meeting an interest is aroused and a minister with a company of workers remains to follow up the interest. The workers have appointed hours for study, and the remainder of the time is given to personal labor among the people. The interest is not allowed to lag. Aggressive work is done. {21MR 444.1}

God desires His workers to reach a higher standard. The missionary spirit is the true spirit of the gospel. Study Christ's manner of teaching. Placing Himself in the great thoroughfares of travel, He gave the message of warning to hundreds and thousands. Into the hearts of many His words sank deeply, and they went to their homes to search the Word of God as never before. Many who came to Him careless and indifferent, went away so deeply convicted that they at once began to ask God for the truth that saves the soul. {21MR 444.2}

The Lord calls for workers to enter the canvassing field that the books containing the light of present truth may be circulated. The people in the world need to know that the signs of the times are fulfilling. Take to them the books that will enlighten them. *Daniel and Revelation, The Great Controversy, Patriarchs and Prophets,* and *The Desire of Ages* should now go to the world. The grand instruction contained in *Daniel and Revelation* has been eagerly perused by many in Australia. This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate *Thoughts on Daniel and the Revelation.* I know of no other book that can take the place of this one. It is God's helping hand. {21MR 444.3}

Those who have been long in the truth are asleep. They need to be sanctified by the Holy Spirit. The third angel's message is to be proclaimed with a loud voice. Tremendous issues are before us. We have no time to lose. God forbid that we should allow minor matters to eclipse the light which should be given to the world. {21MR 444.4}

The warning message is to be carried to all parts of the world. Our books are to be published in many different languages. With these books, humble, faithful men are to go forth as colporteur-evangelists, bearing the truth to many who otherwise would never be enlightened. Those who take up this line of work are to go prepared to do medical missionary work. The sick and suffering are to be helped. Many for whom this

work of mercy is done will hear and accept the words of life. Many will be healed by the prayer of faith, and will rise to health to advocate the precious principles of health reform.--Ms 76, 1901.

Ellen G. White Estate
Silver Spring, Maryland
June 13, 1991. Entire Ms. {21MR 444.5}

MR No. 1596 - *American Sentinel* Not to Change Its Policies; Circulation of *The Great Controversy* and *Daniel and Revelation* Urged; Publishing House Leaders Need to Be Converted

(Diary entries, November 20-24, 1890.)

New York City, November 20, 1890. I spoke this evening at eight o'clock, and the Lord gave me great freedom. I feel my weakness, and I am pleading with God to restore me. I believe that He will do it. I am reaching out for stronger faith. {21MR 446.1}

November 21. During the night season I was specially moved upon by Spirit of God. My soul had been drawn out in earnest supplication to God. I was distressed on account of the backsliding of His people. While lying in bed, unable to sleep because of the burden resting upon me, I was pleading with the Lord. I fell asleep, and in the night season I was taught of God. My guide said, "I have a work for you to do. You must speak the words given you by the Lord. After these words have been spoken, your duty here is done. {21MR 446.2}

"You are not required to enter into details before individuals, whatever may be their position or work, if they do not recognize the voice of God in the message He gives you to bear in His name. All your efforts to remove their doubts will be of no avail if they gather the clouds of darkness about their souls. If you enter into particulars, you weaken the message. It is not you speaking, but the Lord speaking through you. Those who want to know the will of God, who do not desire to follow their own will and judgment, will be easily entreated. They will be ready to discern the right way. {21MR 446.3}

"The whys and wherefores are concealed from you, yet speak the words I give you, however painful it may be to you. The ways in which God leads His people are generally mysterious. You have asked to know God's way. Your supplication has been answered. God knows better than you do what is good and essential for His children. He never leads them otherwise than they would wish to be led if they were able to see as clearly as He does what they must do to establish characters that will fit them for the heavenly courts. {21MR 446.4}

"The people whom God is leading must venture out upon His word. They must walk forward by faith. Truths have been committed to them which they must obey. The work of God is aggressive. No one can stand

in a neutral position and yet be a soldier in the Lord's army. God has commands for His people, and if they keep in close connection with Him, they will hear His voice, and will keep in step with their Captain. They will go forward in the conflict to fight the battles of the Lord. But those who place themselves in an indifferent, non-committal position will gain no victories. We are to work by faith and not by sight, allowing God to direct the warfare. {21MR 446.5}

"The men who are placed in positions of responsibility are not to betray sacred trusts. I have a message for you to those who are serving self, but they will pass it by as though they heard it not. They will close their eyes, lest they see and be converted. They have been planning and contriving in their own human wisdom, and they do not seek God earnestly. But imbued and stimulated by the Spirit of God, you are to bear the message given you, without worrying or calculating the result. {21MR 447.1}

"You are to act your part, and then leave the rest to God. You will have startling, surprising messages to bear, but if those who hear cannot see the import of these messages, explanations from you will not lead them to understand any more clearly. They have ears, but they hear not. Satan takes control of their unsanctified reason, and leads them to misunderstand and misapply. {21MR 447.2}

"Before you enter into private counsel to give the details of your message, be sure that the Lord would have you do this. After the message from God is given, you will feel that you have risked much, that there are those who have not faith enough to appreciate the message because they have not kept the way of the Lord, but have walked in the sparks of their own kindling. You feel a remorse which they should feel, and wish you had not spoken. {21MR 447.3}

"God desires the pure gospel to be preached to His people. Selfishness will appear in many ways. The despondency which you feel after bearing a plain testimony comes not because you have erred in bearing this testimony. If you do not bear the message given you, God will send it to His people through some other channel. {21MR 447.4}

"The men who now occupy positions of responsibility do not feel the necessity of making God their trust as did those who first led out in this work. They have planned for themselves. An independent, self-sufficient spirit has been coming into our publishing house in Battle Creek. The managers have followed the inclinations of their own hearts to go beyond the leadings of God. In some things, those who carry heavy responsibilities in the institutions in Battle Creek have exercised a wonderful prudence. They have prudently

refrained from pointing out the existing dangers in the institution. {21MR 447.5}

"God would not have large expenditures made to enlarge the facilities in Battle Creek. More is now located in Battle Creek than those there have ability to manage after God's order. This fact has been partially discerned, especially in regard to the publishing institution. Principles are being sacrificed that God has plainly specified

should not control His work. An order of things has been instituted which is leading men farther from God than they are now aware of. They feel no necessity for the earnest prayer, the self-denial, the self-sacrifice which is after God's order, after the example of Christ. {21MR 448.1}

"But," said my guide, "their lips will be opened by the Lord to speak the words He shall give them in plainness of language and in demonstration of the Spirit. They will speak that which they have been reluctant to utter, which they have shrunk from speaking. Under the constraining power of God, they will declare the danger threatening the cause of God, and the plain facts and principles of truth to which we must adhere, which every worker must respect." {21MR 448.2}

The religion of Jesus is endangered. It is being mingled with worldliness. Worldly policy is taking the place of the true piety and wisdom that comes from above, and God will remove His prospering hand from the conference. Shall the Ark of the Covenant be removed from this people? Shall idols be smuggled in? Shall false principles and false precepts be brought into the sanctuary? Shall antichrist be respected? Shall the true doctrines and principles given us by God, which have made us what we are, be ignored? Shall God's instrumentality, the publishing house, become a mere political, worldly institution? This is directly where the enemy, through blinded, unconsecrated men, is leading us. {21MR 448.3}

These things have gone as far as they should without someone protesting against them in plain words. The Lord's time to set things in order has fully come. There are men in positions of trust who have not had an experience in the leading out of this work, and these men should walk with humility and caution. {21MR 448.4}

In the night season I was present in several councils, and there I heard words repeated by influential men to the effect that if *The American Sentinel* would drop the words "Seventh-day Adventist" from its columns, and would say nothing about the Sabbath, the great men of the world would patronize it, it would become popular, and do a larger work. This looked very pleasing. These men could not see why we could not affiliate with unbelievers and non-professors to make *The American*

Sentinel a great success. I saw their countenances brighten, and they began to work on a policy to make the *Sentinel* a popular success. {21MR 448.5}

This policy is the first step in a succession of wrong steps. The principles which have been advocated in *The American Sentinel* are the very sum and substance of the advocacy of the Sabbath, and when men begin to talk of changing these principles they are doing a work which it does not belong to them to do. Like Uzzah, they are attempting to steady the ark which belongs to God and is under His special supervision. {21MR 449.1}

Said my guide to those in these councils, "Who of the men among you have felt the burden of the cause from the first and have accepted responsibilities under trying

circumstances? Who has carried the burden of the work during the years of its existence? Who has practiced self-denial and self-sacrifice? The Lord made a place for His staunch servants, whose voices have been heard in warning. He carried forward His work before any of you put your hands to it, and He can and will find a place for the truth you would suppress. In *The American Sentinel* has been published the truth for this time. Take heed what you do. 'Except the Lord build the house, they labor in vain that build it.'" {21MR 449.2}

Brooklyn, New York, Sabbath, November 22. This morning I pleaded most earnestly with the Lord for His presence, for the enlightenment which He alone can give me. I wrestled for some time in prayer, and placed myself decidedly on the Lord's side, to believe every word that proceeds out of the mouth of God. I will not take myself out of His hands. Infirmities press me at all times, and my faith is tested severely. Oh, that I may never lose sight of Jesus, my hope and my consolation. {21MR 449.3}

I spoke from Isaiah 58 to a room packed with interested listeners. The Lord's presence was in the congregation. We knew that His Holy Spirit was impressing the hearts of those present. As soon as I had ceased speaking, a woman of commanding appearance arose and bore a testimony from a full heart. She thanked the Lord, she said, that she was present to hear that discourse, for it had decided her to keep the Sabbath of the Lord. Although trials and difficulties were before her, she would trust in the Lord, for He would be her fortress, her support, and she would make known the light of truth to others. Testimonies followed in quick succession. {21MR 449.4}

Brother Washburn bore a good testimony. The Spirit of the Lord was upon him, and his face was pale. He said that he knew that the Spirit and power of God were in the message borne by Sister White, and that he had been receiving light and blessing. He felt more deeply the Spirit of

the Lord than he had ever felt it before in his religious experience. {21MR 449.5}

Brother Asa Robinson bore witness that the Lord had deeply impressed his mind, and he longed to drink richer and deeper draughts of the water of life than he had ever yet done. {21MR 450.1}

Brother Lindsay spoke with deep contrition of soul, referring to the remarks of the speaker in reference to Joshua and the words spoken to him by Christ. The people of God, represented by Joshua, stood before the angel of God clothed with filthy garments, and Satan was complaining because he [was] prevented from destroying them as he was determined to do. He pointed to their filthy garments as a reason why he should do this. But the Lord Jesus would not permit him to destroy them. With the voice and attitude of a king, He said, "Take away the filthy garments from him." Turning to Joshua, Christ said, "I will clothe thee with change of raiment," even the righteousness of Christ. {21MR 450.2}

Brother Lindsay said he felt that he had labored in his own strength too long, clothed

with the filthy garments of selfishness. He wanted the endowment of the Spirit of God and the baptism of the Holy Ghost, that he might no longer work in his own spirit, after his own way and will. Others followed with testimonies right to the point. {21MR 450.3}

We then invited those who had not this evidence of their acceptance with God to come forward, and about forty responded. Many of these expressed their desire to be clothed with the garments of Christ. It was evident that the Spirit of the Lord was making deep impressions on the minds of all present. Many with deep feeling asked the prayers of God's people in behalf of fathers, mothers, husbands, wives, brothers, and sisters. We bowed in prayer, and I know that the Lord's presence was with us. Most earnest, heartfelt supplications ascended in faith to the throne of God, and the Lord hearkened and heard those earnest cries. Many hearts were blessed, and their countenances reflected the bright beams of the Sun of righteousness. {21MR 450.4}

This was a precious day to our souls, a season long to be remembered, never, never to be forgotten. Praise and thanksgiving ascended from the hearts and lips of many to the glory of God. "Whoso offereth praise glorifieth God." The Lord would have His people a bright, cheerful, gladsome people, light bearers to the world. Light, precious light, represents the cheerfulness and happiness which should be reflected to the world. {21MR 450.5}

November 24, 1890. I rise this morning with gratitude in my heart for a precious night's rest. The cars on the elevated railroad have been

thundering past all night, but I have slept excellently well. {21MR 450.6}

I did not fill my appointment at the hall yesterday evening at five o'clock. The managers of the building let it to other parties, when our people had engaged it for the day. But we could not help ourselves as there was no written contract. This ought always to be secured. Many had purposed to come with their unbelieving relatives, and this was a great disappointment to them. They went with sorrow. This disappointment we must reckon among the "all things" that shall work together for good to those that love God. {21MR 451.1}

I was solicited to speak in the evening to those assembled in the next tenement, the canvassing class, to understand why they were advised by conference presidents and canvassing agents not to canvass for *The Great Controversy* and *Patriarchs and Prophets.* I spoke to them for about one hour. This ends my speaking in this city. It is the universal testimony of those present at these meetings that they have been a blessing. The Spirit of the Lord has had free course and been glorified. {21MR 451.2}

We feel the necessity of urging home upon the people the needs of the work. The Saviour of the world makes the subject of missionary labor so plain that His people need not misunderstand their work. He would send us as missionary messengers to the world. His voice was often uplifted to reiterate the truth, to urge it home upon their hearts, lest they should by any means lose sight of the mission and work of the church.

His servants were to circulate the message of truth in all directions, and with earnest longing of soul they were to carry the tidings of light and peace to those in the darkness of error. Christ kept before them the fact, "Ye are the light of the world." Those nigh and those afar off must hear the message of peace and hope and joy. {21MR 451.3}

Christ left the abodes of bliss and came to this world as the light of truth, to shine amid the moral darkness, that the bright beams of light might penetrate the darkness of superstition, that divine truth might shine forth in contrast with the maxims and traditions and errors prevailing everywhere. Thus the bright beams of the Sun of righteousness were to dispel the thick clouds of ignorance. Christ opened the fountain of life, not only for the Jews, but for all nations, kindreds, tongues, and peoples. He knew the unrest and earnest longing of soul for something which could satisfy the heart. Before leaving His disciples, He made His plans and set in order His work, that the church might be impressed with its missionary character, that it might see that its work is to diffuse the gospel of truth. {21MR 451.4}

The church as a whole is responsible for the fulfillment of the sacred

commission, "Go ye into all the world and preach the gospel to every creature," to those in the highways and those in the hedges. Every member of the church is held accountable in Christ's work. Every power of those who have come to a knowledge of the truth is to be enlisted. Reach to the heights; reach to the depths; there is no boundary. Everyone is to hear. Everyone is to receive light and truth and transmit it to others. We are not half awake. {21MR 451.5}

I have now spoken four times in the morning and business meetings, and for one hour last evening to the canvassing class. This morning Brother Chadwick leaves us and returns to Battle Creek. He is in danger through the prevailing influences which exist there. Willie leaves late in the week for Battle Creek. Sara and I shall attend meetings at Norwich, Connecticut, and at Danvers [Massachusetts]. Brother Asa Robinson will be in attendance at these meetings, but it seems to be necessary for him to go to Battle Creek at this time to attend to important matters. I ought to have him with me in my work, but if the presence of the Lord goes with us we shall have profitable and successful meetings. I send large packages of important matter to be used during the remnant of the year 1890. I want to arouse and break the silence of the churches, that they may have a sense of their work. This burden is on my mind constantly. {21MR 452.1}

The Lord Jesus Christ appeared to John on the Isle of Patmos and revealed many things of solemn importance to him. [Revelation 1:3-8, 18, 19, quoted.] {21MR 452.2}

Matters of deep importance were opened to John, which were to be given to the world to be read, understood, and appreciated. The books *Daniel and Revelation* and *The Great Controversy* are the books which above all others should be in circulation now. Give them to the people. Light and truth they must have. {21MR 452.3}

Again and again the true Witness says, "He that hath an ear let him hear what the

Spirit saith unto the churches." But it is evident that some who have ears will not hear, will not receive, and will not become wise in regard to sacred truth. The Lord Jesus, the Alpha and Omega, gave the message to John in regard to the church. He understood the danger of their neglecting their God-given work. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." When God's people hear to a purpose the things that are revealed to the churches, when they get the burden of the message, and say to others, "Come," they are laborers together with God. {21MR 452.4}

During the night I have been holding communion with God. I was brought by my guide into councils in Battle Creek. I have a message for

them, whether they will hear or reject. The people must know that they are not moving in the order of God. They have been arranging to leave Christ out of their councils. These men are giving a mold to the work that will result in the loss of many souls. They lead away from safe paths. {21MR 452.5}

Men come from far countries, thinking that if they can only get to Battle Creek, from whence come the publications of truth, they will be next door to heaven. But, oh, how disappointed they are! They hear leading men making God's message and messengers a subject of ridicule. Why? Because the message does not coincide with their ideas. {21MR 453.1}

God's messengers speak words that are truth, but men do not want to accept them. False waymarks will be made. Signboards pointing in the wrong direction will be set up. Men connected with the publishing house will form a ring, the members of which will voice the works spoken by one another. Slowly and solemnly my guide said. "'Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: Gird yourselves and ye shall be broken in pieces;... Take counsel together, and it shall come to nought; speak the word, and it shall stand: for God is with us'" [Isaiah 8:9, 10]. {21MR 453.2}

Whoever the conference may select to connect with the offices of publication, unless they look to God daily and are firmly decided that eternal vigilance is the only price of safety, unless they seek counsel from God in the small or large matters connected with His sacred work, they will swerve from safe paths. Unless they are converted men, who realize the sacredness of the work for these last days, they will imperil the cause. It is not enough for them to assent to the truth. The question is, Are they sanctified through the truth? Is the truth brought into the inmost sanctuary of the soul? {21MR 453.3}

The past, present, and future were plainly revealed to me. Brother Chadwick was connected with the office in integrity and righteousness of purpose, but the atmosphere he has breathed, the words and example of the men with whom he has been connected, have transformed him. He is another man. He has become sick at heart, and is desperate when opposed. Saul became another man, because the Spirit of the

Lord came upon him and gave him another heart. but in the case of Brother Chadwick, the change was not from God. {21MR 453.4}

This was plainly revealed to me to show to the people. I have no words to speak to these men privately. My words must be given to the people as a whole. It is not to be left to some to repeat my words and transmit them to others. I wish to present the matter as God has presented it to me.

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How long shall blindness be upon the men who have had evidence piled upon evidence in regard to the testimony of God's Spirit to His people? They do not discern where or how God is working. Eyes have they, but they see not; ears have they, but they hear not; understanding have they, but they understand not the things of God. "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for He maketh sore, and bindeth up: He woundeth, and His hands make whole" [Job 5:17, 18]. {21MR 453.5}

Many of the old experienced hands, those who led out in the work of God, who could tell how it came into existence, have fallen in death, and inexperienced hands and unsanctified minds have been placing their mold upon the work. The principles designed by Jehovah to control the work have been departed from. Self has been woven into the work. {21MR 454.1}

Before the destruction of the old world by a flood, there were talented men, men who possessed skill and knowledge. But they became corrupt in their imagination, because they left God out of their plans and councils. They were wise to do what God had never told them to do, wise to do evil. The Lord saw that this example would be deleterious to those who should afterwards be born, and He took the matter in hand. For 120 years He sent them warnings through His servant Noah. But they used the probation so graciously granted them in ridiculing Noah. They caricatured him and criticized him. They laughed at him for his peculiar earnestness and intense feeling in regard to the judgments which he declared God would surely fulfill. They talked of science and of the laws controlling nature. Then they held a carnival over the words of Noah, calling him a crazy fanatic. God's patience was exhausted. He said to Noah, "The end of all flesh is come before Me. For the earth is filled with violence through them; and, behold, I will destroy them with the earth" [Genesis 6:13]. {21MR 454.2}

There is a wisdom that is not from above, an unsanctified wisdom which has been in our world since the fall. I have been shown that there is danger in the office of publication in Battle Creek. It is losing its peculiar character. The Lord directed in the establishment of this institution, and it should never, never take a worldly mold. The men who have banded together to carry certain matters without the voice of the church or the people will not stand, for God will not permit it. There is a lifting up of self. Too much confidence is shown in what man can do, and too little in what God can do, and therefore man's wisdom has become foolishness. {21MR 454.3}

that they should. They do not speak with trembling of the things of God. This is the sure result of a lack of personal piety. They take very little time to seek God's counsel in humble contrition of soul. Earnest heart-searching, constant reliance upon God, is not revealed by the atmosphere that surrounds the soul. Men in positions of trust are fast losing the sense of the preciousness and sanctity of sacred things. Unless they feel the converting power of God, they will not, cannot, be one with God. They will not keep the way of the Lord, but like the Pharisees in the days of Christ, they will teach for doctrine the commandments of men. {21MR 454.4}

The Lord has no use for them. They cannot be laborers together with Him while cherishing the spirit which in the past has exercised a controlling Power over them. They have felt little respect for those who have stood under the direction of God, receiving counsel from One mighty in wisdom, regarding the foundation and upbuilding of His great work. The consecration, the vital piety and humility which God requires, does not exist. Self is exalted, and Jesus, the blessed and only Potentate, the Mediator between God and man, does not work with them. Satan's insinuations are credited, and God's plain command in regard to mercy and tender compassion is ignored. {21MR 455.1}

Those who are handling sacred things in the publishing institutions and in every branch of God's work are invited to enter the work prepared to put forth the highest powers of their mental and moral energies. They are continually to study, not the will of man, but the will of God. His grace must be revealed in all their work, of whatever kind and degree it may be. Every day the proud heart must be humbled before God, lest He humble it. The success of the work will be proportionate to the consecration, self-denial, and self-sacrifice which is blended with it. {21MR 455.2}

I was instructed that the Lord's will is not being done by the men in the office who grasp such large wages. Things are taking a mold decidedly contrary to the principles upon which the publishing work was established. Serious mistakes have been made in exalting business above the service and worship of God. Thus thousands have made shipwreck of the faith. We are exhorted to be "not slothful in business, fervent in spirit, serving the Lord." We are to be active in our work, but another element is to mingle with this energy, a living zeal in the service of God. We are to be "fervent in spirit, serving the Lord." Into our daily work we are to bring devotion, piety, godliness. This is to be interwoven with every business transaction. Carry on your business without this and you will make the greatest mistake of your life, for you are committing robbery toward God, while professing to serve Him. {21MR 455.3}

We see home relations neglected. We see broken-down family altars. We see the first love left, the religion of Christ expelled from the soul, to give place to constantly increasing speculations. Men are leaving God and heaven out of their reckoning. It is regarded as a waste of time to search the heart. The Bible is neglected. A multitude of

cares over-balance the truth in the heart, and the spiritual eyesight is blinded. They need the heavenly anointing, oh, so much!--Ms 29, 1890.

Ellen G. White Estate
Silver Spring, Maryland
June 13, 1991. Entire Ms. {21MR 456.1}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1597 - One College Better Than Two in the Northwest

MR No. 1597 - One College Better Than Two in the Northwest

(Written July 14, 1890, from Battle Creek, Michigan, to Brother Graham.)

Your letter was received in due time, but I have been passing through trial and affliction, and for some time have been able to write but little. In looking over my letters, I see some things written years ago in reference to the Sabbathkeepers in Washington and Oregon. These conferences were reproved by the Lord because they in a large degree held themselves aloof from each other. From the light given me of God they should be in perfect harmony. {21MR 457.1}

I saw that the enemy had been working, and would continue to work to lead them to draw apart, to encourage sectional interests that would lessen the strength of both conferences. {21MR 457.2}

In the camp meeting held in Kansas last year, the subject of schools was quite fully canvassed. The several delegates from the conferences that were represented there made earnest pleas for the establishment of a school in the States where they lived. It was thought by many that two schools should be established in the West. But I had a word of counsel from the Lord. From the light which He had given me, I knew the true condition of these conferences--that with two schools there would certainly be weakness and inefficiency in both. Large expense would be incurred, money would be used that might better be applied to other enterprises. If all would unite as Christians, only one school would be necessary; and under the circumstances, the one would be much more complete and successful than two. {21MR 457.3}

There were some determined ones who argued strongly for two schools. But the decision was made just as it should be, to have only one school, and our brethren are now seeking to unite their means and their influence to make it a success. If, as the

work extends, it becomes necessary to have another school, they will have gained an experience that will help to make this also a success. {21MR 457.4}

When I heard that in Oregon, and in the Upper Columbia Conference you were proposing to invest means in two institutions of learning, I said, God will not be pleased with these movements. These two conferences are quite small. If their influence and means were united, they might succeed in establishing one school; but if they have an unsanctified independence, and indulge sectional feelings, they will incur discouraging

debts in the erection of buildings for two schools, neither of which will be likely to prosper. Now is the time to develop character in the decision of this school question. I cannot see light in your having two schools. Neither will be able to bear its own weight, and the Lord has shown me that the right kind of men to manage these institutions are not now at hand. {21MR 457.5}

Now, brethren, I have not strength to write you as fully as I would, but one thing I do know, and that is, the condition of your conferences is such that you should unite willingly in establishing as complete a school as possible. Do not reveal your decided weakness by doing those things that tend to cause division instead of bringing you shoulder to shoulder, heart to heart. Press together, harmonize, unite. If you expect God to work for you, you must cooperate with Him and with one another. {21MR 458.1}

There is not in either conference persons of the right talent to supply all the teachers for a school. New elements must be brought in; they must be supplied by those who know from experience what talents are needed to conduct a school profitably. Pride and ambition, selfish ideas and principles, will not meet the approval of God. All these things must be overcome through the grace of Christ. It is very much in fashion at this time for our brethren to work away from Christ, and do many things in their own finite wisdom. They are not humble in heart; they do not learn in the school of Christ the very lessons they need to learn. They incur peril to their own souls in stubbornly desiring to have their own way; they involve the churches in their conferences in the peril and guilt of fighting against God. {21MR 458.2}

Even in our churches are found men who are engaged in unchristian strife. They set themselves in opposition to the purposes of the Most High. What is needed in both of these conferences is more of Jesus, and less of self. Humility is needed. All who are finally saved will in this life humble themselves before God, and seek to do His will. Thus the influence that goes forth from them will be of the character that makes for peace, that strengthens piety, that increases spiritual efficiency. {21MR 458.3}

There are institutions of learning already established among us that are situated near important centers of our work--at Healdsburg and at Battle Creek--and yet these institutions have not proved to be self-sustaining. The rates of tuition have been so low that a cloud of debt still hangs over our schools. From time to time larger facilities have had to be provided in order to do justice to the students; and even now arrangements

must be made at Healdsburg to carry forward the work more efficiently. The school in Battle Creek

has an excellent faculty. In Healdsburg there is a call for additional help in order to do more perfect work. {21MR 458.4}

Can you expect that in Oregon or Upper Columbia, with your interests divided, you can secure thoroughness and efficiency, with fewer advantages and workers who are not so thoroughly trained? Will the Lord be pleased to have large expense incurred merely to indulge a selfish, sectional interest? Is it not time that "me and mine" should cease to be a controlling power? The means that God has entrusted to His servants to be wisely invested for advancing the interests of His cause, may through selfish desires be diverted to building up partition walls, to separate the interests and divide the strength of sister conferences that should be closely united. {21MR 459.1}

What is the object of establishing colleges among Seventh-day Adventists? It is to provide for our youth, so far as possible, the very best instruction, that which is free from error and in every respect pure from corrupting influences. There are in our land, schools in abundance where education in the sciences may be carried to a high point, but they fail to reach the Bible standard of education. "The fear of the Lord is the beginning of wisdom." The Lord must preside in our institutions of learning, or the object for which they were brought into existence, with great outlay of means, will fail of being accomplished. We profess to believe important truth, that the Lord is soon coming in the clouds of heaven with power and great glory to take the faithful to the higher school in the mansions He has gone to prepare for them. We should meet a standard very much higher than do those who do not believe these solemn truths. {21MR 459.2}

The Lord has placed great responsibilities upon His people who have had so much light. But the majority of those who claim to believe present truth are neither doing nor attempting to do their duty in the education of the youth. There is great neglect on the part of parents, both of home training and of cooperation with the school workers in that kind of education which is dearest to the Saviour's heart. {21MR 459.3}

They lay off their own responsibility for the training of their children, so that the schools established shall be a success, after the Lord's plans. They are but little better than idlers in the Lord's vineyard, when they should be earnest workers, making the most of the facilities God has placed within their reach. {21MR 459.4}

I would feel sad indeed to see two schools established, one in Oregon and one in Upper Columbia, it is so contrary to the light which God has been pleased to give me. If you have a school, you want to make it the best

that both conferences, with their united means and talent, shall be able to secure. I hope that as Christians you will be awake to your ever-increasing responsibilities, and be prepared to act the part of faithful stewards, both of means and of talents. Will you lay aside all selfish interests, and all sectional feelings, and manifest your missionary zeal to work for the best interest of the cause of God? Will you put away all strife in the matter, and show that we are all one in Christ Jesus? God help us as a people to see how imperfect is our service to Him. May He help you to feel that you are brethren. {21MR 459.5}

Jesus has shown His interest in you by an infinite sacrifice, and the remembrance of this calls for intense interest in, and devotion to, one another in our great missionary work. We are fellow laborers in the same cause. The harvest truly is great, and the laborers are few. The opposing forces of the world are vastly great. Satan with his hosts is arrayed against any and every enterprise that will be for the saving of souls. We must bend all our energies to devising and planning how to make the most of the talents found in young men and women, how to educate and train them, not only to become devoted home missionaries, but to carry the truth to all nations, tongues, and peoples. {21MR 460.1}

There is a positive necessity among us of obtaining grace and knowledge in our Lord Jesus Christ. Then we shall have clearer conceptions of the sacred character of our educational work for this time. We need more earnestness, we need to make the truth more of a living reality, that we may arouse the flagging zeal of others. We need the faith that is a working power to convert the soul, and then we shall strengthen our brethren. There are so few who feel the necessity of disciplining the soul, seeking grace daily that they may appreciate the position we occupy, and arouse in others the earnest devotion so much needed at this time. Again I repeat: If you will, in your two conferences, consolidate your capital of means and ability, so as to have one good school, you will meet the mind of the Spirit of God. {21MR 460.2}

There are persons in each of your conferences who should attend the Healdsburg or the Battle Creek College to gain an experience and training which you cannot give them in your school. They need instruction that will qualify them to become active educators in some branch of the great missionary field. The Lord Jesus has been disappointed in many ways in regard to the laborers. They bring so much of self into the work; they put their own impress upon it. In order that we may have complete success, the impress of Christ must be upon the work. The teachings of Christ must be understood and practiced by every educator. {21MR 460.3}

Because of the unconsecrated lives of those who claim to believe the truth, but little is done, when very much more might be accomplished if the soul were fully surrendered to God. Is Satan always to have so great control of the mind, as well as of the body? Jesus, in giving His life for our redemption, intended greater things for man than our eyes have witnessed. {21MR 461.1}

If all who claim to believe the truth for this time would use in His service the power that God has provided for them through Jesus Christ, we should see the working of the Spirit of God that would produce great changes. The divine blessing would be greatly

increased by the cooperation of human agencies to communicate these blessings to the world. Because of unbelief and want of consecration, the church has scarcely tested the strength of the promises of God. {21MR 461.2}

We have not realized the wonderful power of education and religious training for the youth. And those of all ages may receive greater benefit than they have yet realized through the same means. In the Scriptures are mines of precious ore which have not been sought for, because there is so great satisfaction in working merely upon the surface. A more persevering, careful, thorough effort put forth in exploration would reveal precious resources which have scarcely seemed possible. The Lord has for us a storehouse full of treasures that will, if appropriated, tend to the present and lasting improvement of teachers, both in our day schools and in our Sabbath schools. {21MR 461.3}

There is talent among us that may be and should be developed. Every year a company of enlightened workers may be raised up to do home and foreign missionary work--workers who will have more breadth of mind and will plan with far greater wisdom because they have a conception of the greatness of the work which God would have done. They will realize something of its depth and vastness, for their eyes have been anointed to see the sacred trust given to every man, according to his ability. Through the selfishness, covetousness, and slothfulness of those who claim to be children of God, through their misconception of duty, the work of God has been greatly lowered and constricted. {21MR 461.4}

When as sons and daughters of God, we stand in our place, doing our appointed work, we shall be clearing the King's highway. Those whose eyes are anointed with the heavenly eyesalve will read lessons in the life of Christ that will mean more to them than they ever before conceived of. They will recognize a standard of piety that would put to shame their present ideas, their want of faith, and their practice, so unlike that of Christ. If the right training is given in our colleges, the youth coming forth

from them will have a mind to work, and new light will shine upon the mind and heart of the workers. {21MR 461.5}

Parents, the teachers in our day schools and Sabbath schools, and the laborers in word and doctrine, should harmonize in their work, for all are educators, both for this life and for the life to come. All should join hands, putting their personal interests at the disposal of Christ, who has purchased them by His own blood. Then they will see fresh beams of light shining forth from the Word of God, which will not only rejoice their own heart, but which they may place before other minds. There will be a new, inspiring zeal to engage in the work of God in any of its many branches, all of which are embraced in the one great commission, "Go ye into all the world, and preach the gospel to every creature." {21MR 462.1}

For this work there must be a deeper consecration. We must have all of Jesus, and

none of self. Then there will not exist one selfish thought. With an eye single to the glory of God, we shall do good as we have opportunity. We shall give of our means as God has prospered us. We shall not take into consideration whether we ourselves are to be benefitted, but shall do all we can for the common good. {21MR 462.2}

It should be the object of our colleges to prepare workers for home and foreign fields. The duty devolves on the church to see that a fund is raised to be appropriated to the education of students who are worthy but have not at their command the means of obtaining an education. When these students shall be in a position where they can replace what they receive, they should do so, that the fund may be kept good. Our colleges are not able to give the students their tuition, for they do not, like other denominational schools, receive donations and endowments. Hence there is greater necessity for raising special funds to be wisely appropriated by the judgment of a board of directors. There are many unordained men and also women who can do much in the several branches of the work in the great harvest field. May the Lord open the minds and the hearts of His people to discern what needs to be done, and to do it. Let us work while the day lasts, for the night cometh, in which no man can work.--Letter 25a, 1990.

Ellen G. White Estate
Silver Spring, Maryland
June 13, 1991. Entire Letter. {21MR 462.3}

MANUSCRIPT RELEASES / 21MR - Manuscript Releases Volume Twenty-one [Nos. 1501-1598] (1993) / MR No. 1598 - Medical and Ministerial Workers Should Harmonize

MR No. 1598 - Medical and Ministerial Workers Should Harmonize

(Written May 15, 1907, from Loma Linda, California, to P. T. Magan.)

I pray that the Lord's blessing may rest upon you. Your work has been made disagreeable and difficult because of the attitude of some of your brethren. The Lord has not prompted these things that are of a discouraging nature. I have written to you in harmony with the light that I have received for years, but I ask you not to use this in a way that might be injudicious. I feel assured that you will act with proper discretion in this matter. {21MR 463.1}

Our great need is unity. We have not one soul that can be spared. The Lord calls upon us to unify in harmony with Bible truth. This should be repeated over and over in

the family and in the church. {21MR 463.2}

It was because of his faithfulness in rebuking evil in the ruling power that John the Baptist was cast into prison. Yet Jesus did not deliver him from persecution. John's faith was severely tested, and he sent messengers to Jesus to inquire of Him, "Art Thou He that should come? or look we for another" [Luke 7:20]? {21MR 463.3}

The sick and the suffering were crowding about Jesus, hoping for relief. Some were glorifying God for healing they had already received. To the inquiry of John's messengers, the Saviour did not at once reply. {21MR 463.4}

But "in that same hour He cured many of their infirmities, and plagues, and of evil spirits; and unto many that were blind He gave sight." Christ made bare His holy arm, and gave evidence of His Messiahship. The great miracles He wrought were His reply to the inquiry of the lonely prisoner. The deaf ears heard His voice. He spoke to the blind, and they received their sight. His words quieted the frenzied demoniacs, and the satanic powers were repulsed. {21MR 463.5}

Then Jesus said unto the messengers of John, "Go your way, and tell John what things ye have seen and heard how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached" [Luke 7:22]. {21MR 463.6}

We need individually a greater faith. In our sanitariums the sick are to be healed, and they are to receive a knowledge of right methods of living. You are making a right move in establishing a sanitarium on the large tract of land you purchased for the Madison school. The building may be simple, yet perfect in all its arrangements. Let [it] be a model that others may copy. {21MR 463.7}

The Lord is not pleased with a division between medical missionary

physicians and gospel workers. By some, strange walls have been built up. We should study to reach the unity of the faith. Truth will bear away the victory on every point. {21MR 463.8}

Said Christ, "As the Father gave Me commandment, so I do." He came to our world on a mission from the Father. He came to bridge the gulf that sin had made between God and man. There was to be made a provision for a reconciliation, for a union with the human with the divine nature. Christ would sanctify all who believe in Him. In the gift of Christ to our world, God has provided for every one a power to overcome evil. He has given unto us "exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" [2 Peter 1:4]. {21MR 464.1}

The great apostasy originally began in a denial of the love of God, as it is plainly revealed in the Word. Provision was then made whereby fallen man might have a powerful revelation of the love of God, and be given an opportunity to return to his allegiance to Jehovah. [John 3:16, quoted.] "I lay down My life for the sheep," says Christ. [John 6:51, quoted.] Here is a revelation of the power mighty to save "to the

uttermost." God is light and love. {21MR 464.2}

After the war in the heavenly courts Satan and his followers were cast out. As human beings, we are subject to the crafty wiles and temptations of this fallen foe. And unless we are kept by the power of Christ, we shall certainly be led away by the satanic sophistries by which the world is flooded. Our safety is to lean not on human power, on the arm of flesh, but upon the divine arm. Those who are partakers of the divine nature will not be beguiled by Satan. {21MR 464.3}

Everyone will be tested. Men professing to be Christians will be placed in positions of trust, as guardians over the flock of God. But if they act as dictators, using arbitrary authority, they are out of their place. Christ alone is our sufficiency. Great mischief has resulted from the course of men who set themselves as lords over God's heritage. {21MR 464.4}

We are God's property. In Jesus Christ we are to behold a pattern of what we should be. Every soul should be educated to look not to his fellow men, but unto Christ. He is the author and finisher of our faith. Let no man think it his place to point out to others in a compulsory manner their duty. This God forbids. All are to be guided in the path of duty by the plain word of God. {21MR 464.5}

[John 5:39, quoted.]--Letter 172, 1907.

Ellen G. White Estate
Silver Spring, Maryland
June 13, 1991. Entire Letter. {21MR 464.6}